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**VOLUME XII**

**MENOMINI TEXTS**

**BY**

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## EXPLANATION OF SYMBOLS.

The transcription here used deviates from the standard of the International Phonetic Association, but follows the custom of Algonquian students<sup>1</sup>. The equivalents below are very inexact: a fuller description will be given in the grammar.

- a* as in German *Mann*.
- ā* long, between the vowels of *father* and *saw*.
- ʌ* as in *nut* (merely a variant of *a*).
- ä* long, more open than the vowel of *man*.
- e* more open than in *pet*.
- ē* long, as in German *Tee*.
- h* as in *hat*.
- i* as in *pit*.
- ī* long, as in German *wie*, French *vive*.
- k* as in *keep*, *cow*.
- m* as in *man*.
- n* as in *man*.
- ō* long, as in German *Rose*, French *rose*.
- p* as in *pet*.
- s* varies all the way between the initial sound of *see* and that of *she*.
- t* as in *ten*.
- ts* as *ch* in *church*.
- u* as in *put*.
- ū* long, as in German *Mut*, French *rouge*.
- w* as in *we*.
- y* as in *yes*.
- ʔ glottal stop, as at the beginning of German *ach*.
- ' stress accent on the preceding vowel.
- '' very loud stress accent on the preceding vowel.
- ^ rising-falling stress and pitch on the preceding vowel.

<sup>1</sup> Compare the following books:

- W. Jones, *Algonquian (Fox)*, revised by T. Michelson, in *Handbook of American Indian Languages*, by F. Boas, part one. Bulletin 40 of the Bureau of American Ethnology, 1911.
- W. Jones, *Fox Texts*. Publications of the American Ethnological Society, vol. 1. Leyden (Brill), 1907.
- W. Jones, *Ojibwa Texts*, edited by T. Michelson. Same, vol. 7, part one. Leyden (Brill) 1917; part two, New York (Stechert), 1919.
- W. Jones, *Kickapoo Tales*, translated by T. Michelson. Same, vol. 9. Leyden (Brill), 1915.
- T. Michelson, *The Owl Sacred Pack of the Fox Indians*. Bulletin 72 of the Bureau of American Ethnology, 1921.
- T. Michelson, *The mythical origin of the White Buffalo Dance of the Fox Indians* (and other papers). 40th Annual Report of the Bureau of American Ethnology, 1925.
- T. Michelson, *Contributions to Fox Ethnology*. Bulletin 85 of the Bureau of American Ethnology, 1927.

The different accents here given are not distinctive of word-meaning. The unvoiced sounds, except *h* and *ʔ*, are lenes with loose opening (solution-lenens).

The many sound-variations which the reader will discover in the texts are largely due to a complex but fairly regular system of grammatical alternations (in part peculiar to Menomini); to some extent, however, they are purely phonetic (non-significant) variations, such as rhetorical and allegro forms, which I have retained for their interest, although they do not depend on the structure of the language.

The texts are here recorded as they struck my ear. Analysis shows that this record (and therefore, if I heard aright, the actual pronunciation) largely obscures the distinction between three short front-vowel phonemes, which here appear as *i* and *e*.

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Thanks are due to the Editor of this Series for much patient and careful help.

# I. EVERYDAY LIFE

## 1. HOW THE MENOMINI LIVED OF OLD.

(maskwawā'nahkwatōk)

me'ti'kwak as tsipatsi'hkua?, āyē'tuh s sā'nawā'hkusi'tua?, ini?  
 ās-ki-pimā'hkihnitū'kua?. ini'?'-pih me'ti'kwān kiw-a'sikinā'hkua?  
 ini's tāh as pimā'hkihsih inuh usā'hpeh, ini'?' teh mā'waw as kiw-  
 ā'lāhnitū'kua? anuh me'ti'kwān. nahā'w, ini'?'-pih misikwānākā'hkun  
 5 kiw-a'sikina'tua?; ini'?' tāh as kiw-inim-ki-pē'hsimatua? ini's s  
 tawā'tik. ini'?'-pih misi'k sehtā'kun ki-pēhtawī'hsimatua?, kan as  
 a-ke'sik. ispā'miah ki-tawē'htawak, iskō'tāw ini's as a-yō'h-sā'kita-  
 pa'tik.

ini'?'-pih misik sehtā'kun ki-pō'hkuna'tua? s ʌ-kiw-anāhki'htsike-  
 10 tua?. ini'?'-pih tāh apā'hsusu'kuman misik awā'hsakuman, ani'?' kiw-  
 anā'hkitua?; pā'pōnō'wikin ani'?' misik isku'ahtemih kiw-akōnā'tua?,  
 anuh apāhsusu'kuman, isku'ahtem as kiw-ā'wik. ki-kēsawā'tewin  
 inih wē'kiwām. pipōn ā'hkuah ki-mā'hnuw-ī'wakin as kēsawā'pitua?.

ta?, k'ā'n tāh wi'nah ukēs-kī'sawahinuwā'wan. mō'sah unūki'hsahki'-  
 15 sinan ki-pō'sā'hkumuk; kan kākōh uwi'askake'nuwawan. mō'sah  
 nisi'k niw i'ni' pā'hsusuku'man kayēs-pō'sā'hkawatua?, wā'pusu'-  
 kuman. inā'niwak tsi-ki-wi'askake'wak s ki-pahpī'situa?.

ini'?'-kāh-nikuh kā'hkinaman kayēs-nō'htawak nō'hkumeh. ini'?'.

## 2. HOW THE MENOMINI MARRIED.

(maskwawā'nahkwatōk)

tu'?, as ukī'sōwawan as kī'sikihā'tua?, misi'k wi'nuā? ap akī'm  
 ā'neh as kī'sikihā'tua? utā'nōwawan, ini'?'-pih mā'waw kākōh s  
 nikā'tsihatua?. nahā'w, wina'h nap pāhni'hseh s nikā'tsihih s nitā-  
 wē'tat, kēspi'n s ne'takā'hkīt, nā'?'s inu'h nikut wē'yawē'keh ki-pī'-  
 win as ki-pis-nitō'tsiket anuh apāhni'hsan.

'nitō'sām-mō'?'nawinawāw kitāpehni'hsimuwāw. nā'p as pas ka-  
 nā'wihatsin anuh nitāhki'sē'hsemi'nawan. ini'?' pis-yōh-isi'yen.'

'nahā'w!' kiw-ēwā'kin akuh kitskī'wak; ta?, kehkē'nawewak winu'a?  
 ap anuh kī'sē'hsan as uchē'h-anuhki'nit.

ini'?' kāh as ki-pakī'tinatua? anuh ōkī'sōwawan as wēkimiwā'nit.  
 nahā'w, ini'?'-pih misi'k winu'a? ap akuh ā'neh kitskī'wak kiw-  
 usi'tatua? mā'waw kākōh, pō'sā'hkakanan, mētsimē'hseh, apāhsu-  
 su'kuman as ki-mā'watsi'htukua?. me'si'h ayā'wikin, ini'?'-pih kiw-  
 awēh-ntūtsike'tua? anuh kī'sē'hsan. ta'?, ki-mēnā'wak.

kayēs-pnātu'awin ani'nuh kī'sē'hsan, nawē'naw ini'?'-pih ki-yāh-  
 awānā'tua?; ini'?'-pih tāh inih mā'waw kākōh kiw-awātū'kua?,  
 mī'tsimēhseh. pāhsusu'kuman as kiw-awēh-mī'nihtua? akuh kitskī'-  
 wak.



## 1. HOW THE MENOMINI LIVED OF OLD.

(Maskwawanahkwatok.)

Where two trees stood upright, both of them being forked, there they would lay the beam. Then they would gather up sticks, and where that beam lay crosswise, there they would lean against it all those sticks. Thereupon they would gather bark, and they would place it along over the openings wherever there was a gap in the surface. Then they would put on also branches of needle-trees, laying them so as to overlap, to keep out the cold. At the top they would leave a hole through which the smoke of the fire was to go out.

Then they would break branches of needle trees for a floor-covering. And the skins of deer and bear they used for rugs; in winter they would hang them also in the doorway, those deer-skins, to serve as a door. A house of that kind would be warm, it is said. All winter they used to be comfortable and warm as they dwelt here.

For, you must know, they did not wear warm clothing. They wore only leather-moccasins; they did not wrap anything round their legs and feet. They wore only this: deer-skins and rabbit-skins. The men must have been in the habit of wrapping something round their feet when they hunted.

This, then, is what I know, having heard it from my grandmother. That is all.

## 2. HOW THE MENOMINI MARRIED.

(Maskwawanahkwatok.)

Now, when some people had brought their son to manhood, and some others in the same way had brought up their daughter, then they taught them all manner of things. Now then, when the lad was taught to hunt, if he turned out a good slayer of game, then one or another old woman would come to ask for that lad.

"I very much admire your boy; might he not well marry that girl of ours? It is for this I have come."

"Very well!" those old folks would say, for they, for their part, knew that that girl was a good worker.

So then they would give consent for their son to be married.

Thereupon these old people in their turn, would make preparations, gathering together all kinds of things, garments, food, deer-skins. When there was much of it, they would go to ask for the girl. She was given to them.

When they had brought home the girl, then after a while they would take her back; and this was when they would take along all those things, food and deer-skins, taking them to give to the girl's parents.



nahā'w, ini'ʔ-pih ki-pis-yāh-kiwā'tuaʔ. ini'ʔ-pih inuh mitā'muh ki-kā'ʔts-anuhkī't as ki-mānā'hnet, nipē'w as ki-nā'tik, as ki-tsipā'hkit, apā'hsusu'kuman as kiw-usēhā'tsin, — kayēs-kēsiha'tsinin, ini'ʔ-pih pōʔsā'hkakanan kiw-usē'htuk, — tahnā'nuh nā'hkah misi'k as ki-sakā'skahah umāhkesinu'wawan usē'nehsan, utā'nini'aman, wē'nimun, usākihsā'hsan, mā'wa niw as ki-sakā'skahē'ʔnatsin. wina'h nap inuh inā'niw tahnā'nuh kē'sikat as ki-pahpē'sit/hāw, ini'ʔ-pih inuh mitā'muh mā'wa niw ki-mītsimā'hkatah inih mē'tsimē'hseh as kiw-inis-sakā'hkinah, utānawimā'kanan as kiw-māmēnā'tsin mē'tsimē'hseh.

ini'ʔ-kāh-nikuh kā'hkinaman ā'siʔtat mā'ʔnuminēw as kanā'wi-hetit.

### 3. THE PUBERTY-FAST.

(John V. Satterlee)

wā'ʔnaw ahkΛ'nuh nimā'māh-inānyΛ'minawak, kā'yes-mmā'tsiʔ-tawΛk, kē's-pis-awā'tukēwΛk, awā'tukΛn as sawā'nimikutuaʔ, as kēs-nā'tamakutuaʔ. ini'ʔ tāh kayē's-pis-isē'htsiket: kēs-mesā'hkΛte-wāw as kutākā'nihtamihe'sit. kΛn kā'kōh ukē's-mē'tsinan; kΛn min kā'kōh ukēs-minā'nan. unē'kihē'kumawak kēs-misā'hkΛtewāhā'wΛk unītsi'Λnehsuwā'wan as a-wī'hkihtunik aw-inim-yōh-māmā'tsiʔtawinī. ini'ʔ a-kēs-is-sawā'nimikō'wesinuh mā'sahkΛtā'wāt; ini'ʔ tāh ayā'wik, as a-kēs-mΛsā'pahtah misik teh napā'n as minu'Λpahtah; ini'ʔ wayi'khīhtuk ayum mā'sahkΛtāwā't, kī'spin ani'nuh awā'tukΛn as pā'ts-nā'tamΛ'kut. ini'ʔ tā'h wā'h-pāmā'tesit, wāh-pi'etāt as wayāh-ku'Λskah upāmā'tesin.

as mesā'hkΛtewāt as wā'piʔtat, uwō'hnemaw inā'sinamō'wew utō-nā'kan as ōnā'skinek mē'tsim misi'k tāh mahkā'hsiw. ini'ʔ tāh wā'skih-mesā'hkΛtewāt as unā'pahtah tāʔ kā'taw-isī'hisit. ini'ʔ tāh, — ayu'm, ini's as minu'Λpahtah, utā'hpenΛm mahkā'hsiw as wāsē'hōtuk uskē'hsik, as a-mā'hnu-tsē'ʔnapumi'kut mā'wa niw awā'tukΛn spā'miah ayi'nit misik tsī'kahkyah pē'htawā'hkamikatuh. ini'ʔ tāh nisik ā's-nΛtāwā'nihtah wā'skih-mesā'hkΛtewā'tsin as aw-minu'Λpahtah, usāwā'nimikō'wisēwin as a-mē'neh, as a-wī'khīhtu'asit. kā'ʔtin tāh aku'm yō'm kayēs-pā'ts-isī'htsiketuaʔ nō'ma kā kēs-pā'pemalesi'-wΛk kikē'h/utāyā'nehkōw-ōhsēhsā'hsōwawan.

yō'hpih tāh saʔye'h niw kΛn kā'kōh yōm, saʔyā'h inim-mā'ʔts-unē'ʔ-wΛnē'hnen. wΛyā'piskiwāt mō'hkumā'n tāh i'sehkΛm as wanā'h-tsiwē'htuk; ini'ʔ tāh niw mī'n niw mā'wa ni kā'kōh as mayākā'nihtΛkuah. ini'ʔ-tāh-nikuh mā'tsimeni'htΛman; wā'h teh as ā'tōtamΛn'as aw-kehki'nāku'Λtah kayē's-pis-ā'yisiki'makah wi'nah ahka'nuh.

ayu'm tāh as mesā'hkΛte'wāt as kēs-wayā'simikut mΛtsē'ʔ-anā'-mahkyΛh-awā'tukΛn, ini'ʔ as kēs-mΛsā'pahtah; as kēs-tāh-pimē-

Then they would go home again. Then that young wife would work very hard, gathering fire-wood, fetching water, cooking, preparing deerskins, — when she had finished them, she would make garments, — and in the evening patching their moccasins, mending them for her father-in-law, her husband, her husband's brothers, and her mother-in-law. And as the young husband, for his part, kept hunting every day, the woman would preserve all that meat and store it away, so that she could always give meat to her family.

This, then, is what I know of the Menomini's way of giving and taking in marriage.

### 3. THE PUBERTY-FAST.

(John V. Satterlee).

Long ago in the ancient time our ancestors, the Indians of old, used to have supernatural power, for the spirits took pity on them and blessed them, giving them their help. This was the rite they always performed: they fasted, afflicting their own souls. They ate nothing and drank nothing. Parents made their children fast so that they might therefrom gain a continuance of mortal life. This was what the faster was to get as a blessing from the spirits; this was the thing: he was to see an evil vision or else to see a good vision; this was what the faster gained, if he was really helped by the spirits. And it was through this that a person succeeded in prolonging and assuring his life.

At the beginning of the fast the father of the family handed him a bowl filled with food, and some charcoal. And then the one who was performing the puberty-fast chose what he wanted to do for himself. Well then, — if he had a good foreboding, he took the charcoal and painted his face, that he might be favorably observed by all the spirits that dwell above, as well as those underneath, inside the earth. And this alone was what he desired, whoever performed the puberty-fast, that he might see a good vision, that he might be given a supernatural blessing, having earned it for himself. And as a matter of fact, those who properly performed this rite lived quite a while, as did also their descendants down to their great-grand-children.

Today, however, this custom no longer exists: it has by this time entirely sunk into disuse. The white-skinned American has headed it off and disturbed it; likewise, in fact, all things are now of strange seeming. But so much I remember: and the reason I tell of it is that it may be known to people, how things used to be in the olden time.

If this person in his fast was deceived by an evil underground spirit, that was when he saw an evil vision, and if he accepted it,

nō'tah, ini'ʔ tãh wã'h winah na'p as matsē'kit, kat as wie'skesit, kat as mā'hnuh-pemā'tesit. ini'ʔ kayēs-pā'ʔts-wī'hkihtu'asit.

uskē'h-pāmā'tesit as wã'pahkatã'wãt kã'ʔtin pē'nat wē'yaw, ini's as nã'kwah mahkã'hsiw as wãsi'hit. ini'ʔ tãh wãh-wī'hkihtuk as pawã'tsiket. ini's kan kã'kõh as pē'htek umã'ʔnatih. ayu'm tãh uwõ'h-nemaw as usē'ʔtahna'tsin unĩtsi'anehsan as mã'k-mesã'hkatewã'nit, nãñi'hkats nēw kã'kutsi'munew taʔ kayēs-inã'pahtamenik. kĩspi'n inuh mãsahkatã'wãt ã'tsimit as masã'pahtah, ini'ʔ tãh tsi'yãw'wõ'h-nimaw as inã'tsin ukĩ'ʔsan as aw-mĩ'tsihsinit. ini'ʔ tãh wãh-isē'ʔtat as aw-ã'nawinamenik inih mã'teh pawã'tsikãn.

nahã'w, umã'nak tãh na'pãn. ayu'm uskē'h-mesã'hkate'wãw kĩ'spin minu'ãpahtah. wayi'ãskesinit awã'tukan as katã'w-sawã'nimēkut, ini'ʔ-pih tãh uwõ'hnemaw anã'tsin ani'nuh ukĩ'ʔsan as aw-mitsi'-niw s a-mesã'hkatewã'nit, inih yõ'h aniw tahnõ'kun as aw-piãtã'nit. ini'ʔ tãh wãh-wī'hkihtuk as a-sõ'hkikneh inih wayē'skiwah, inih mayã'k-inã'pahtah usãwã'nimikwan.

ayu'm wã'skih-mesã'hkatewãt ini'ʔ kiw-isē'ʔtat. ini'ʔ ã'sihih, kutã'ʔnas pē'nahkami'katuh as usi'htuah wēkē'hseh. ini'ʔ tãh inuh mã'sahkatã'wãt as ã'yit, sã'sehkē'hsih as ntãwã'nihtah as mãk-mesã'hkatewãt as katã'w-minu'ãpahtah. ini'ʔ tãh meʔsih tahnõ'kun as tã'pah-tuk. ini'ʔ tãh ahkõ'ʔsik as nē'wahkunãt. misi'k tãh as pi'hkapã'kit ahkõ'ʔsik. nawē'naw usã'm as pi'hkapã'kit, ini'ʔ nayã'tamakut mesã'peh as akuãnä'htenih kat s aw-usã'm-pã'ʔtek utã'nanjw, ukõ'h-takan. ini'ʔ tãh kõ'naw wãh-wī'hkihtuk as tã'pahtuk meʔsih tahnõ'kun. ã'neh metã'tahnukun misi'k tãh ã'neh metã'tah nyã'nãñ-ñnē tahnõ'kun. inuh i'nih isē'kiw, inn'ʔ kuyã'k kayē's-pyãtãt as mesã'hkatewãt.

nahã'w, kĩspi'n tãh mã'sahkatã'wãt pã'ʔts wayē'nah anã'hkit<sup>1</sup> min ni'w ahkē'w wayē'nahkamikē'ʔneh<sup>2</sup>, kan nanã's uwī'hkihtunãñ awã'tukan as aw-sawã'nimikut.

#### 4. THE HUNTER'S TREAT.

(John V. Satterlee)

ayu'm min ni'w mãmã'tsi'ʔtaw umã'ʔnuminēw utãnã'tesin, kiw-ã'puku'ahetq̄w. wã'h-tãh-isē'ʔtat i'nih; ini'ʔ niw mayē'nikq̄wã'wisit utãnã'tesiwin. kĩ'spin kat i'nih isē'ʔtat, nehkē'ʔtaw; ini'ʔ tãh ãs-nã'-kuah; kan inã'niw utã'winãñ misi'k tãh as pũ'sitsit. ini'h tãh as kõ'ʔ-tãh sasã'hkq̄w. ini'ʔ tãh wã'h as kiw-ã'puku'ahitit, misi'k tãh nehē'h-mĩ'nitit kã'kõh ã'htãñã'hkin. ini'ʔ

ini'ʔ tãh ã'si'ʔtat: inuh pã'hpisit ani'nuh wayi'tsi'ãkut kĩ'spin as ne'ʔtãkãt apã'hsusun awã'hsãñ kõ'naw wã'sē'h-niw-mãñãtõ'wan,

<sup>1</sup> Verb supplied by me.

<sup>2</sup> If correctly noted, a most unusual word, meaning "that which is a dirty place by being wet".



that was then the reason why he would turn bad, be of evil character, and not lead a good life. This was what he had by mischance gained for himself.

When a young person began to fast, his body was really clean, as was symbolized by his painting his face with charcoal. And this was why he was able to see a vision, because there was nothing in his stomach. The father, when he arranged his child's fast, would ask him from time to time what sort of vision he had seen. If the faster related an evil vision, then the father would needs tell his son to eat. He did this so that the latter should reject that bad dream.

Now, on the other hand, if this puberty-faster saw a proper vision, because a good spirit was disposed to bless him, then the father would tell his son to keep on fasting, so that he might reach a greater number of days. In this way he was able to bring it about that that good thing was firmly placed, that blessing which he was seeing in dreams.

This puberty-faster would do this; this was the way he was made to do: somewhere on clean ground a little hut was built for him. There that faster would stay, lying there and desiring as he fasted to see a good vision. In that way he would endure a large number of days. Then finally he would burn with hunger and be parched with thirst. After a while, when he became too thirsty, he was helped by being made to put a piece of lead into his mouth, so that his tongue and throat would not be too dry. This was, along with other things, a reason why he was able to endure many days; some (fasters) ten days and some fifteen days. A person like this was one who properly and in all form succeeded in making the fast.

If, however, a faster by mishap set foot on something dirty or on the ground where it had been defiled, then he was not for a long time able to be blessed by the spirits.

#### 4. THE HUNTER'S TREAT.

(John V. Satterlee)

This Menomini Indian has also this custom, that he gives reciprocal treats. And the reason he does so is: this very thing he was given by the guiding powers as his custom. If he does not do this, he offends, and it appears that he is not a real man, and that he is stingy. Fearing this, he makes a tabu. This then is why he gives reciprocal treats and likes to exchange gifts whenever he has anything. That is the way it is.

And this is what he does; A man who is hunting, if he makes a killing of deer, bear, or any kind of game-animal, gives a treat to the

ini' as ā'pukuahā'tsin; ini' as ā'puku'ahiwet, as aw-minī'nihtakuah  
āyē'tuh niw, inuh mānā'tōw mā-mā'wa niw as a-mō'h. ini' ā'sihtsi'-  
kāt ayum mā'numinēw. yō'hpīh tāh umā'nuh nē' ni niw yā'hpī'ts  
niw wanē'hnen; kan utā'si'tanān i'ni; usā'm mā'ts-wanē'hsinuk  
mānātō'wak.

ini' niw ayā'wik ā'si'tat ayum mā'ā'tsi'taw: nī's inā'niwak as  
pū'sihe'titua? as natōhā'tua? — nāmā'wan nō'tsihe'wak, — ayu'm  
nikut inā'niw kā'htsi'sōw; pimi'ātāw inih ō's; ayu tāh ni'kut minā'-  
tamikā'puwēw as katā'w-pasē'pahatsin nāmā'wan. as mā'k-pimā'-  
tsime'tua? ini' as miyā'witsimānā'tua? nāmā'wan. inuh tāh nayā'ta-  
mikā'puwit pasē'pahew nāmā'wan as ne'nā'tsin; pō'sihew inis me'ti-  
kō'neh. ini' tāh ā'ts as ā'pukuahā'tsin wē'matan pā'mahu'nikut.

ini' tāh nayā'nikutuhkin ā'sihneh ā'puku'ahituan as aw-āyā'peh-  
taw-māmā'kua? mā'mik sō'h apā'hsusun ne'nā'tsin, as ā'puku'ahē-  
wet wi'nah mā'ā'w ā'pehtaw anī'nuh apā'hsusun; ini' tāh: apā'hsu-  
su'kum, wē's, utā'niān, upu'am, ē'sikān as ā'wik.

ini' ā'sihneh inih ā'puku'ahituan. ini'?

## 5. MEDICINAL HERBS.

(John V. Satterlee)

māmā'tsi'taw pis-enā'tesit ā'sihtsi'kāt: ini' pis-ī'sē'htsiket winā'h  
nap ā'sis-mē'nikut awā'tukan. misi'k tāh unā'hkwanā'hsimaw me'na'-  
pus winā'? kayēs-mē'niān anu'm mā'skī'hkiwan utsi'pehkan, kakī'hkiā  
ā'sinakū'ahkin, as ihpū'kwahkin. ini' teh ā'teh as mēnā'tsin, mā-  
mā'waw māmā'tsi'ta'wak as aw-ū'kua? kahpih wayē'sakesitu'awin,  
inih s a-kē-yō'h-mā'hnuw-ī'tua? ini' tāh māmā'tsi'taw mā'skī'hki'wi-  
neniw as kehke'nah as aw-ō'k anuw mā'skī'hkiwan as inānī'hiwet. yō'm  
teh āhkē'w kitōwō'hkumā'hsi? mā'ā'wa niw; ini' tāh as sā'kikā'hkin  
anum utsi'pehkan a-kī'w-ōk ayum māmā'tsi'taw. ayum māmā'tsi'taw  
inānī'htsikew ini' ā'si'tat: awēh-mō'naham utsi'pehkan mā'skī'hki-  
wan. ini' tāh: nā'tam sakā'sahtam; nikā'muhtaw as pahkī'nah as  
aw-unu'askākin as ō'k as nanā'tawē'htsiket. pehtawā'wisiw tāh; inānī'-  
hāw tāh anī'nuh nānā'tawihā'tsin. ini' kayēs-usē'hni'tu'kua? māmā'h-  
umā'hsōmā'hsimawak. kā'tin teh ni'w kēs-pā'ts-isē'kimakat as pā'ts-  
ōk ayu'm māmā'tsi'taw.

## 6. WILD GINGER.

(John V. Satterlee)

nahā'w, ayu' tāh ninaw-ā'tsimaw, — yō' tāh utsi'peh ninaw-ā'tutan  
kayēs-pakē'tinikā'tāk, mā'ts-awā'tuk as pī'tsikē'htuk, māmā'tsi'taw  
wānā'waha'kāt as aw-ini'm-ayō'k ihpih wayē'sakesitsin. ayō' tāh  
ayā'wit utsi'peh, mā'ts-mā'skī'hkiw; nāmī'hpīn is-wē'htsikā'taw.

man who is accompanying him; this is when he gives a treat, so that there shall be good feeling on both sides, and that the animal shall be entirely eaten. Thus is the ritual custom of the Menomini. But nowadays latterly it is entirely lost; he does not do this thing, too entirely have the game-animals been lost, even to extermination.

This is the way this Indian does: When two men embark together to spear fish, — sturgeon they are hunting, — the one man does the poling; he propels the canoe; and the other stands at the bow, to spear the sturgeon. As they canoe along, that is when they come upon the sturgeon. The man who stands at the front spears the sturgeon and kills it and places it in the dug-out. And he says that he is treating his friend who is propelling him on the water.

Sometimes the treat takes the form of their sharing it half and half. Especially if one kills a deer, in giving the treat he takes half of that deer; namely: the deerskin, the head, a fore quarter, and a hind quarter, that is, one side. That is the way of reciprocal treating.

That is all.

## 5. MEDICINAL HERBS.

(John V. Satterlee)

The way of the Indian in the past, and his custom was this, that he did things even as the spirit powers gave it him to do. And it was that nephew of us all, Me'napus who first was given these herbs and roots, in all their various forms and as they taste. Then he in turn gave them on, that all the Indians might use them whenever they were ill, and grow well from this use of them. And as the Indian doctor knows it, is to use these herbs in curing people. Now this earth is the grandmother of us all; and it is from her that these roots spring forth which this Indian is to use. This is the way the Indian curer does: he goes and digs up roots and herbs. And this: he first makes an offering of tobacco to them; he sings to them as he picks them, that they may act effectively when he uses them in doctoring. His prayer is heard; he cures those whom he treats. Thus did the great fathers above prepare and plan it. And in all truth it did work with success when this Indian made correct use of it.

## 6. WILD GINGER.

(John V. Satterlee)

Well, I shall tell of this (animate) thing, — or rather, of this its root I shall tell, which was set down as a gift, the Great Spirit causing it to grow, that the brown-skinned Indian might use it through the course of time whenever he was ill. It is the root of this plant, a great medicine; Wild Ginger<sup>1</sup> (Fish-Root), so it is called.

<sup>1</sup> *Asarum canadense*.

*niku't tãh kispin as wẽ'sake'sit, kan ukẽw-wi'hkihtunan me'si'h as pas mĩ'tsihsit, usã'm as wẽ'sake'sit, kispin nitsi'ãkah as mĩ'tsihsit, kiw-kẽ'hpõw. ayõ' tãh namĩ'hpĩn inẽ' as õ'tsikãsit: wayẽ'sake'sit as katãw-mĩ'tsihsit. anõ' tãh nã'tãm mã'nawats tayã'panemã'tsin. sã'saku'ãmãw. pẽ'sãmew as kõ'hñãtsin, minã'tãmẽ'hkãtsikan as ã'winit. ini'. ini'-pih tãh mayĩ'tsihsit inuh mayã'k-wẽ'sake'sit. inih-pih tãh kan õ'kĩ'hpĩññ. ini' tãh wũh-nã'tamõwã'wisit wĩpa'ts niw as a-yã'hpits-inã'nĩt.*

*misi'k tãh ayu'm namĩ'hpĩn, mã'ts-mãskĩ'hkiw as ã'wit. kẽw-kãkũ'nuahã'skinaw kãkayã'nit mãskĩ'hkiãh as inãñ'htsikeh.*

*ayu'm namĩ'hpĩn as õ'tsikã'sit: nawã'ts-akĩ'htsin wã'htik kãsi'ãsku-pĩ'tek nipẽ'w. kayẽs-nehkãpã'wãt, ini'-pih ayum wẽ'sakesiw mã'nãhĩh. ini' tãh mã'hnuh-ĩt. ã'neh tãh wi'nãh siw sã'sakwãmã'wãk as utsĩ'pehkẽ'winit.*

*ayum namĩ'hpĩn ini'-nõh sayã'kẽkit as mĩ'hkiãkit wã'niyã'hkiãkiah utãkã'mehkatuh. ayum namĩ'hpĩn as sĩ'kwãñõ'wik pinã'wiw. kan tãh sõ'h apĩ'ts as a-wi'ãskesit: kãñẽ'w as nim-takũãkõ'wik, ini'-pih tãh min põ'ts mã'yãwãtsẽ'htsikãtã'kin utsĩ'pehkũñ mãskĩ'hkiwñ, kayẽ's-yã'hpits-kẽ'sikũ'hkin.*

## 7. SWEET FLAG.

(John V. Satterlee)

*wi'hkeh-utsĩ'peh mãskĩ'hkiw wi'nãh ap ã'wiw. wi'yãk as akẽ'kuh, as kipã'skãk ukõ'htakan, as uhnã'numĩt, ini' inuh wi'hkeh mã'nawats as kiw-akũñã'mih, inuh misã'hkum as kõ'hñih; ini' as mã'hnuw-ĩt. misi'k ã'neh ãwã'tua? sã'sakũãmã'wãk. wã'htsitã' tãh wẽ'saken ayum wi'hkeh. ini'-nuh teh wi'nãh ap as kẽ-tasẽ'kit tsĩ'kisi'tim sipi'ahsihsih. mãmã'tsi'taw ki-mõ'nãhew, kisẽ'nimew, kã'kehpinãw, akõ'nãw as pã'suatsin; ini' tãh s mã'hñõw-kanã'wih-tsikã'sit.*

## 8. THE PRICKLY ASH.

(John V. Satterlee)

*mãmã'tsi'taw kispin as pã'hsisit, kiw-akũ'ahpisõw mãskĩ'hkiwñ utsĩ'pehkñ kã'kayenit ã'sis-kã'kehkinãh ayum nãñã'tawẽ'htsiket. niku't inuh ini' kiw-isẽ'tãt: kispin anĩ'nuh nãñã'tawihã'tsin pã'hsisinit unã'h, ini' anĩ'wñ ãwã'tsin, sã'sumã'tsikan as kiw-akõ'tãk, kãwã'hkumiah ã'sis-wẽ'htsikãsit. kãskã'hkuhew as wãnãkã'hkõwinit; ahkã'hkuh uhsã'm inih kãkãskã'hkuhẽkan. ini'-pih tãh tayã'tsikãhã'tsin anim wayẽ'sakesinit ini's as pã'hesinit. ini'-pih ã'kwãhpinã'tsin inih kãskã'hkuhikã'tãw; titã'pahpitãw. ini'-pih ayã'yãh-kĩ'nituk as mãk-kisi'ãskupĩ'tik inih mãskĩ'hkiwik nĩ'pẽw. misi'k*



If a person is ill, he cannot eat much, because he is too ill. If he nevertheless insists upon eating, he suffers from indigestion. And that is where this wild ginger has its use: when the patient is about to eat, he first takes into his mouth a little of it. He chews it, he breaks it up fine in his mouth and swallows it, and it serves as a road-maker. Then that patient eats, and then he no longer suffers from indigestion. And through this he receives help so that in a short time he will become entirely well.

Moreover, this wild ginger, being a great medicine, is put in as an ingredient herb with various medicines in healing.

As to the way this wild ginger is used: first it soaks in boiling hot water. When it is dissolved, then this patient is given it (the water) to drink. And then he gets well. But some people simply chew the root-part of it.

This wild ginger grows and is found in hard-wood land on moist ground. This wild ginger grows plentifully in spring, but it is then not yet good: later on, when autumn comes along, then its roots and herbs are really in proper shape for gathering, when they are entirely mature.

## 7. SWEET FLAG.

(John V. Satterlee)

The root of the sweet flag<sup>1</sup> too is a medicine. If anyone has a cold, and his throat is obstructed, and he coughs, then a bit of that sweet flag is taken into the mouth and the saliva swallowed; then that person gets well. Others who use it, chew it up. Very bitter is this sweet flag. Where it grows is on the banks of creeks. The Indian digs it up, washes it, ties it up, and hangs it to dry; that is the proper way to keep it.

## 8. THE PRICKLY ASH.

(John V. Satterlee)

When an Indian has a swelling, he makes a poultice of herbs and roots of various kinds, according to the knowledge of the doctor. One ~~thing that~~ doctor does is this: if his patient has a swollen arm, then he uses the prickly ash<sup>2</sup> on which the prickly ash berries grow. He scrapes the bark of it; he boils those scrapings in a kettle. Then he makes an incision with the flint knife into the sick person's swelling. Then he poultices him with that scraped stuff; it is tied in the form of a bandage. Then he keeps wetting it with the hot infusion. When he renews the bandage, on each successive morning

<sup>1</sup> *Acorus calamus*.

<sup>2</sup> *Zanthoxylum americanum*; literally, "rough-wood tree or bush".



as ā'wik as yā'tahpisit, wā'pah mī'p ayā'wikin, ini'?' niw misi'k niw ā'si'ʔtat, as aku'ahpina'tsin as āyahkī'?'nituwā'tsin ini's as tasē'h-tanā'maminit. ini'?'-pih tsayē'?'nihsih. ne?nī'nuh nī'winuh as isē'ʔtat, ini'?' yā'h pits as mā'hnuw-īt.

## 9. THE CUP-PLANT.

(maskwawā'nahkwatōk)

ayā'y'isawā'skah.

mitā'mūh sika'nah as nipā'k, unītsi'ʔnehsan s nāwā'tsin, as mī'nāk, pimā'tesiw. unītsi'ʔnehsan as uhtā'tesinit, ini'?'-pih teh umā'hkum as nakā'skak; ini'?' as katā'w-nipāk; ini'?'-pih teh as mī'nāk; ini'?' mā'waw as mātsi'skak umā'hkum kayē's-mināk. maskī'hkiw.

## 10. A FEW HERBS AND THEIR USES.

(maskwawā'nahkwatōk)

ayā'pāw-wē'win ā'sinakwah. maskī'hkiw ā'wiw. mē'tsin as katāw-pahpē'sit.

kinōsī'?'sika'pawih. as utsi'pehkiwit wiya'k as minā'k ki-mā'hnuw-īw as ki-sā'puhka'wā'wisit.

utātsi'ʔhkuhpen. wiya'k as pe'ʔta'husit as utsi'pehkiwik kiw-a'nān. kiw-aku'ʔhpisōw. kayēs-kē'sitekin inih nipē'w, ini'?' niw as kiw-āpuwē'?'nituh inih utā'kuahpisiwan. ini'?' niw as kiw-inā'nīt as ki-mā'hnuw-īt. pā'siku'kasiw as mē'tsik s utsi'pehkiwik kiw-unā'kōw.

pāpī'tsikawiw. atā'hsikan ā'wiw; nipi'ʔskun s atā'hsameh, kiw-unā't. utsi'peh.

wā'panō'was. maskī'hkiw kī'spin wayi'nusit wē'skiwat.

## 11. A MEDICINE.

(maskwawā'nahkwatōk)

ā'pisē'htsikan, maskī'hkiw wi'yak as utspā'husit kī-mi'nuah. mā-nā'tun utsi'pehkan; mitā'tah a'ʔte'wan as pā'ʔsameh. namī'hpīn wi'nah ap yō'ʔ as apēt; kāwā'hkumigh-wanā'kāh yō'ʔ as apē't, — mā'wa niw kā'kōh, nōnā'kanawas, titā'hpitsipeh, maskī'kwās, apā'hsus-uhtā'wak ā'sinakwah utsi'peh, mā'hkwānakā'hkwah.

he does the same thing, bandaging him and wetting the bandage at the site of the pain. Then that person is relieved. When he has done this way three or four times, then he gets entirely well.

## 9. THE CUP-PLANT.<sup>1</sup>

(Maskwawanahkwatok)

When a woman is nearly dying in childbirth, if she drinks it, she lives. When her child is born, then her blood stops; that is when she is about to die; then she drinks of it (of the infusion of the cup-plant); then all her blood starts moving again, when she has drunk of it. A medicine.<sup>2</sup>

## 10. A FEW HERBS AND THEIR USES.

(Maskwawanahkwatok).

Maidenhair fern (*Adiantum pedatum*; literally: "That which looks like a stag's horn"). It is a medicine. One eats of it when one is going hunting.<sup>3</sup>

Willow (*Salix*, probably *glaucophylla*). If one drinks the infusion of the root, one will recover from diarrhea.

Sarsaparilla (*Aralia nudicaulis*; literally: "crane-potato"). When someone has cut himself, the root part of it is boiled. He is bandaged. When the water has boiled, the bandage is soaked in it. Then he is cured and gets well. If a horse eats the roots, it gets fat.

Bloodroot (*Sanguinaria canadensis*; literally: "Keeps flowing forth"). It is a dye; when rushes are dyed with it, the effect is pretty. The root is used.

Spikenard (*Aralia racemosa*; literally: "Morning Star Herb"). It is a herb-medicine good for burns.

## 11. A MEDICINE.

(Maskwawanahkwatok)

"Reviver" (this is called), a medicine: if someone has convulsions, he drinks it. It contains many roots; there are ten of them ~~ground~~<sup>dr</sup> up in it. Wild ginger<sup>4</sup> is in it; prickly-ash<sup>5</sup> bark is in it, — all kinds of things, fern,<sup>6</sup> sweet coltsfoot<sup>7</sup>, swamp valerian<sup>8</sup>, the root of deer's-ear<sup>9</sup>, sassafras.

<sup>1</sup> *Silphium perfoliatum* (Literally: "That which <sup>has</sup> <sup>green</sup> ~~green~~ square").

<sup>2</sup> It also cures paralysis of the legs.

<sup>3</sup> It makes the whistle carry farther and better resemble a fawn's call.

<sup>4</sup> *Asarum canadense*.

<sup>5</sup> *Zanthoxylum americanum*.

<sup>6</sup> Name apparently of all ferns except maidenhair.

<sup>7</sup> *Petasites palmatus*; also Virginia waterleaf, *Hydrophyllum virginianum*.

<sup>8</sup> *Valeriana uliginosa*.

<sup>9</sup> Unidentified.

## 12. BLUE-EYED GRASS.

(John V. Satterlee)

kinū'pikuas mā'ts-maski'hkiw ā'wiw, as asē'kanē'hsiwik misi'k teh as utsi'pēhkēwik. kū'nwahā'skitsikan teh ā'wiw. ayu'm mamā'tsi'taw ā'sis-ā'yōk, ini'm ā'sis-kā'kehkinah: kī'spin wiyaḷk inā'nīw mētā'muh sa'ʔsaku'ahtah utō'nih, katāw-matā'piter as nānīsā'nesit; kī'spin sakē'pōwet, ini'ʔ nī'w ki-yōh-nē'kiskah. ha? kā'h, kinū'pikuas as ā'wik, ini'ʔ tāh wā'h-matāh. kī'spin kipā'siku'kasiam ahsā'mat yōm kinū'pikuas, āyā'paw as ā'wit, mayikā'hkitsin, sā'kipuatsin wē'ts-ayāpū'wan, kan pas otā'nininan ayum pā'siku'kasio, kē'spin ā'pi-sē'htsikan misi'k ta'nāh.

## 13. POISON IVY.

(John V. Satterlee)

matā'skun ās-wā'pahkin, kan wē'skiwa'tun. kīspi'n pā'ʔts-pā'hseh-kā'man, kīspi'n pā'ʔts-pā'hsehkā'tsikātāk, kēw-umā'kēn as nē'kiskah as kisē'pisih; ki-pā'hsisin; kinā's tāh kiw-ā'wiw; kan nanā's wiyaḷk ukiw-pō'nih'kunan. nā'nikut teh wi'yaḷk as matsēnō'kāt, inu'ʔ kiw-nōts-pū'suskakut. kayā'nisiwak tāh ā'neh pāmā'tesitua? as pā'hsehkā'kua?, kan kātā'w ukiw-isē'kinuwā'wan; akī'ʔ tā wayē'skiwinō-kā'tua?. aku'm kan ukēw-patā'hkiskakunuwā'wan yō'm inih ā'tameh matā's.

## 14. HOW TO STOP HICCUGHS.

(maskiwa'wahkiwatōk)

kī'spin wiyaḷk kat as pūnī'tah s unu'awāt, ini'ʔ-pih i'nuh nīkut kī-kī'kitit s kā'ʔts-nehkō'sit s kē'kitu'tawatsin anuh unuawā'wan: kine'sa? kayēs-kimō'temiye inih nisūnyā'nem! wā'wahle? teh kipā'pim-nānē'puwim s kēs-kā'ʔts-kimō'temiye ini'h nisūnyā'nem! ini'ʔ kiw-inē'h wiyaḷk as kiw-unu'awāt; ki-nehtsi'wimaw as ki-tsīyā'ʔ-simih.

## 15. RHEUMATISM.

(John V. Satterlee)

nahā'w. nā'sap niw kitā'tsimi'ʔtun ā'sis-sanā'kah kī'spin wiyaḷk unū'ʔnikuwim as ta'nāh wē'yōh. ini'ʔ-nuh nā'hīh-a'ʔtek as pā'pisā'ʔ-takānāh. nahā'w, ini'ʔ teh nī'nah hā'siki'yen; anu'm nihtū'hkiwanan neškā'n ni kan nipi'kinun. nā'nikutu'hkin tāh ni-kiw-wē'ʔsakama'mim. sisūpi'niswan kīspin as wēskiwah, kā'ʔtin nā'nikutu'hkin kē-yōh-mā'hnuw-in. hinipa'ʔ tāh sā'paw as ap-natō'tamō'wak nīmā'skih-kī'wininyā'minaw inih mah-mā'waw tsi-wē'skiwah. kan teh utā'htananan, kan kā'kōh as ta'nāh maskihki'wine'nīc anī'nuh kayō'nu-nikātā'kin; kanī'w tāh awē'h-tipā'ham imi's sā'wanōw-nipē'hsihsih.

## 12. BLUE-EYED GRASS.

(John V. Satterlee)

Blue-eyed grass<sup>1</sup> is a great medicine, both as to its blades and as to its roots. It is an ingredient in medical compounds. The way the Indian variously uses it, according to his knowledge of its various characteristics is as follows: If any man or woman chews it up in his mouth, he will have evil teeth and be dangerous; if he bites anyone, at once the wound will fester. Of course, since it is snake-grass, that is why it has evil power. If you feed some of this blue-eyed grass to your stallion, and he fights another stallion and bites him, then this horse cannot get well, unless, indeed, one have the antidote.

## 13. POISON IVY.

(John V. Satterlee)

Poison ivy, what with its bad qualities, is an evil thing. If accidentally you brush against it in walking by, if anyone brushes against it, there is a sore and an itching eruption; there is a swelling; and it lasts a long time; not soon is one freed from it. Some few people, who have sensitive skin, are likely to be severely afflicted by it. Some other people, however, when they touch it, do not suffer in ~~this~~ way at all; these are the people with good skins. These people are not affected by contact with this thing which is called "bad-weed" (poison ivy).

## 14. HOW TO STOP HICCOUGHS.

(Maskwawanahkwatok)

If someone does not stop hiccoughing, then it is usual for some person to talk very angrily, addressing the hiccougher: "And so it is you who stole that money of mine! Exactly as if nothing had happened you keep standing about; when you have outrageously robbed me of that money of mine!" That is the way one who hiccoughs is spoken to; one storms at him, to startle him with a scolding.

## 15. RHEUMATISM.

(John V. Satterlee)

Now, I am merely telling you how hard it is, when one has the rheumatism in one's body. It usually has its seat in the joints. That is the way it has gone with me; my elbows here are almost crippled. Sometimes I have severe pains. If there is a good liniment, one is sometimes relieved. Accordingly, this morning I went and asked our doctor for some of that which is the best of all. But he had none, for the doctor does not keep the ingredients; but soon he will go buy some yonder at Shawano Lake.

<sup>1</sup> *Sisyrinchium gramineum*; literally, "snake grass". The same name is used of plantain.



## 16. BITING INSECTS.

(John V. Satterlee)

utā'siku'miak kan uwi'askesinuwa'wan; nanisā'nesiwak. ini'? ānā'patesit as sakē'puwet. mehkī'h sō'?supā'htam, ahkō'?sik ni'? nā'?nikut as usā'maskināt. nikō'tās ayu'm nikēs-nā'wāw as sakī'puatsin anā'mun pī'htik uhtā'wakih; ini'? tāh nōnā'tah mehkī'h. ini'? , ini'? teh; usā'm me'sih mī'tsuah; pī'hkitsī'skaw as ne'pāk; kawā'skinew. mā'mahkatā'nihtakwat wā'kitōwak wā'h utā'sikum as sakē'puwet, me'sih mehkī'h as mē'tsik, ini'h-pih tāh as ne'ni'kut. wā'kitōwak wā'htamā'tesit?

ayum utā'sikum awā'tukē'hseh s māk-ā'wit nawē'naw misā'sāh ā'wiw as kuhkinā'kihjt. ini'? ās-kehki'nāku'atah.

ayum wi'nah nap misā'sāhkō'hseh wē'?saka'pitew. ini'? winah nap wā'h-piat: asē'kanē'hsan me'tikuhsē'hsak usi'pī'wān sehkōmē'wiw; ini'? tā s kī'sahit ayum misā'sāhkō'hseh. kayē'sikit, ini'?-pih pā'pam-sakē'puwet anī'nuh apā'hsusun minātō'wan pā'sikukasi'wan. ini'? ā's-matsē'kit.

nahā'w, wi'nah nap inuh sakē'māw sakī'puwā'hkiw. ini'? winah ap wāh-kī'sahit kimē'wanapuh. winah na'p as sakē'puwet kan ukā'hkina'nan ās pas nakā'?tat; ahkō'?sik kawā'skinew as ni'pāk.

inuh misā'sāhkō'hseh kat as wi'eskesit matāpī'nisihaw apā'hsusun; ini's nipi'hih apā'hsus as katāw-katā'h, ini's sāsā'kihki'htsin.

## 17. HOW ZOAR PEOPLE SPEND THE SUMMER.

(maskwawā'nahkwatōk)

papā'm-mamā'tsi'tā'hsehke'wak mamā'tsi'tawak, akum uma'nakah mamā'tsi'tawak, as papām-wihkwatsi'htukua? kā'kōh as katāw-mī'tsikua?, kā'taw-yōh-pemā'tesitua?. kīs-pyāt'ua? mā'waw, ini'?-pih akā'ts-nī'mihe'titua? as a-mami'htutsikā'tua? as a-mā'hnu-wī'hkihtu'kua? kā'kōh a-yōh-pemā'tesitua?. tahnā'nuh nayē'pih ki-mamā'tsi'tā'hsehke'wak, as ki-nawīnā'tua?, mē'nan mahkatā'w-anō'hkanan as ki-tepāhākā'tua?, kitāmī'wan teh misi'k as kiw-papā'm-mu'atua?, akuhkhō'hsan, sikā'kun, pinā'wan, wā'pusun, namā'?san, ā'hsipanan; ini'?-nikuh ki-papā'm-inā'htsike'tua?. ini'? ā'sikitua? aku'm mamā'tsi'tawak.

## 18. HOW A MENOMINI WOMAN EARNS MONEY.

(maskwawā'nahkwatōk)

ni'nah kī'spin kan mō'nahaman, pas nitō'sihtunan anā'hkyan nan misik tatā'?takuku'atsikan; misik mē'kehsē'hseh pas nitō'sihaw; misi'k nayi'wapit pas nikiw-awēh-kisē'?nitsikām, sū'nien as a-katāw-wī'hkihtawan. anā'hkiann mā'wa niw pas niki-tepāhā'kām. misi'k

16. BITING INSECTS.<sup>1</sup>

(John V. Satterlee)

Wood-ticks are evil creatures; they are dangerous. All the wood-tick is good for, is to bite. It draws blood into itself; in the end it is killed by overfilling. I once saw one bite a dog inside the ear; there it sucked blood. Then it ate too much; it burst at the belly and died; it stuffed itself to death. It is a marvelous thing, why in the world the wood-tick bites, eating much blood, only to be killed by it. What possible advantage does it gain?

This wood-tick, being at first a bug, after a while turns into a horse-fly, changing its bodily form. Thus goes our knowledge of it.

This deer-fly, too, has a painful bite. Its origin is this: the sap of grasses and shrubs turns into froth, and from this the deer-fly takes shape. When it is mature, it goes about biting deer and other game-animals, and horses. So evil is its nature.

This mosquito, too, is a great biter. ~~It~~ It takes shape in rain-water. It also, when biting, does not know how to stop: in the end it over-feeds and dies.

The deer-fly, being of evil nature, drives deer down to the water: there in the water the deer, to escape, lies with only its head above the surface.

## 17. HOW ZOAR PEOPLE SPEND THE SUMMER.

(Maskwawanahkwatok)

The Indians go about gathering ginseng, these Indians of hereabouts, trying to obtain something to eat and to make a living. When they have all come back, that is when they will hold a big dance to pray that they may have success in earning things with which to sustain life. Every summer they gather ginseng and pick berries, blueberries and blackberries, to sell, eating porcupines as they go about, and woodchucks, skunks, quail, rabbits, fish, and raccoons; that is what they eat as they go about. That is the way these Indians do.

## 18. HOW A MENOMINI WOMAN EARNS MONEY.

(Maskwawanahkwatok)

If I were not farming, I should make mats and quilts and bead-work, and I should go to Neopit to do washing, so as to earn money. I should sell all the mats. Baskets too I should make. When I had

<sup>1</sup> The statements in this text, although true, arouse great laughter.

kā'hkupinā'kanan pas nitō'sihtunan. me?si'h kēs-kē'sihtwan, mā'wa niw pas nitā'pahakām. ini'? pas wā'htinaman me?si'h sū'nyen. mē'keh-sē'hseh pas nitā'pahakām; tatā'?takuku'atsikan pas nitā'pahakām. ahpā'n niw me?sih sū'nyen pas nitā'htanan. anō'hkanak ahpā'n niw pas nnā'winem s a-tipā'hākā'yan. ini'? pas ā'si'ta'yan ni'nah, kan mō'nahaman. ini'? ninah kiw-isē'tayan.

## 19. TOOLS AND IMPLEMENTS.

(John V. Satterlee)

as kiw-anuhkī'yan, kat-kawā'h as inā'nuhkeyen, ini'?-pih anu'm ayō'winan kiw-awā'yan:

pakā'htsikā'hseh ini'? a'yōh as kehtā'hkwaha'meh sakā'hikanan, misi'k tāh as kihkī'taha'meh.

inānā'peh as ō'h; kā'kōh as kē'skikah'leh misi'k mehsē'wan as kē'skahikātā'kin, as manā'hneh, as tsē'kikahē'keh. ini'h tāh yō'h inis as kē'hkah, mānā't kā'kāyā'nit as is-kē'skahikā'makah.

napākā'peh winā'h ap ini'?-nuh a'yōh, nā'kāw ahkē'w as ku'apah'leh, as wā'nehkeh, as mī'hikānā'hkeh, misi'k teh mis'as niw ini's māt's-mō'nahē'kanih; ini'? wi'nah ap ānā'pateh.

sakā'hēkan-pī'miskwahē'kan, utā'tsikwan-sakē'puta'tsikan, napā'kehnanke'siw-kē'skipu'tsikan, ini'?-nōh ayō'h as wī'kiwāmā'hkeh, as kē'skipu'nih inuh napā'kehnanke'sēw.

kutā'pyatsikan ini'? a'yōh māyā'wikeh kā'kōh as usē'htuh; ini' winā'h ap as kiw-ō'tsikātāk as kā'kutā'pyatsi'kāh; ta', kehkēwā'htsikanan asā'tewan.

mū'nahā'skipwan ini'? a'yōh as tsē'hkaska'hikeh misi'k as asē'watsi'kāh, misi'k as niku'ahahkih, as mō'nihpe'nih; ini'? teh as kī'htike-wineni'wih māyā'w as ō'h.

māt's-mū'nahā'skipuan, pī'?siputa'swan yō'? pā'siku'kasiwak sayōwī'kinā'hkua? as pē'?sipu'tāk inih mō'nakē'han.

pinā'hkwana'hikan ini'? ayō'h as pinā'hkwana'hē'keh mō'nahē'kanih, as asē'watsikāh; pā'siku'kasiwak tāh utā'tsihta'wak.

hā'w, ini'h tāh nāhā'nih pinā'hkwana'hē'kā'hseh, inā'niw ini'? winā'h ap a'yōk as tsī'katame'hkwahiket.

patsē'skahē'kan ini'? a'yōh asē'kanan as tasi'ahkameh as asē'kanā'hkeh, as pū'sihtā'sih, as mā'watunikātāk kē'sikē'htsikan, se'si-wā'pinikan as mā'watsē'htsikātāk. ini'? winā'h ap nap ānā'nawē'htsikātāk.

asē'watsikan wi'nah ap sa'yā'h as takī'k, mō'hkumā'n as kēs-usē'htuk, ini'? winā'h ap kī'w-ōh as asē'wanēh misā'khimi'nakesiw, pā'siku'kasiw-manō'meh, asē'kan-asē'watā'kan. ini'?-keh-tepā'h niw ānā'siwatsikā'makat.

made a great quantity, I should sell them all. From this I should obtain much money. I should sell beadwork: I should sell patchwork quilts. I should always have a great deal of money. I should always gather raspberries and sell them. That is what I should do, if I did not farm. That is the way I do.

## 19. TOOLS AND IMPLEMENTS.

(John V. Satterlee)

When I work, doing all kinds of work, I use these tools:

The hammer is used when nails are driven or drawn.

The axe is used when things are split, when kindlings are chopped, when one makes fire-wood, and when something is being hewn. Because of its sharp edge, there are many things which it will cut.

The spade is used when sand or earth is being shovelled, in digging, in road-making, and in many ways on the farm; that is what it is good for.

The screw-driver, the monkey-wrench,<sup>1</sup> and the saw are used in building houses, and for sawing wooden boards.

The square-measure is used when one makes straight things: it is used in measuring things; of course, there are markings engraved on it.

The hoe is used in weeding and planting, and in making hills, and in digging potatoes; it is used chiefly in farming.

The big hoe or plow is what is drawn by horses when the field is being plowed.

The harrow is used for levelling down the field in planting; horses draw it.

The small rake is what a man uses when he rakes the ground.

The pitchfork is used when the hay is being handled at mowing time, and for loading it on a wagon, when the crops are being gathered and the grain harvested. That is the way it is used.

The seeder which now exists, since the white man has made it, is used when wheat, oats, and hay-seeds are being planted. It does the sowing with entire uniformity.

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<sup>1</sup> Literally, "wagon-biting-tool."



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<sup>1</sup> Literally, "wagon-biting-tool."

## 20. BUYING A CANOE.

(John V. Satterlee)

inuh ninā'hkwaneh sikō'hseh, — elā'nsan hē' ski'nr, mūnī'yāk. —  
 ayu'm nikēs-Λnō'nek as aw-ntāwā'pahtaman mamā'tsi'taw-me'tikōs.  
 ini'tāh ā'nōw as kēs-mehkā'man nī'kut. kākākē'hseh-umā'nīkΛnih  
 ā'htanā'hkīt wā'pikinīw as tepā'nihtah yōm me'tikōs, nikō'tsimunō-  
 naw as pas tepāhā'kāt.

'nahā'w, ēwā'h.

'ta'tāh ānakē'htaman?

'ini'tāh kēh metā'tah sū'nyen.'

'ta' as a'tek yōm kitō's? wēskiwa'tuat? āyē'tuh wātsianunakō'wi'?

'a' kā'h, ēwā'h.

'kā'yas-ih ā'wi'?

'ā' kā'h, kā'yas-ih ā'wiw; nikē's-tāh-wāsē'hōtun, mōhkumā'n uwā-  
 sē'hōtsi'kanim.'

'sī'piah kitō's itān as a'tek; kan ā'tāh pas kipitō'nan inis kē'kih  
 as aw-tsē'napā'htsikātāk?

'nahā'w, nina-pī'tōn inis nī'kinΛnuwa'.

kā'tin tāh nawē'naw nilap-tsē'napā'htan ts' āsina'kuah, sa'yā'h  
 as natōtsikΛ'tāk; misi'k tāh metā'tah sū'nyen wānō'sha'tew. ini'tāh  
 ānā'mihe-kē'sikah nikēs-nawē'h-katāw-nā'min. ini'tāh as  
 wātsi'wak nikut mō'hkumān kikēh wē'wan. ayu' tāh mō'hkumān  
 wi'nah nap ini'tāh pits-indā'hkat as katāw-asā'tuk umā'numinēw  
 mamā'tsi'taw utānΛna'muan, utā'sē'nisiwin.

kahpih kō'tsimunak wāpi'kinīw inih me'ti'kōs as katā'w-tsē'napā-  
 htaman, misi'k tāh as katā'w-tepā'haman, ini'tāh ā'ts, kat as kēs-  
 nā'tik.

'imi'tāh wā'naw sī'piah as a'tek; usā'm nitā'yata'mi'tam; misi'k  
 tāh yōm hō's apāhni'hsak kēs-patski'sahkwanā'hamuk; misi'k teh  
 me'tsih wāsē'hōtāw.'

hā'w, ini'tāh ā'nak kan tsiyā'w s Λ-nā'tik, misi'k teh kan nikā'taw-  
 tepāhā'nΛn.

niku't tāh wi'nah mi'n niw kayā'nit me'tikōs kīw-ō'k as kē-  
 pawā'hah; ini'tāh mi'n niw kō'tsimu'nak pas ā'nakē'htah.

ini'tāh ā'ts, 'taku'Λk nikēs-masē'nahtesē'wem inuh pā'l bā'kstr;  
 kanΛmehtsi' teh tepā'ham; mitsi' nīc nimā'sine'hikuak; tsiyā' tāh  
 nikā'taw-yāh-mΛ'mān; ninaw-tāh-nā'tin; ini'tāh Λ-tipā'hāku'Λnan,  
 kī'spin katāw-mamā'yan.'

ni'nah tāh tsi'yāw ini'tāh ā'nak, 'kan pas nitā'pahΛ'nan; usā'm  
 mā'ts-ō's, misi'k teh as wāsēhō'tāk, ini'tāh wā'h as aw-asī'naman. apā'-  
 sik teh nāhā'nih kā'yes-me'ti'kōs āyē'tuh wātsianunakō'wik misi'k  
 tāh kan as wāsēhō'tāk, ini'tāh nā'tawenihtΛ'kuah.'

## 20. BUYING A CANOE.

(John V. Satterlee).

My nephew Little Weasel, Alanson B. Skinner of New York, has commissioned me to look for an Indian dug-out canoe. Now I did, to be sure, find, one. We asked White Eagle<sup>1</sup> who lives in Crow Settlement and owns this canoe, if he would sell it.

"All right," he said.

"What price do you put on it?"

"Why, ten dollars."

"Where is this canoe of yours? Is it a good one? Has it a bent prow at both ends?"

"Yes, indeed," said he.

"Is it an old one?"

"Yes, indeed, it is an old one, but I have painted it with white man's paint."

"You say it is in the river: can't you bring it to your house to be looked over?"

"All right, I'll bring it to our house."

So then after a while I went to look it over, to see what it was like, when it was wanted; and ten dollars were in readiness. So then last Sunday I went off to see it. At this time there went with me a white man and his wife. As for this white man, he has come here to write down the Menomini Indian's language.

But when I asked White Eagle to let me look at that boat, as I wanted to buy it, then he said that he had not gone to get it.

"It is way down there in the river; I am always too busy; and besides, the boys have cut the prow-ends off this boat; and it is too much painted."

So I told him he need not get it and that I did not care to buy it.

However, he uses another larger dug-out when he gathers wild rice; I asked him now what he would charge for it.

He said: "Last fall I gave it on credit to that Paul Baxter, and he has not yet paid for it; he still owes me for it; I shall have to take it back; I shall go get it, and sell it to you, if you want to buy it."

But I was obliged to tell him: "I can't buy it; it is too large a canoe and is painted; that is why I refuse it. What is wanted is a smaller and antique dug-out, with bent prows at both ends and not painted."

<sup>1</sup> Charles Nachiwiskay. The denunciation of him in the text is not to be taken seriously, but is a more or less conventional, humorous expression of disappointment.

nahā'w, ini'?'-pih ā'wih-nā'wak nehsē'h wi'lyem sā'trlī. as ātsimī'?'-tawak, as kā'kutsimu'nak, ini'?' tāh ānā'tsimī'?'tawit, ayu'm wāpiki'-niw as kēs-tepāhā'kāt inih mā'ts-pawā'hān-me'?'tikōs inis minī'kān nī'wapit. ini'?' tāh ā'ts, sa'yeh ā'pehtaw as kēs-tā'pinah inih ā'nakē'h-tik inih mā'ts-ōs.

ini'?' tāh nī'nah sa'yeh as pā'ts-kehkē'nawak as kinō'hkisi'hkīt; kan tāh wē'yak pas uki-pehtawā'nan. ini'?' kayēs-ihpā'nānikā'yah kā'h nap as awēh-pā'ts-tsē'?'napā'htamāh inih apā'?'sik nāhā'nih me'ti'kōs.

ini'?' tāh tsi'yāw as pō'nihakih; ini'?'-pih tāh misi'k kayā'nituh nātīwā'htamān kayā'nit me'ti'kos, kī'spin as aw-āyē'tuh-utsi'ānunakō'wik misi'k tāh kā'yāsē'h as aw-ā'wik, misi'k tāh kat as āw-wāsēhō'tāk. ta?', ā'nō teh takō'n; usā'm tāh wāsēhō'tsikātā'wan. ini'?' tāh nanā's yō'hpih kaname'htsiw nimā'hkan as aw-tepā'haman as katā'w-awā'tahikā'yān ini's mūnī'yāk, māmā'waw wi'yā'piski'wāt mō'hkumān as aw-kā'h-nap as aw-tātsē'?'napā'htsikatak inis ās tasēh-kanā'-wihtsikā'tāk mā'wa niw kā'kōh kā'yās-mamā'tsi'taw utā'sihu'ānan. kā'?'tin tāh nawē'naw kan wē'yak unaw-inim-ā'yusē'htunan; usā'm mamā'tsi'taw ēni'm-pūnī'ahkam, inih yō'h wāyā'piskiwā'nit as tamā'kuskakut.

ini'?' tāh yō'm nitāyā'tsimuan, wi'yak as aw-kiw-nā'mik misi'k tāh as a-kē-nō'htah, kayēs-isē'kimakah uti'h inā'kahkam.

## 21. BUYING A BUGGY.

(Joseph Satterlee)

unā'kōw nikēs-ap-natā'w-tipā'hāw utā'tsiku'ahseh nayi'sua'tekin atū'tapyā'kanan. nahā'w, niku't tāh apē'w. nekū'tuak misi'k tāh nī's-inuh metā'tah inā'kihsōw. ta?', ini'?' teh as nūsi'āhkanwak; kan ukēs-tā'p-usi'htunuwā'wan as kēs-yā'tsihtu'kua? inih masē'nahēkan. taku'ak nikēs-ē'h-yōm-mē'nikem; ini'h-pih teh apā'?'sik kēs-wā'nih-pānesi'wak utā'tsiku'ahsak. sā'kāw mitā'tah teh ā'wiw inih nimā'-sina'hikan. ta?', ini'?' tāh kat as tāp-tanā'mān inuh utā'tsiku'ahseh s tā-pā'kitsi'hak. ini'?' kayēs-s-ap-isi'yen as ne'nī'hnehkin s kēw-ētā'meh nī's-inuh metā'tah anī'w tepā'hikan.

## 22. THE MENOMINI INDIAN FAIR.

(maskwawā'nahkwatōk)

nikā'ts-sē'hkatan s kiw-awēh-nī'mihiwāt inis s ki'w-a'tatjh. me'sih sū'nyen ki-panā'tsihtaw; nī's-inuh mitā'tah kī'sih ā'hkwah tipā'hu-



Then I went to visit my younger brother, William Satterlee. When I told him my story and asked him questions, he told me that White Eagle had sold that large dug-out for rice-gathering over in the town of Neopit. And he said that he had already received half the price of that big boat.

So now I know him for sure to be a liar; no one should ever believe what he says. That is the way we were dealt with, then, when we went to examine that smaller dug-out canoe.

So now we must needs quit him; and so now I am asking about elsewhere for another dug-out, provided it has bent prows at both ends and is antique and is unpainted. To be sure, there are some, but they are too much painted. So it is that up to the present I have not found one to buy and send to New York, for all the white-skinned Americans to look at, in the place where are preserved all the implements of the old-time Indian. For truly, soon no one will continue to make these things, for the Indian is giving up these ways, for the reason that the white man is crowding him out.

This then is my story, for people to read and to hear how it happened in the past.

## 21. BUYING A BUGGY.

(Joseph Satterlee)

Yesterday I went to try and buy a two-seated buggy. There was one at the store. It was priced at one-hundred twenty dollars. And that was when I had not enough money to buy it; they had not made the paper big enough when they renewed it<sup>1</sup>. I had been given this one last fall; and at that time buggies were cheaper. My paper was for ninety dollars. So then I had not enough to get hold of that wagon. So there I had gone to Three Rivers as it is called<sup>2</sup>, twenty miles and more.

## 22. THE MENOMINI INDIAN FAIR.

(Maskwawanahkwatok)

I greatly dislike it when he goes off to lead the dancing at the Fair. He always spends a great deal of money; his earnings amount

<sup>1</sup> The Menomini tribe is self-supporting, thanks to the tribally owned logging industry, which is managed by government officials. After public expenses, such as school, hospital, and superintendence of reservation, have been paid, the remainder of the tribal fund is distributed, chiefly in the form of orders on merchants for the purchase of needed articles.

<sup>2</sup> Suring, Oconto County, Wisconsin.

sōw. nī'wukun as tanā'hkamikah, ini? su'asik metā'tah as ki'-panā-tsihtuk. kan kā'kōh ukiw-iskī'hsinenan. kan upū'sitsinan; kan kā'kōh utāpātā'nan. ta'? nahā'?s pimā'tesiw; kan wi'yān unītsi'ānehsan; ini? wāh-isē'kit.

### 23. LACK OF GOOD BREEDING.

(maskwawā'nahkwatōk)

kan ukēs-ninō'tamōwā'nan anuh unītsi'ānehsan. nahā'w, ini'h-pih, wi'yak wē'kimā'tsin anuh apāhni'hsan, matsē'?-teh-isē'kit inuh apāhni'hseh, 'kō'hne? pas kikēs-ninō'tamak mā'waw kā'kōh; pas kikēs-wē'htamak; kuyā'k tāh pas kikēs-s-pimā'tesim; mā'waw kā'kōh pas kikēs-kehkē'nān!

### 24. A PROVERB.

(maskwawā'nahkwatōk)

sehku'ānāw: upāmā'tesin mē'nāw.

### 25. A BAD NEIGHBOR.

(maskwawā'nahkwatōk)

anum isē'kinun kisi'āpehki'sikanā'htikun kēs-tanām niki'?s. mā'wa ni kā'kōh kēs-tipā'ham niki'?s. ini'?-pih ā'wih-isī'?tawikā'tua? krā'ntan; ini'?-pih mā'waw kayēs-kimō'tit tsā'n. mā'wa ni'w, — unā'-kanan atū'hpwānih nikuh kē'w-ōh, — mā'wa niw kēs-kimō'timew.

uhsē'mehsan kēs-nipōn; inā'njw kēs-ā'wiw. mā'waw kā'kōh kēs-tanām inuh inā'njw, umō'nahēkan, wē'k, misik as ki-sō'pumā'h-kih nikuh kiw-ō'k; mā'waw kēs-tanā'm. upā'sikukasi'āman ā'pīdi'-ninit kēs-tanāw. ini'?-pih kayēs-mī'wine'sihatsin anuh mitā'muhsan; kan pō'ts kā'kōh ukēs-mēnā'nan; pō'ts utā'kuman kēs-mahkā'māw; wine'? mā'waw mā'mik tsā'n. mitā'muh teh inuh kitāmā'kesiw misik inuh apāhni'hseh; kan pō'ts kā'kōh mā'nawats mēnā'nan. yō'? ā'ni-kinīt apehni'hseh. flū'h kēs-ne'?nik inuh inā'njw.

### 26. CONVERSATION OF TWO MEN.

(Jerome Lawe)

hā, pōsō', pōsō'! ahpā'n ahk'nuh as kēs-ni'ānan! tā'? teh na'p ā's-pemā'tesiyan? misi'k teh kē'kōwa? tā'? ā'sikitua?

ō, nimā'hnuw-ī'minaw.

tā'? teh yō's kā'taw-āts-ī'yen?

ā'ta?, kutā'?nas keh niku't anā'mihe-kēs'sikat nina'w-īm, kēs-tāp-nā'wākua? ā'nawī'makua?

ta'? teh nā'p ā'siki'makah imi's wāh-pī'yen?

to twenty dollars a day. As the goings-on last four days, it is eighty dollars he spends. He never has anything left. He is not stingy; he does not hold back anything. Well, he lives alone; he has no children; that is why he is that way.

### 23. LACK OF GOOD BREEDING.

(Maskwawanahkwatok)

He has not properly explained things to his child. Then, when some woman marries that lad, and he turns out ill, "Your father should have explained everything to you; he should have informed you; then you might have borne yourself properly; you might have known things!"

### 24. A PROVERB.

(Maskwawanahkwatok)

He spits at him: he gives him of his life.<sup>1</sup>

### 25. A BAD NEIGHBOR.

(Maskwawanahkwatok)

My son had this kind of stovepipe. My son had bought all kinds of things. Then they went visiting in Crandon; then John stole all of those things. Everything, — the dishes for the table, — everything did John steal from him.

His younger brother died. That man had all manner of things, a farm, a house, and his equipment for sugar-making; he had all manner of property. He had a black horse. Then John drove away the woman; he did not give her a thing; he even took her blanket away from her; John took everything. The woman was in desperate straits, and her little boy too; not the least thing did he give them. The boy was as big as this. That man had died in the influenza epidemic.

### 26. CONVERSATION OF TWO MEN.

(Jerome Lawe)

Oh, hello, hello! It's a long time since I've seen you! How are you? And those at your house, how are they faring?

Oh, we are well.

How long are you going to be here?

Why, I shall stay here about a week, until I have had a good visit with my relatives.

And how are things over there where you come from?

<sup>1</sup> The belief being that the spitter's life is shortened, and the offended person's by that much lengthened.

ō, mā'hnuw-ā'wiw; mānā't anuhkī'win; nimā'hnu-māmī'tsihsimi-naw; misi'k teh me'si'h nimē'nikeminaw as anuhkī'yah. nap ini's kat kits-pis-wē'kim as aw-anuhkī'yen. pas kimā'hnuw-āyī'm inis.

tā' keh sōh kayē's-inā'hkamikah ini's wāh-pī'yen kahpih ayā'pehta-nē'pih?

ō, kēs-ōsā'mahkamē'kat! kā'ti'n teh wi'nah, ā'wi niw as anā'h-nātesiyah, umas as nakā'nikātāk yō'm minān. ta', ini't teh wi'nah as nī'mihetih? kēs-ōsā'mat kayē's-is-unā'nikyah!

nā' s ini's kat nikē's-im; nawēnā' s wi'yak ini's pas kēs-minī'hnen niwī'hswan.

ā, wē'ki ni'w apā'?tsī'nukit mitā'muhsak! nawēnā' s min ini'? nikut pas kayēs-yōh-pī'nat!

## 27. BROTHER-IN-LAW JESTING.

(Jerome Lawe)

ā, pōsō, ni'ta'w! inisa'? wā'h as minā'kēs'sikah umas ki'nah as pī'yen! tā' teh, ni'ta'w, sūnyen kipituwimi'na'?

nimā', kan na'p! kine' sūnyan pis-natō'tamunan! ni'nah winah nā'sap niw nipis-natikā'puwim.

sī'h, sinawā' niw! kina-kā'?ts-mehnā'wihin!

## 28. BARRETT AND SKINNER EAT A TURTLE'S HEART.

(John V. Satterlee)

nikā'taw-asā'?tun as aw-kehkināku'atāh kayēs-isē'kimakah nikō'tās.

ini'? tāh, nī's inā'niwāk as kē's-ap-wāwī'kitua? ēh-yōm mhwā'w-sē'pēw, ini's tsēpayē'hsak as apī'tua?, inuh niku't inā'niw ini' as kē'wuhnet sīpi'ahseh as sākē'wik. ne'ni'w misē't ahkī'htimīw; ini'? tāh as nāwā'tsin mā'ts-ukēmāwine'niwan; inu'? tāh mīhkā'nāh. nahā'w, ayum inā'niw ini's as nāwā'tsin, ini'? as ahpā'kisit as tā'pī-natsin; sakā'nōwenāw; akuātā'tsimew. ini'? tāh as apukuhā'tsin usē'hsan. ayu'? tāh ayā'wit maskihkī'winini'hseh. nahā'w, ini'? tāh as usē'hneh as nā'siwet.

ēh-aku'm tāh uwēhtā'wihsimā'wak akō'? ayā'witua?, mānā'wah tasī'niniw pē'htsikunāh as-uwī'hswanit; ayu'? tāh ni'kut mūnī'yāk tasī'niniw ā'wiw; ini'? tāh wi'nah nap as-wīhtsika'sit, sikō'hseh; inu'? tāh nayā'siwet.



Oh, it's all right; there is lots of work; we have plenty to eat, and we get good pay for our labor. You ought to come there to live and work. You would get along well there.

Tell me, what sort of doings were there in your place on the Fourth of July (literally: at midsummer)?

Oh, great goings-on! Of course we had to be sober, now the drinking has been stopped. But dancing do you call it? It was great, the good time we had!

I wish I had been there; perhaps my name would have been good with someone there (i. e., a woman would have taken to me).

Oh, there surely were lots of women folks! Perhaps you would have taken one home with you from there!

## 27. BROTHER-IN-LAW JESTING.<sup>1</sup>

(Jerome Lawe)

Ha, good day, brother-in-law! So that's why it's such a fine day: because you have come here! Well, brother-in-law, are you bringing us money?

Heavens, no, poor me! It's you I've come to ask for money! As for me, I have merely come here to stand round on the look-out for girls.

Shame on you! Keep still! I'll teach you how to behave!

## 28. BARRETT AND SKINNER EAT A TURTLE'S HEART.

(John V. Satterlee)

I wish to put into writing a thing which once happened, that it may be known.

Well then, when two men were out camping by this Wolf River, over at the burial-place of children, one of those men went walking about at a place where a brook empties into the river. Three feet was the depth of the water; and that was where he came upon a big chief-man<sup>2</sup>; it was a turtle. Now when this man saw it, he waded in and seized it; he caught it by the tail; he dragged it out of the water. And then he gave it as a hunter's gift to his uncle. This latter was Little-Doctor<sup>3</sup>. Then it was arranged that he give a ceremonial feast.

Now these nephews were: a man from Milwaukee, Medicine-Bundle<sup>4</sup> by name; and the other was a man from New York; and this one's name is Little-Weasel;<sup>5</sup> and it was he gave the feast.

<sup>1</sup> This custom is still followed; in an unobtrusive way a man will say absurd things to his brother-in-law, or about him.

<sup>2</sup> Turtle, porcupine, and bear are called by this name.

<sup>3</sup> The narrator, Skinner's uncle by adoption.

<sup>4</sup> S. A. Barrett, director of the Public Museum.

<sup>5</sup> A. Skinner.

*ini'?* tãh as kēs-anikā'sīt mihkā'nāh as nānī'tī'tua?. *ini'?* tãh kayēs-pī'makah: ā'tskanah nā'?tām kēs-wēnanīhtsikā'sīt, *ini'?* as kēs-meh-kāwā'nihta'kusit mihkā'nāh kuhkē'w as isē'kit. aku'm tãh uwēhtā'wih-sē'htōwak kēs-askē'h-niw-kō'htāmuk patskā'? mihkā'nāh ōtā'h, as aw-~~qānawē~~htawī'tua?. *ini'?* tãh kähkinaku'atāh, kån wi'nah nās ni'w inuh uwīhkihtu'nan as a-kō'htah mihkā'nāh utā'h as māk-pimā'tesi'makah.

ēh-yō'm tãh mātš-ā'tsimuān aw-ē'nim-ā'wiw. *ini'?* wā'h tãh yō'hpih umā's as asā'?tsikā'tāk yō's masēnahē'kanih.

## 29. HOW I KILLED A BEAR.

(Joseph Satterlee)

*nikō'tuh* ni'nah käh nā'p *nikēs-wāhtsitaw-minū'*apumā'wisim *pis-āts-pā'pema'tesiyan*. ā'tsima'wak awā'hšak; *ukimā'wine'niwak*, *kiwis-wē'hnewak* kā'yas *kikātskyā'minawak*. *ini'?* tãh s kā'?ts-nawī'h-situa? me'tiku'minān. *ini'?* teh wā'h s kā'?ts-mū'hki'tatua?. ahā', pahpē'siwak tãh mānā'wak. *nikōtā's* niw s nehkā'h nipits-pitsē'nik *nikut* inā'niw s a-nawē'h-tāh-ahkōnā'hakī'htua?. nahā'w, *nikēs-tāh-witsiwō'naw* s ap-kē'wikapuwē'yah inis mī'hikānih. usā'mat pahpē'siwak ā'nuhnetua?; kån ā'wiwān s pas nī'ah awā'hseh. sa'yā'h niw s katā'-nī'hni'ta'yān s tā'-pis-kīwā'yān, nahākā'ts niw nipis-kākī'h-kuhnem; kånē' keh niw *pis-kā'hpiwek*. inu'? tãh *ukimā'wineniw* ayā'wit; miyā' keh ni *nipī'?tak* ini's as nē'puwiyen. māyā'nām *nikēs-sā'kisim*; ta?, kā'tsi'h niw *ini'?* niw wāh-sasākī'wik ini's as nē'puwiyen.

nahā'w, 'sāsō'hkitech, yō'? niw aw-uhtā'nawak kat ni'w inih! kayēs-inā'nihtāman, sa'ye'h pmī-pimē'tsikā'puwiw mā'ts-awā'hseh.

*ini'?*-pih pā'muak. kātō'wāk, mānēwā'n-ihpih pā'pehtsin. tā'p ihpih teh ni'w kēs-ihpā'htaw; mānīnā'kīwā'hšin. ihpih *tsiw-ni-pisiku'apah-tah*, ayā'tskwat as ā'wik kā'?ts-kā'kitōw.

tā'?, awā'? tãh pas mā'hkawatšsin? kī'skanītipā'hkat. nahā'w, keh-ki'min niw skōtā'hšan mā'?sih nipē'hnašanān nimōtī'hsihsih. ani'? tãh ini-pāpī'hkihnitawan s natu'a?nenakih. nimā'?, siwas napākā'?-sihsin mā'ts-mānā'tōw. hā'w. *ini'?*-pih nē'mat pis-nānā'tsin tūtā'tsikwānān. *ini'?* tãh ni'nah s pāpāpī'hak.

*ini'?*, *ini'?* pāpā'hpis misi'k *nikut* s *pis-kākā'hpihsih*. sa'ye'h niw as a-nā'wak s a-pis-mō'hki'tat, *ini'?*-pih payī'tiwā'pusit inuh nē'mat utūtā'tsikwānān. *ini'?*, *ini'?* s sā'kihtuwit ayō'w kā'tā-māk-nā'wak awā'hseh. ni' ahpā'n s kīs-kī'skiwek.

nahā'w, *ini'?* käh teh s tasē'kiyah s tū-wī'kiw-pō'sihākēh mā'ts-uwā'hseh; wī'ki käh *nikō'tās* niwī'khihu'naw s pō'sihā'kih. hā'w, *ini'?*-pih *pis-kēwā'yah*.

So then the turtle was cooked for the feast. And then it happened: at the start, before the turtle was cut up, it was called to mind that Turtle was a being of more than usual power. And these nephews then swallowed raw a bit of the turtle's heart, that they might be brave warriors. For this is a thing known, that not everyone is able to swallow a turtle's heart while it is still beating.

Now this will in the future continue to be a great story. That is why today it is written down in this book.

## 29. HOW I KILLED A BEAR.

(Joseph Satterlee.)

Just once in my life I really was lucky. Bears were reported, 'chief-men,' as our ancestors of old used to call them. They were hard at it, picking acorns, and that was why they were coming out in numbers. Of course there were many hunting them. One evening a man came and invited me to go along and watch for them. So I went with him to stand around on the trail. Very many hunters were walking there; no bear was to be seen. When I was ready to give up and come back home, I was walking slowly along, when suddenly there came a scratching sound. It was a chief-man; he was coming straight towards me where I stood. I was considerably frightened, for the thick brush extended to very near where I was standing.

Very well, "Courage! Right from here I will shoot him, come what may!" I thought; and at once there came and stood with his side to me a big bear.

Then I shot at him. At the sound of the gun, he fell a little ways off. A certain distance he ran; then he fell with much noise. As he died, he gave a last loud roar.

But now, who could find him? It was darkest night. By good luck I had put a lot of matches into my pocket. I kept lighting them one after another, as we looked for the bear. Why, there was the great beast, lying stretched flat. So then my friend went to get his wagon. I waited there for him.

Then suddenly another one came along with grating noise. I was about to get sight of him as he came forth, when my friend came rattling up with his wagon. In this way he scared him off for me, this bear I was about to encounter. For now the noise entirely stopped.

So now we were hard put to it trying to load the big bear into the wagon; at last we succeeded in getting him on. So then we came back home.

## 30. HOW NEHTSIWIHTUK WAS TEMPTED.

(nehtsi'wihtuk)

*hā'w, ni'a't, kinaw-wē'htamun kā'kōh kayēs-isē'kiyen. ēh-yō'hpīh nīkī-kā'ts-mā'mahkātā'nihtan; inih-pih tāh wi'nah s kēs-nehā'nīsī'yen kan nīkēs-māmahkātā'nihtan.*

*nahā'w, nō'hne? kēs-nehē'h-anē'hiwew; kēs-nehē'h-a'tawē'kōw. nahā'w, s ki-mānā'tua? mā'wa niw kiw-anē'hāw. niyā'nikutu'hkin ki-mātsi'win, wā'?'nā'w s kiw-isi'at, mā'wa'ni'w kiw-anē'hāw nō'hne?.*

*nikōtā's teh, ta'?, — mitā'tah nī'w-inē' nīkēs-tahnīw-pipō'nake'sim, — nīmā'hsōh, 'nahā'w, misāhkātewā'nun!' nīw-i'kuah.*

*kī'seh ā'hkuah kan kā'kōh nīkī-mē'tsinan as ki-misāhkātewā'yen. as nīpā'yan nīkōtā's, inī? s kēs-nā'wak inā'niw, — siw inā'niw isēnā'kusiw, — as kākīkitu'tawit: 'nahā'w, ni'a't, kinaw-uwēmatī'htī?', nītā'kuah; 'kutā'?'nas mānā'tua? inā'niwak, kinaw-a'tawō'nowak, ēwā'h; 'mā'wa ni'w, ni'a't, kinaw-anēhō'nowak a'tawakī'htua? nahā'w, nīne'? tāh, ni'a't, a-nā'tamunan s aw-anē'hakī'htua?', nītā'kuah inuh inā'niw as nīpā'yan.*

*inī? s kākēkitu'tawit. ayātsku'at tāh as kī'kitit, 'pōn wi'nah, ni'a't, kē'spin kimē'wah a'tawikī'nun. ahkī'?'siyen nī'nah, kā'kōh nīnaw-isē'kim,' hēwā'h.*

*'ō', nītānā'nihtan as nīpā'yan, 'hānītō'wak teh pas ā'sikit ē'h-ayum nē'mat, ahkī'?'sit?' nītānā'nihtan.*

*'hō', ēwā'h, 'umā'?', ni'a't, isē'kiw ayā'wiyen,' ēwā'h inuh nē'mat.*

*inī?-pih ēh-yō'm ā'sis-kuhkē'?'tat as mā'tsiat; pī'k, pī'k tāh ā'wiw; pī'k-inā'niw tāh ā'wiw as anā'muhnet!*

*'hō', nītānā'nihtan, 'pī'kanun āwi'asapa'nīn ē'h-anum kayēkitu-tā'kuyan!' nītānā'nihtan; 'hā'w, kan nē'mat pas utā'wēnan!' inī? ānā'nihtaman.*

*nī'w-inuh as wānī'tipā'hkah nīkē's-nā'wāw as nīpā'yan.*

*'kā'n, kā'n, kā'n!' nītānā'nihtan as ki-pī'at inuh inā'niw; 'usā'm pī'kan niw ā'wiwan! kā'kōh kāna'pats nītā'sikim nī'nah ap,' nītānā'-nihtan.*

*inī?-pih tāh kayēs-pō'ni'tat; kan nīkō'tuh misi'k nīpī'?'taku'nan as nīpā'yan.*

*inī'? kāh nīnā'h ap, ni'a't, ānā'tsimī'?'tunan kayēs-isē'kiyen nīkō'-tās as nīpā'yan.*

## 31. NEHTSIWIHTUK AS A TRENCHERMAN.

(nehtsi'wihtuk)

*nahā'w, ni'a't, nīmānī'nihtan ēh-yō's as pī'yen, nī'nah nē'kih pis-nā'wiyen. hā'w, ēh-yō'm teh kā'taw-is-kehkē'naman, nī'nah ap kīna-wē'htamun inī'h kā'hkinā'man.*



## 30. HOW NEHTSIWIHTUK WAS TEMPTED.

(Nehtsiwihtuk)

My friend, I shall tell you of something that happened to me. At the present time I greatly wonder at it, but at that time, when I was young, I did not wonder at it.

My father was a great one at winning from people; he was very skilful at games. Where there were many people, he would beat them all. At times he would go away, I was told, going to distant places, gambling with the people all over; from all of them would my father win.

Now at one time, — I was fourteen years old, — my grandfather kept telling me, "Now go make your puberty-fast!"

All day I would go without food, making my puberty-fast.

Then once in my sleep I saw a man, — like a man he looked, — who addressed me: "Well, my friend, let us be friends,"<sup>1</sup> he said to me; "If anywhere there are many men, we shall gamble with them," he said. "All of them, friend, we shall defeat, when we gamble with them. And I, my friend, will be the one who helps you, so that we may win from them," said this man to me in my sleep.

Thus he addressed me. But at the end of his speech he said: "However, my friend, do not gamble when it is raining. If I get wet, I shall be done for."

"Oho," thought I in my sleep, "what in the world is it that would happen to this friend of mine, if he got wet?" thought I.

"Why," said he, "see here, my friend; this is the kind of being I am," said my friend.

Thereupon he faced about to go: a playing-card he was, a card; it was the King of Spades, as he walked yon way!

"Oho", thought I, "so they are playing-cards, these things that are holding converse with me!" I reflected. "In that case he cannot be a friend to me." Thus thought I.

Four times in the night I saw him in my sleep.

"No, no, no!" I thought when that man would come; "Seeing that they are only playing-cards! I too might perhaps be brought to ruin!" thought I.

Then he ceased: never again did he come to me in my sleep.

So now I have told you, my friend, how I once fared as I slept.

## 31. NEHTSIWIHTUK AS A TRENCHERMAN.

(Nehtsiwihtuk.)

My friend, I am glad that you have come here to visit me in my house. The thing you want to know, I, for my part, shall tell you, to the extent of my knowledge.

<sup>1</sup> Or "partners" or "brothers."

nikō'tās nikut inā'niw, 'nahā'w, kitā'wih-pahpē'si?' nitā'kwah;  
'pāsiku'kasi'w nikut kina-nayō'mikim,' nitā'kuah.

'nahā'w!' nitā'nāw.

'nahā'w, wā'pah mī'p kina-mā'tsia?', ēwā'h.

'nahā'w!' nitā'nāw.

mī'p ini'?'-pih wānē'yen; nipā'sketsisikān, niwā'?'sukān, ninī'mān,  
mā'waw nitō'sihtun s awā'tawan. nahā'w, ini'?'-pih āsī'yen inuh nē'mat  
pāsikukasi'wān hā'?'natsin.

nahā'w, payiātā'yān nē'mat, 'nahā'w, ini'?' sa'yā'h!' nitā'nāw.

'hā'w,' iwā'h, 'inum-e'?' pāsiku'kasi'w,' ēwā'h, 'nāyō'miki'yān.  
nayōmā'kan ini'?' ā'?'tik; awēh-uhpē'sin,' nitā'kuah.

nahā'w, nitōtā'hpinan nayōmā'kan, pāsiku'kasi'w uhpē'nak.

'hā'w,' ēwā'h, 'kātā's! hā'w!' ēwā'h.

hā'w, nayō'miki'yen, mayātsī'yen, hā'w, wāhtsita' niw kisī'pahō'-  
niki'yah, sa'yā'h saka'nah nayī'k, ini'?'-pih payiātā'yah āsī'yah nipē'h-  
sehsih. ini'?' as wē'kiyah.

'hā'w, ktā'wats-mī'tsihsī?', ēwā'h nē'mat.

'hā'!' nitā'nāw.

nipā'hkunan ni'nah ap ninī'mān as a'?'tawan. hā'w, wina'h ap  
ini'?' as pī'tōk as a'?'tuk, hā'w, mītsihsī'yah. hā'w, kayē's-mī'tsihsī'yah,  
ini'?'-pih mayātsī'yah. nī's ā'wiwān anī'nuh nipī'hsehsian. niku't  
ni'nah ap nitā'siam; hā'w, wī'nah ap nē'mat niku't ini'?' ā'siat, as  
nehē'htawah nipā'tepeh. hā'w, payiātā'yan inih nipē'hseh, me'?'tikō's  
ini'?' as nā'man as a'?'tek.

'hā'w, yō'?' kāh kā'taw-awā'yan!'

nipā'miw-usē'htun; nipī'hih nitā'hpaki'tōn. hā'w, ini'?' s pō'siyen.  
ini'?' sa'yā'h s wānī'tipā'hkah; niwā'?'sukān nipā'ts-usē'htun s a-wē'-  
skiwah wā'ninikā'yān. kayēs-kē'sihtawan, ini'?'-pih mayātsī'yen  
pimē'tsimā'yan. as māk-pimē'tsimā'yan, ninō'htān; nipē'w, kā'ki-  
tōwāw.

'hā'w, pā'hsus!' nitānā'nihtan.

hā'w, ini'?'-pih āsī'yen. kā'tsē'h ayā'wik, ini'?' sa'yā'h ninā'wān  
apā'hsus nipī'hih as nē'puwit. nipā'sketsī'sikan nitōtā'hpenan, pā's-  
kitsiswak. nipī'hih pā'pehtsin.

'hā'w, ini'?' kāh s kē's-nipāk!'

nawē'naw ini'?'-pih kayā'?'ts-nō'we'neh; nitā'nawihisim s kātā'w-  
pimē'tsime'yan. hā'w, ahkī'hih nitā'syam, nipā'yan. mī'p'nikō'skusim;  
nitā'siam apā'hsus s sehkē'hsih. payiātā'yan, me'?'tikōs nipō'sihaw.  
nahā'w, nikē'wām. payiātā'yan ahkī'hih, ini'?' wāwē'wasē'yan, kē-  
wā'yan. payiātā'yan, nē'mat kāna'mehtsiw pī'w.

'hā'w, kās nitsipā'hkīm,' nitānā'nihtān.

hā'w, mītsimē'hseh uhkī'kān, usā'hpehkun, usī'kān, mā'waw nikē's-  
kahan; ahkā'hkuh nipō'nān. uhpā'nī'lk mīsi'k nipōnā'wāk ahkā'h-  
kuh; māskī'hkiwa'puh mīsi'k nitō'sihtun. hā'w, ini'?'-pih nē'mat  
payiāt; nāmā'?'sān pī'nāw, mitā'tah mamā'h-a'?'sika'nan.

'hā'w, tsipā'hkinun!' nitā'kuah.

Once upon a time a man said to me, "Come, let us go hunting; you shall have a horse to ride."

"All right!" I answered him.

"All right, we shall start tomorrow morning," said he.

"All right!" I said to him.

Early in the morning I arose; I prepared my gun, my deer-torch, my lunch, and everything, to take with me. Then I went to my friend who had the horses.

When I got there, I said to my friend, "All right, here we are!"

"All right," said he; "This horse you shall ride. There is the saddle; go saddle it," he said to me.

So I took the saddle and saddled the horse.

"All right," said he; "Come on!"

So I mounted and started off, and, riding at a really fast pace, just before sunset we arrived at the lake for which we were bound; there we were camping.

"Well, let us first eat a bite," said my friend.

"All right," I answered him.

I unpacked my lunch and set it out. He, too, brought his and set it out, and we ate. When we had finished eating, we went from there. There were two lakes. I went to one, my friend to the other, to hunt with the jack-light in the dark. When I got to the lake, I came upon a dug-out canoe lying there.

"Well, this is what I shall use."

I set to work and got it ready; I launched it. Then I embarked. It was already night; I got my jack-light into good shape so that it would be good when I used it. When I had done, I set out paddling. As I paddled along, I heard a noise in the water.

"There, a deer!" I thought.

I went to the place. A short ways, and I saw a deer standing in the water. I took up my gun and shot it. It fell in the water.

"There, he's dead!"

Soon the wind began to blow hard; I was unable to direct the canoe. So I went on shore and slept. Early in the morning I woke up; I went to where the deer was lying. When I got there, I lifted it into the canoe. Then I went back. When I landed, I made up my pack and went back to camp. When I reached camp, my friend had not yet come.

"Well, suppose I cook," thought I.

So then I cut up the meat, neck-piece, back, and haunch; I set it to boil in the kettle. I also put potatoes into the kettle. And I made tea. Then my friend came; he brought fish, ten large bass.

"Go ahead; cook!" he told me.

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"All right!" I answered him.

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"Go ahead; cook!" he told me.



*hā'w, nitōtā'hpinau, kākā'skahak mā'ts-a'sē'kan namā'ʔs. mitā'-  
tah nikākā'skahawak mā'waw, mitā'tah ahkā'hkūh mā'waw pō'nakuaʔ,  
kā'ʔts-tsipā'hkiyen. nē'mat nipā'w; tipāh ā'hkwah kan ukēs-nipā'nan.  
hā'w, kayēsisi'ahkiyen, ini'ʔ-pih meʔtiku'ahsan nipō'hkunanan;  
ahkī'hīh ini'ʔ s a'ʔtawan; mētsimē'hseh ini'ʔ wahkē'ts s a'ʔtawan; mā'-  
wa niw namā'ʔsak, mā'wa niw ini'ʔ as a'ʔna'kuaʔ; uhpā'niak mā'wa  
niw ini'ʔ s a'ʔna'kuaʔ; pahkī'sikan nitā'ʔnaw. niku't apu'ahsukan  
ā'wiw kō'hkōs; nikū't apu'ahsukan hā'wiw pimē'h. mō'skinepi'w  
maskī'hkiwāpuh; yā'hpits misiwā'pīw; ne'ʔniw sī'ʔsikwan ā'wiw  
hi'nuh nitā'hkehku'naw maskī'hkiwā'puh. hā'w, inih tāh ni'kut  
mētsimē'hseh s kēs-anā'man, mitā'tah nī's-inē'h sī'ʔsikwan ā'wiw  
inuh ahkā'h. hā'w, misi'k namā'ʔsak as kēs-anā'kuaʔ, mitā'tah nī's-  
inēh sī'ʔsikwan hā'wiw wi'nah ap. hā'w, mā'waw nikēs-a'ʔtun atū'h-  
pwan. ini'ʔ-pih nē'mat āsī'yen as nipā't.*

*'hā'w, katā's unē'nun; kikā'taw-mī'tsihsī'ʔ!' nitā'nāw.*

*'hā'w!' ēwā'h as ōnē't.*

*nipē'w kayēs-kuāpaha'man, nitā'wih-nātamō'wāw as kisī'ʔninā'h-  
tsit. hā'w, kayēs-kisī'ʔninā'htsit, ini'ʔ-pih māyī'tsihsī'yah nē'mat.  
mē'tsimē'hseh, namā'ʔsak, uhpā'niak, pahkī'sikan, kōhkō's, maskī'h-  
kiwāpuh, ini'ʔ mā'waw ā'htahneh. hā'w, mī'tsihsī'yah, nē'mat mā'na-  
wats mē'tsihsōw.*

*'hā'w, ni'ʔa't, ini'ʔ ni'nah; wāwā'nin napō'p as kēs-minā'yan,  
ēwā'h nē'mat; 'nikā'ta-nipā'm mitsī' niw,' ēwā'h.*

*'hā'w,' nitānā'w; 'nikā'taw-mā'mī'tsihsim, ni'ʔa't,' nitānā'w.*

*nahā'w, ini'ʔ wi'nah nē'mat as nipā't. hā'w, nina'h teh kana'meh-  
tsiw nitā'pinim; mitsī' niw nikā'taw-mī'tsihsim. mētsimē'hseh mā'waw  
nikā'tān, uhkā'nan ini'ʔ niw as a'ʔtekin. hā'w, namā'ʔsak mā'wa niw  
nikā'tamu'awak, uhkā'nan ini'ʔ niw as a'ʔtekin. pahkī'sikan, pimē'h,  
maskī'hkiwāpōh, napō'p, namā'ʔs-napō'p, mā'wa niw, ni'ʔa't, nikēs-  
mē'tsin. mitsī' niw teh niw nikā'taw-mī'tsihsim. mā'waw kayēs-  
kitā'man, nē'mat ini'ʔ-pih kō'skusit.*

*'hā'w, maskī'hkiwā'puh pītō'h; nikā'taw-minā'm,' ēwā'h nē'mat.*

*'nahā'w, kan kā'kōh; nikēs-kitā'n,' nitā'nāw.*

*'hā'!' ēwā'h nē'mat; 'hā'w, napō'p tsiyā'w, apā'hsus-napō'p pītō'h,'  
ēwā'h.*

*ahkā'h nitōtā'hpinau.*

*'hā', kan kā'kōh; mā'waw nikēs-kitā'n napō'p,' nitā'nāw.*

*'hā', hā'nē' ā'sikā'h?' ēwā'h; 'hā'w, tsiyā'w namā'ʔs-napō'p pī-  
tō'h; nikā'ʔts-pā'ʔsīm,' ēwā'h nē'mat.*

*nahā'w, nitōtā'hpinau inuh ahkā'h.*

*'hā'w, ini'ʔ mā'waw; nikēs-kitā'n napō'p.'*

*'hā', hā'ni' ā'sikā'h? kipā'mātesim' nitā'kuah nē'mat.*

So I took a big bass and scraped it. I scraped all ten and put them into a kettle, cooking a big meal. My friend slept; he had not slept all night. When I had finished my cooking, I broke off some twigs; I placed them on the ground, and the meat on top of them; there I laid all the fish, and all the potatoes; I set out the bread. There was one skillet of pork, and a skillet of butter. The tea was full, entirely full to the brim; of three quarts was our kettle of tea. And the kettle in which I boiled the meat was of twelve quarts, and that in which I boiled the fish also was twelve quarts. So now I had completely set the table. Then I went to where my friend was sleeping.

"Come, get up, let us eat!" I said to him.

"All right!" he said, and got up.

After drawing some water, I went and helped him wash his hands. When he had washed his hands, my friend and I ate. Meat, fish, potatoes, bread, pork, tea, all this was the number of things. At our meal my friend ate little.

"Well, friend, that will be all for me; thanks that I have drunk broth,"<sup>1</sup> said my friend; "I am going to sleep some more," said he.

"Very well," I answered him; "I shall keep on eating, my friend," I told him.

So then my friend, for his part, went to sleep. But as for me, I had not yet enough; I was bound to eat some more. I finished all the meat, so that only the bones were left. Then I ate up all the fish, until only the bones were left. Bread, butter, tea, broth, fish-broth, all of it, my friend, I ate. And I still wanted to eat. When I had finished it all, my friend woke up.

"Well, bring some tea; I want a drink," said my friend.

"Why, there isn't any; I finished it," I told him.

"Oho!" said my friend; "All right: then bring some broth, some of the broth of the deer," said he.

I took up the kettle.

"Why, there isn't any; I ate up all the broth," I told him.

"Why, what has happened here?" he asked; "Well then, bring some fish-broth; I am very thirsty," said my friend.

So I picked up the kettle.

"Why, it's all gone; I ate up all the broth."

"Why, what has been happening here? Are you still alive?" my friend asked me.

---

<sup>1</sup> Usual formula of thanks after eating.

ini?-pih nayi'pi?tat as pi'at tsé?napā'htsiket; mō'sah ahkā'hkuk apē'wak. uhkā'nān mō'sah a?te'wan. hā', nē'mat kan uwī'hkihtō'nan s katā'w-kī'kitit; mā'mahkatā'nihtam me?si'h as mī'tsihsī'yen. nawē-nā'?s nī's tipā'hikan kan uwī'hkihtō'nan s katā'w-kī'kitit; kēs-sā'kisiw nē'mat. ha? tā'h, nī'nah tāh wī'nah nimā'hnuw-isē'kim, mā'nawats mī'tsihsī'yen.

ini?', nī'a't, kayēs-isē'kiyen nikō'tās s kēs-uskē'h-pimā'tesiye, kana'mehtsiw as wēkimiwā'yan, nawēnā'?s mitā'tah nikūtu'asitah-enē'pipō'n as ā'wiyan. ini?-pih, nī'a't, ayā'wik ēh-yō'm ayātsimī'?-tunan, nī'a't, s a-kehke'naman. ini'? nikō'tās kayē's-isē'kiyan.

kimē'nin teh inih ā'tsimun.

### 32. NEHTSIWIHTUK RECEIVES A SIGN FROM THE SPRING-GOD.

(nehtsi'wihtuk)

nahā'w, nikō'tās as pimā'tesiyan, umā'? kayē's-isē'kiyan; nikā'-taw-ā'tsimim; nē'mat nikā'ta-wēhtamō'wāw, ēh-yō'hpīh as a-kehke'nah; ini'? kā'taw-yōh-ā'tsimī'yen.

nikēs-nī's-inuh-mitā'tah-pipō'nake'sim nī'nah; nikēs-wē'kimiwām; nimā'timō'hsim kēs-tā'w. ini'h-pih s kēs-nī's-inuh-mitā'tah-pipō'-nake'siyan, niku't kēs-ā'wiw nīnītsi'aneh; kī?se'hseh kēs-ā'wiw.

hā'w, nikō'tās as ā'wik, ini'? s kēs-mātsī'yen as pahpē'siye; nī-pā'skitō'sikan nitā'watōn. kutā'?nas, kōnimāw ne'?niw mitā'tah tepā'hikan ā'wiw, kayē's-isī'yan s pahpē'siyan. kan kā'kōh nikēs-awā-tō'nan as mī'tsihsī'yen, pāpimō'hneyan, awē'h-pahpē'siye, nayā'-wahkīk kutā'?nas mī'hikanīh ini'? as nā'man nīpē'w. inīm-nū'hsi-mā'hkiwiw; ayā'pehtaw as ā'wik inih as nū'hsimā'hkiwīk, nīpē'w ini'? s nā'man. ini'? as uhtā'k nīpē'w nū'hsimā'hkiāh. sīpi'ahseh ā'wiw; ini'? wāh-pī'makah, wahkītā'hkiāh, inih nīpē'w. ini'? as misā'hsineyan as minā'yan nīpē'w, tsē?napā'htaman s pī'makah nīpē'w.

hāw, ini'? ānā'nihtaman: 'nimā'hsōh nikēs-wē'htamak as māknahā'nisiyan: "hā'w, nō'hsihseh, kikā'taw-wē'htamun: awā'tuk asī'w ēh-yō'm nīpē'w wāh-pī'makah," kēs-ēwāh nimā'hsōh.'

ini'? ānā'nihtaman: 'kan kana'pāts awā'tuk uls-i'nan ē'h-umas wāh-pī'makah yōm nīpē'w. hā'w, hā' pinah ne?ni'māw kas nīpā'kite'nāw ēh-uma's nīpī'hīh; awā'tuk kas nīmē'nāw. kī'spin utā'hpina'tsin ē'h-anum ne?nimā'wan, ē'h-umas nīpī'hīh yō'? s a-wā'wēya'-ki?tat; anā'miah nīpī'hīh aw-i'siw. utā'hpina'tsin, ini'? s a-pehtā'man kā'?tin. kī'spin uma'nakah isi'at nu'akōw, kan awā'tuk ukā'tew-i'nan.'

ini'? ānā'nihtaman. ini?-pih wātā'hpina'k nīnā'?nimam; nitā'?si-kan nitōtā'hpinan s kī'skisuak ne?nimā'w. nīpī'hīh ini'? as pō'nak. ini'? s āyaki'htsih.

Thereupon he rose to his feet and came and looked things over; only the empty kettles were there. Only bones were left. My friend was speechless; he was dumbfounded by the amount I had eaten. For about two hours he was unable to utter a word; my friend was frightened. But as for me, I felt fine, as though I had eaten but a little.<sup>1</sup>

That, my friend, is what once happened to me when I was a young man, before I was married, when I was perhaps sixteen years old. At that time, my friend, occurred that which I have told you, that you, my friend, may know it. That is how I once fared.

And I make you a present of this story.<sup>2</sup>

### 32. NEHTSIWIHTUK RECEIVES A SIGN FROM THE SPRING-GOD.

(Nehtsiwihtuk.)

Now, once in my life this is what happened to me; I shall tell the story; I shall tell it to my friend here, that on this day he may know it. That is the reason I am going to tell it.

I was twenty years old at the time; I was married, I had a wife. At that time when I was twenty years old, I had one child; it was a girl.

Now at one time I had gone off to hunt; I had my gun with me. To some place, perhaps thirty miles it was that I had gone on my hunt. I had not taken along anything to eat, As I walked about, off there on my hunt, at noon somewhere by the road I saw some water. It was a hillside; halfway down the slope was where I saw the water. There from the hillside the water was welling forth. It was a little brook; its water came from the high ground there. There I seated myself and drank and watched the water come forth.

Now this was my thought: "My grandfather told me when I was little: 'Grandchild, I shall tell you: a spirit dwells where this water comes forth,' said my grandfather."

Now this was what I thought: "Probably there is no spirit here, whence comes this water. Suppose I lay some tobacco into this water; suppose I give it to the spirit. If he accepts this tobacco, it will spin about here in the water; it will go down under the water. If he accepts it, I shall believe that the thing is really so. But if it goes that way, downstream, there will be no spirit there."

That was my thought. Then I took my tobacco; I took my knife and cut off a piece of tobacco. Then I placed it into the water. There it lay in the water.

<sup>1</sup> This power, manifested on several occasions, of superhuman feats of eating, is due to Nehtsiwihtuk's being an incarnation of a Thunderer.

<sup>2</sup> As it is not traditional, but entirely his own, the narrator is free to hand it on without payment.

'nahā'w, nimā'hsō?, kimē'nin ē'h-ayum ne'?'nimāw s aw-uhpu'Λ-yan!'

ini? ā'yΛn. nikō'tās s ā'wik, ini'? sa'yāh s mātsi'skΛt; ēh-yō's nipi'hih yō'? s kēs-pimē'tsimiit nā'?'nimāw. nā'winuh kīs-kia?tō'hnew ē'h-umΛs nipi'hih; nā'wēyaw s ā'wik yō'm nipe'w, yō'? s kēs-kehtā'?-tΛt ne'?'nimāw, s utā'hpina'tsin awā'tuk.

'ini? s pehtā'man; kā'?'tin awā'tuk as'w ēh-yō's wāh-pi'makah yō'm nipe'w.'

ini? ānā'nihtamΛn. ini? āsiki'makah ē'h-umΛs.

hā'w, ini'?-pih mayātsi'yen awēh-pahpē'siyen, pāpimō'hneyen. kī'seh ā'hkwah kΛn kā'kōh nimē'tsinan. sa'yā'h wānītipā'hkakah, pimō'hneyan, ini? s nā'mΛn wē'kiwΛm; kitsimō'hkumān ā'wiw wayēkit.

'nahā'w, pinah kΛt nitā'siΛ'm!' nitānā'nihtΛn.

ini? s nā'wΛk kitsimō'hkumān wē'kih.

hā'w, 'helō'w! hā'?-nakah āsi'yen?' nitā'kuah inuh inā'nīw.

'nipā'pim-natā'w-pahpē'sim,' nitā'nāw.

'ō^!' ēwā'h.

'hā'w, ni'Λ't,' nitā'nāw, 'nikā'taw-nipā'm yō's pā'sikukΛsi'wīka'-miku'.

'hā'w,' ēwā'h nē'mΛt.

'kΛn kā'kōh nimē'tsinan, kī'sih ā'hkwah pimō'hniyan,' nitā'nāw.

'hā'w,' ēwā'h; 'kinaw-mī'tsihsim,' nitā'kuah; 'pī'htike'nun!' ēwā'h.

ini?-pih wē'wΛn wayē'htamōwā'tsin; 'hā'w, ahsā'min ē'h-ayum inā'nīw; kΛnā'mehtsiw mē'tsihsōw, kī'seh ā'hkwah as pimō'hnet,' ēwā'h, inā'w wē'wΛn.

'hā'w,' ēwā'h inuh mitā'muh, 'ninaw-ahsā'māw.'

hā'w, ini? as mītsihsī'yen. kayēs-mī'tsihsī'yen, nimā'tsyΛ'm; pāsi-kū'kΛsiwī'kΛmik nitā'wih-nipām. wayā'pah mī'p sa'yāh pī'w inuh kitsimō'hkumān.

'hā'w, mītsihsī'nun, ni'Λ't,' ēwā'h.

hā'w, nitā'wih-mī'tsihsim, ahsā'mit nē'mat.

mī'tsihsiyen, ini'?-pih mayātsi'yen. kī'sih ā'hkwah pimō'hneyan, kΛn kā'kōh nimī'tsihswΛn. payiΛtā'yan, āsi'yen inis as nipā'yan, kΛn kā'kōh nimī'tsihswΛn. mī'p ini?-pih mayātsi'yen, pahpē'siyen; kī'seh ā'kwah kΛn kā'kōh ninā'minan, pā'hsus, pinā'w, wā'pus, unā'wanīk. wānī'tipā'hkakah, ini? s sāsehkē'hsineyan. nā's kē'sikΛt kΛn kā'kōh nimī'tsihswΛn. mī'p mīsi'k nimā'tsiΛm.

'hā'w, pā'hsus nā'wΛk, nikā'taw-pāsketsi'suΛw, tā'-mī'tsihsī'yΛn!' ini? ānā'nihtamΛn.

kΛn kā'kōh ninā'minan, kī'seh ā'hkwah pimō'hneyan; wānītipā'hkakah, nipi'Λm as wē'kiyen. hā'w, ne'?'nā'w kē'sikΛt kΛn kā'kōh nimē'tsihswΛn.

hā'w, hā'yΛpē'yΛn, hā'w, ini'? ānā'nihtamΛn: 'nimā'hsō'h nikēs-wē'htamak, nikō'tās ā'wik nikā'taw-pu'Λwi'tΛm, nikī's-ikuah.'

hā'w, ini? ānā'nihtamΛn s ā'yapē'yΛn. ne'?'nimā'w nikī'skiswaw; skū'tiah nipo'nāw ninā'?'nimΛm s mehkāwā'nimΛk awā'tuk, pu'Λwi'?-ta'yΛn.



"Oh, my grandfather, I give thee this tobacco that thou mayest smoke!"

That is what I said. Then at one time it began to move; here in the water, here the tobacco began to swim. Four times it went in a circle round the water; and then in the very center of the water the tobacco went under, as the spirit accepted it.

"Now do I believe it; truly a spirit dwells here whence this water comes forth."

Such was my thought. That was what happened in this place.

Thereupon I went from there, continuing my hunt, and walking about. All day I had eaten nothing. Towards dark, as I walked on, I came to a house; a white man was he who dwelt there.

"Well, let me go there!" I thought.

Then I saw the white man in his house.

"Hello! Where are you going?" said the man to me.

"I am going around trying to hunt," I answered him.

"Oh, so that's it!" said he.

"Please, friend," I said to him, "I want to sleep here in the stable."

"Very well," said my friend.

"I have had nothing to eat, walking all day," I said to him.

"Why, then," said he to me, "you must take some food; come inside!" said he.

Then he told his wife: "Come, give this man something to eat; he has not had anything to eat, walking all day," said he to his wife.

"Yes," said the woman, "I shall give him food."

So then I ate. When I had eaten, I left; I went to the stable to sleep. The next morning the white man came.

"Now, friend, eat," he said.

So I went and ate, as my friend gave me food.

When I had eaten I started out. All day long I walked about without any food. When I got back to where I was camping I had no food. In the morning I set out and hunted; all day long I did not come across a thing, — deer, partridge, rabbit, or squirrel. When night came I lay down and rested. For two days now I had had no food. The next morning I set out again.

"Yes, if I come across a deer, I shall shoot it and have a meal!" was my thought.

I did not see any game, walking about all day; at nightfall I came to where I was staying. Now for three days I had had no food.

Then, as I sat there, I reflected: "My grandfather told me that sometime I should suffer hunger; this he said to me."

That was my thought, as I rested there. I cut off a piece of tobacco: into the fire I placed my tobacco, fixing my thought upon the spirit, in my hunger.



'hā'w, nā'tamō'wina? nikā'taw-mī'tsihsim mī'p,' ini? ā'yan, wēh-tamō'wak awā'tuk.

ini'-pih nāpā'yan. kō'skusē'yan, ini'? sa'yā'h s wā'pah; nipāske-tsī'sikan nitōtā'hpinan, mātsi'yen, pahpē'siyen. nawēnā'?s ā'pehta-tepā'hikan, ini? s nā'wak mā'ts-awā'hseh; me'tiku'min mā'k-mitsu'ah spā'myah. npā'sketsi'swaw; pā'pehtsin ahki'hīh. hā'w, nitā'siam: mā'ts-awā'hseh ini'? as sehke'hsih.

'hā'w, yō'? keh s mī'tsihsī'yen!' nisē'm.

nitā'?sikan nitōtā'hpinan; nkī'skiswaaw. kayēs-pō'tawe'yan, ini? as a'ta'wan mē'tsimē'hseh, kē'sisaman. kayēs-kē'sisa'man, ini? as mī'tsihsī'yen.

'nhā'w, ini'? kāh pimā'tesi'yen! nitānā'nihtan. kē'sō? inuh kana'-mehtsiw mō'hkaham. hā'w, ini'-pih wayē'nanē'htsike'yan awā'hseh. mā'k-lasē'tayan, kanī'w kāh ni'w kā'kōh nayō'htaman s kākitō'wak. nitā'?sikan nipākite'nān. āyana'piyan, kanī'w kāh niw awā'hseh payi'-tuhnet miyā' ni'nah as i'yen. hā'w, nipāsketsi'sikan nitō'tā'hpinan; npā'sketsi'swaw; nimā'? ni'w! pā'pehtsin. hā'w, nī's awā'hsak ninā'?nawak, kana'mehtsiw as mō'hkahah kē'sō?.

'hā'w, ini'? kāh wāwā'nin, nitānā'nihtan, 's nātamō'wit awā'tuk pimā'tesi'yen!'

hā'w, ini'-pih nē'was wā'sihtawan, mātsi'yen. nawēnā'?s nīs ti-pā'hikan payi'tā'yan, ini? s nā'wak s wē'kit kitsimō'hkumān. hā'w, nitā'siam; mitā'muh ninā'wāw; inā'niw kan wi'yak.

'hā'nē? tēh inā'niw? nitā'nāw inuh mitā'muh.

'ō', awē'h-anuhkī'w s minikānē'wik, ēwā'h.

'hā'w, awā'hseh nikē's-ne'naw, nitā'nāw.

'ha'w, ēwā'h; 'pī'sin umā's, nitā'kuah.

nimā'tsi'am; ini'? as pī'tawan wē'kih.

'hā'w, ēwā'h inuh mitā'muh, 'nina-tsipā'hkīm; kinaw-mī'tsihsī?', ēwā'h.

hā'w, wāhtsitā'w nimānī'nihtan mitā'muh h tsipāhkit. kīsisi'ahkit, hā'w, ini'-pih tū'hpulan kayē's-a'tuk.

'hā'w, mītsihsī'nun! ēwā'h; 'nina'h ap nikā'taw-mī'tsihsim. nikā'?ts-minī'nihtan ē'h-yō'm mētsimē'hseh, ēwā'h inuh mitā'muh.

hā'w, kā'?ts-mī'tsihsīyah, hā'w, ini'-pih mayātsi'yen; misi'k awā'hseh nipī'nāw inis wē'kih mā'waw.

'hā'w, nitā'nāw, 'yō's kē'kih nikā'taw-a'napā'hkīm, nitā'nāw.

'hā'w, ēwā'h inuh mitā'muh.

'nikā'taw-kē'wām nē'matak as i'tua?; pāsikukasi'w nikā'taw-nā'nāw, nitā'nāw.

'hā'w, ēwā'h inuh mitā'muh.

mayātsi'yen, nekina'nō? payi'tā'yan, niwē'htamō'wāw nimā'timō'hsem.

'awā'hseh nī's nikē's-ne'naw, nitā'nāw; 'pāsiku'kasiw nipis-nā'nāw. hā'w, nisē'neh nna-wītsi'wāw.

'hā'w! ēwā'h.

"Pray, help me! I wish to eat in the morning," I said, telling it to the spirit.

Then I slept. When I awoke it was near dawn; I took up my gun and set out to hunt. Perhaps half a mile, and I saw a big bear; it was eating acorns up in a tree. I shot it; it fell to the ground. I went up to it: there lay the big bear.

"Well, now at last I shall eat!" said I.

I took my knife; I cut a piece from it. When I had built a fire, I put in the meat to cook it. When I had cooked it done, I ate.

"At last I am saved!" I thought.

The sun had not yet risen. Then I skinned and dressed the bear. While I was busy at this, suddenly I heard something make a noise. I laid down my knife. When I looked about, why, there was a bear walking straight up to where I was. I took up my gun; good, a hit! and it fell. So then I had killed two bears before sunrise.

"Thanks be given," thought I, "to the spirit for helping me in my hunting."

Thereupon I arranged my pack and set out. I had gone perhaps two miles, when I came to where the white man lived. I went there; I saw the woman; the man was not there.

"Where is the man?" I asked her.

"Why, he has gone to town to work," said she.

"I have killed ~~some~~ bear," I told her.

"Why, then," she said, "bring it here," she told me.

I went and brought it to the house.

"Very well," said she, "I shall cook; we shall have a meal."

I was glad indeed, as the woman cooked. When she had finished her cooking, she set the table.

"Come, eat," she said; "I shall eat, too; I am very fond of this kind of meat," she said.

When we had made a hearty meal, I went off and brought the other bear to the house there.

"Please," I said to her, "I want to leave my store here in your house."

"All right," answered the woman.

"I am going home to my people; I am going to get a horse," I told her.

"Very well," said the woman.

I set out, and when I reached our house, I told my wife of it.

"I have killed two bears," I told her; "I have come to get the horse. My father-in-law will go with me."

"Very well," said she.

mā'p nimātsi'aminaw. pyātā'yah, pāsiku'kasi'wak wē'wasiwak;  
 nayōmā'wak awā'hsan, as pīnakī'htua? hā'w, ini? käh s kēs-pimā'te-  
 siyen; awā'hseh nī's; mānā't mātšimē'hseh.

nikō'tās ini? kayē's-isē'kiyen, ni?āt.

ini? mā'waw.

### 33. HOW RED CLOUD WOMAN GOT HER NAME.

(maskwawā'nahkwatōk)

nahā'w, as kēs-uhtā'tesi'yen nī'nah, kute'?nas kēs-awēh-usē'htaw  
 wē'kiwāmē'hseh nō'hkumeh. niki'ah ini'?-pih āwih-pī'htiket inis  
 wēkiwāmē'hsihsih. ini'? s uhtā'tesiyen. ini'? käh as āyī't niki'ah;  
 nō'hkumeh kiw-awēh-pō'tawew misik kiw-awēh-tsēpā'hkunen as mī'-  
 tsihsinit utā'nan.

nē'?nuku'nakah ini'?-pih wāyāp-mā'wan, nikū'witsi'?simak s ni-  
 tiwā'makua?, misi'k nipē'hsehkakan as a-mehkī'kah, misi'k nisā'ni-  
 pā'nem as aw-mehkō'nit misik kē'sik as aw-isēnā'kusit. kan nanā's  
 nimē'nikenan.

ini'?-pih niki'ah mayā'hnuw-īt; ini'? as nitōmā'tsin nuh wē'yawē-  
 ke'hkun tsi-kiw-ninō'htawatsin nitsi'ānun. ta'? pī'w nuh wē'yawēkeh.

'ta? ā'sikī'yen, ahpā'n niw as mā'wan? kikō'takihāw kiki'ah.'

'ta?', kan keh nimē'nikunu'wawan nikū'witsi'?siman misi'k teh ni-  
 pē'hsehkakan misi'k teh nisā'nipā'niman. ini'? wāh as mā'wan. kē'-  
 spin kan mē'sit niki'ah, nina-yā'h-mā'tsiām.'

'nahā'w, pōn mō'nun, nuhsi'h. kinaw-mē'nik kiki'ah kikū'witsi'?si-  
 man misik kipē'hsehkakan misik kisā'nipā'neman. pō'n tāh mō'nun.'

ini'?-pih niki'ah mā'wa niw kayēs-mē'sit. ini'? as kēs-anī'h-mā'-  
 wan.

nawēna' misik ini'? as kā'?ts-wē'?sakesiyen, misi'k as mā'wan  
 ahpā'n niw. ini'?-pih misi'k ā'wih-nitō'mih nuh wē'yawēkeh as pis-  
 kutsē'musit wā'ki? tsi-yō'h-mā'wan.

'ta?', kan keh inih niwī'hswan ā'wiwan, "kūsi'ahkiw"; kayā'nit  
 nī'nah nitā'kām.'

'ta? ō'h tāh, nuhsi'h, ākā'yen?'

'maskwawā'nahkwatō'k nitā'kām nī'nah.'

'ini'? käh aw-ikā'yen. pōn misi'k nikō'tuh mō'nun.'

ini? mā'waw.

### 34. THE CHILDHOOD OF RED CLOUD WOMAN.

(maskwawā'nahkwatōk)

as uhtā'tesiyen, nayi'ānānu'kunakah, ini'?-pih kayēs-wē'?sake'-  
 siyen, saka'nah niw as nipā'yen, inih-pih niki'yah as kēs-nitōmā'tsin  
 nikut wē'yawēkehkō'hsan kayēs-ninō'htawatsin nitsi'ānun.



In the morning we set out. When we got there, the horses carried the packs, with the bears, as we brought them home. So now I was saved; two bears; there was plenty of meat.

This was the way I fared once upon a time, my friend.

That is all.

### 33. HOW RED CLOUD WOMAN GOT HER NAME.

(Maskwawanahkwatok).

When I was born, my grandmother had built a hut some distance away. Then my mother went off into this hut. There I was born. So there my mother remained; my grandmother would go there to make fire and to cook her daughter's meals.

On the third day ~~was when~~ I began to cry, calling for shinney-bags and for a red blouse and for red and blue silk ribbons. But I was not given these things. Then my mother got well; she called in an old woman who was supposed to understand the speech of infants. So that old woman came.

"What ails you that you cry all the time? You are tormenting your mother."

"Why, they do not give me my shinney-bags and my blouse and my ribbons. That is why I cry. If my mother does not give me them. I shall go back whence I came."

"Very well; cease crying, little one. Your mother will give you shinney-bags and a blouse and ribbons; but cease crying."

Then my mother gave me all these things, and I stopped crying.

After a while again I became very sick and again cried all the time. Then again the old woman was called in to come and ask me why I wept.

"Why, my name is not Kusiahkiw<sup>1</sup>: otherwise am I called."

"Then what are you called, little one?"

"Maskwawanahkwatok (Red Cloud Woman) I am called."

"Then so shall you be called. Do not ever weep again."

That is all.

### 34. THE CHILDHOOD OF RED CLOUD WOMAN.

(Maskwawanahkwatok)

Five days after I was born, I fell sick almost to death, and at once my mother called in a certain old woman who understood the speech of infants.

<sup>1</sup> Revered-Woman? The name is borne by several Menomini women.



*kayē's-piāt nuh wē'yΛwēkehkō'hseh, 'ta? ā'sikī'yen? wā'kī? wāh-wē'?sake'siyen?' nitā'kwahin as mā-kā'?ts-wē'?sakesiyen.*

*ini'win-pih tsi-kā'?ts-āyā'niyen.*

*'awā'tuk-mitā'muhsΛk umē'? as pis-nī'puwitua?; me?tikū'ahseh niki-pis-ahpā'kitwΛkuk, nitānā'win inuh wē'yΛwēkeh; 'ini? wā'h as ki-kā'?ts-āyā'niyen, nitānā'win nuh wē'yΛwēkeh; 'misi'k teh nikū'-witsi'?simak nikēs-pīnā'wΛk; kΛn teh nimē'nikunan niki'yah. misi'k teh nipē'hsehkakan kēs-mehkī'kat as pis-mātsi'yen. yō's teh as pī'yen, kΛn kā'kōh nipē'hsehkakan mā'hkīkah.'*

*'nahā'w!' ēwā'hin inuh wē'yΛwēkeh; 'pōn wē'?sake'sinun; misi'k teh pō'n ki-mō'nun; kikā'timahāw kiki'ah misi'k teh kikō'takihāw. kina-mē'nik kipē'hsehkakan mā'hkīkah misi'k kina-mē'nik kikō'witsi'?siman, ēwā'hin inuh wē'yΛwēkeh.*

*ta?', ini'win-pih mayā'tsiāt. ini'win-pih kayēs-mā'hnuw-ī'yen. kawī'n nikēs-wē'?sakesinan.*

*misi'k kā'yas niw nē'pitan tsi-kēs-pis-takō'n; nayā'mik niki'ah, kā'?ts-mā'win as sā'kisit as a-nipā'yen.*

*ta?', ini'win teh kayēs-mā'hnuw-ī'yen; sa?yāh misi'k metā'tahnu'-kun ayā'wik, iniwi'n-pih misi'k kayēs-wē'?sake'siyen, saka'nah niw as nipā'yen. sa?yā'h nī'wukun kawī'n nimī'tsihsinan; iniwi'n-pih misik ne?nimā'wΛn mayī'kit niki'ah. ini'win as Λnō'siwet as tsī'sahkih.*

*'kayī's-pyΛtua? aki'kuh awā'tukΛk, 'wāwē'pi'tah as a-mitā'wihΛt! kī'spin pā'tsi'tayan, ini'? niw s a'-nipāk. ini'? pis-kikēh-mΛmā'tsi?-tawit, inā'win niki'ah.*

*ini'win-pih niw wayāwē'pi'tat as mitā'wit niki'ah. kayēs-kē'si'tat, ini'win as kēs-mā'hnuw-ī'yen. hā'w, ini'? keh as kēs-mā'hnu-pemā'-tesiyen.*

*nayī's-pepō'nakesiyen, ini'?-pih niki'ah kayē's-nipāk, nō'hne? kayā'nituh s wē'kimiwāt. ini'? teh nī'nah as kēs-kitāmā'kesiyen. nō'h-kumeh kΛn nikēs-sawā'nimī'kunan misik ninī'h, niki'ah uhsē'mehsΛn. as tsīpā'hkīt ninī'h ini? tsiw-isī'yen. apu'ahsukan as kisi'Λpehkitāk ini'? tsi-pakā'mit nihkāt'ih; misēwā' niw ini'h nihkāt nikēs-kī'sisim. as ki-wē'wahpitōk nō'hkumeh ini'h nihkāt, ini'?-pih tsi-ki-kā'?ts-āyāyā'nit inu'h ninīh, kayēs-ahpi'ts-kutā'kihītua?. mΛtsē'?-upō'?seh-kaka'nuwaw ini'? ki-pō'?sā'hkate'situa?. ini'?-pih tsi-kiw-āyāyō'si-nawitua? mā'ts-nipē'hsehkakan as ā'wik. ini'? ahpā'n kayēs-ihpā'-nasitua?. kahpi'h kehkenō'hamō'wikōw kayēs-utā'hpenit kehkinō'-hamΛtē'wikamikuh, ini'?-pih kayēs-wē'skiwā'hkin nipō'?sehkakan. ā'nu nō'hne? niki-mē'nik pipā'kewiyā'nan, muswā'nan; si nikiw-mahkā'mikuk winu'a?, as ki-pō'?sā'hkakua? misi'k. kΛn nikiw-ahsā'-*

When the old woman came, "What is ailing you? What is the cause of your illness?" she asked me, as I lay in pain.

Then I laughed out loud.

"Spirit-women have come and are standing right here; they have come and thrown down a stick for me," they say I told the old woman; "That is why I am laughing and laughing," I am said to have told her; "And my bags for the double-ball game I brought hither when I came; but my mother does not give them to me<sup>1</sup>. And my jacket was of red cloth, when I set out to come hither. But when I arrived here, I had no jacket of red cloth."

"Very well!" that old woman is reported to have said; "Be ill no longer, and do not weep; you are making your mother unhappy and tormenting her. She will give you your jacket of red cloth, and she will give you your bags for the double-ball game," she said.

Then she went away. Then, they say, I recovered. I was ill no longer.

And from the first, it seems, I had teeth; when my mother saw them, she burst into tears, fearing that I should die.

So then I recovered; but when another ten days had passed, again I fell ill and almost died. For four days I had not taken food; then my mother again made an offering of tobacco. She called for the help of a spirit-seer.

When the spirits had come, "Hasten to have her participate in the medicine-rite. If you delay, even now she will die. She brought it with her when she came to dwell here in human form," my mother was told.

Thereupon my mother made haste to take part in the medicine-rite. When she had done so, I became well. From that time on I lived in good health.

When I was two years old, my mother died. After her death my father went to live with people elsewhere. Then came a wretched time for me. My grandmother knew no pity for me; neither did my aunt, my mother's younger sister. I must have gone to where my aunt was cooking. With a hot roasting-pan she must have struck me on my leg; I was burned all over my leg. When my grandmother bandaged my leg, then greatly would my aunt laugh, such was the extent of their cruelty to me. In their cast-off clothing they dressed me; and they would laugh at me because my jacket was too big. That was the way they always treated me. When the teacher received me into the school, I had good clothes. In vain did my father use to give me blouses and shawls; those women simply took them away from me and used them for their own wear. They did not properly feed

<sup>1</sup> That is, she had brought with her to this earth the spiritual essence of the shinney-bags and other things, and it was necessary now that their material substance be supplied from the ordinary sources. The same is true of objects received in dream-visions.

*mikunu'wawan. kayēs-mī'tsihsitu'awin, ini'ʔ-pih mā'waw ki-māmā'-kua? ini's atū'hpwΛnih inih ki-mī'tsikua?*

*'nahā'w, mītsihsī'nun!' niki'w-ikōk.*

*nih payī'wahtā'hkua? ni's atū'hpwΛnih ni? kiw-a'ʔsikinaman mā'-nawats as ki-mī'tsihsiyen; misi'k nayā'nikutuhkin inih apu'ahsukan as pimē'wik ni? kiw-āhpā'kinatua? uhpā'niΛn nī's.*

*'nahā'w, nū'hkwΛta'h inih apu'ahsukan!' niki'w-ikōk.*

*ini'ʔ keh as mī'tsihsiyen. misi'k nayā'nikutuhkin ne?nu'kun kΛn ukiw-ahsā'mikunu'wawan.*

*aku'Λtsih nikiw-inā'sihukuk as kiw-aʔsikinā'hneyen, mehsē'hsΛn as kiw-āyī'watawan. ta'ʔ, kΛn mī'n niw kā'kōh nimā'hkesinan kiw-ā'wiwan; niki-yā'hpits-kāskā'hkītsinām; nisē'tan niki-wē'ʔsakesim, kī'sih ā'hkwah as kī'w-aʔsiki'naman mehsē'wan.*

*nikō'tās nī'wukun saʔyāh kΛn ntā'hsamikunuwā'wan; ta'ʔ, nipu'-awiʔtam; ini'ʔ-pih ninah mayātsī'yen kesī'ʔneh as isī'yen. nimā'hsōh Λtāwā'wīkamikuh a'nuhkīw.*

*niwē'htamōwāw: 'nahā'w, nimehsō'ʔ, saʔyā'h nī'wukun kΛn nitā'h-samikā'nan; yō'ʔ teh nye'nanu'kun as ā'wik, nitā'nāw.*

*kaskā'nihtΛm nimā'hsōh. sawā'nahkwΛt kē's-ināw; keʔts-ināni'Λh-seh kē's-ā'wiw. ini'ʔ-pih pahkī'sikā'hsΛn ā'hsamit, nΛmāʔsē'hsΛn, sō'pumāhkō'hsΛn.*

*kayēs-mī'tsihsiyen, 'nahā'w, nuhsē'h, nī'kinanōʔ awēh-anuhkī'nun. kō'hkumeh wē'ʔsake'siw; kina-pimā'nāw. nī's sū'nyen kina-mē'nin niku't anā'mihe-kē'sikΛt, nitā'kwah nimā'hsōh.*

*nimānī'nihtan as nitō'mit. ta'ʔ, ini'ʔ kāh as awēh-āyī'yen ā'yanuh-kī'yen, as mā'hnuh-mī'tsihsiyen; misi'k kΛn nikō'tuh wiyΛk nitāyā'-neʔnikunan. pipūn ā'hkwah ini'ʔ as kanā'wihitua? misi'k nī'pin ā'hkwah.*

*ini'ʔ-pih teh kayēs-nipāk inuh nō'hkumeh. ini'ʔ-pih teh kayēs-kēwā'yen; ā'nu ahpā'n niw niki-pis-nitō'mikuk akī'kuh mayāk-kanā'wihitua? ini'ʔ-pih teh misi'k kayēs-wā'pahtaman. kΛn wī'nah yō' kēs-isē'kinun yō'hpīh ā'siki'makah kehkinō'hamΛtē'wikamik. kēs-ā'yuhstiwΛk wē'kōwa? nītsi'Λnuk. wā'ʔnaw nikiw-is'yΛ'minaw tahnā'nuh mī'p, as ke'ʔsik as kōnē'wik, as kiw-awēh-wā'pahtamah. kΛn nikō'tuh ninā'mān nikēs-mē'nikenan; kī'sih ā'hkwah nikiw-awēh-pu'awiʔtam kehkinō'hamΛtē'wīkamikuh.*

*misi'k kayēwā'yanin, nā'hkahkan, 'nipē'w nawā'ts-nā'tih!' niki'w-ikām.*

*ta'ʔ, niki-nā'tin.*

*kayēs-pī'yΛnin, 'aʔsikinā'hnenun!'*

*ta'ʔ, mī'sik nikiw-aʔsikinā'hnem.*

*kayēs-pī'yΛnin, 'pōtawē'nun; uhpāni'Λk kina'w-apīm!'*

*kinī's as a-tā'piniyen. nikēs-kitāmā'kesim.*



me. When they had finished their meal, they would take away from the table all of what they had to eat.

"Eat!" they would say to me.

The crumbs and remnants of their meal I would pick up from the table for my scant fare. Or else, at times, they would throw a couple of potatoes into a greasy frying-pan.

"There, lick that pan!" they would say to me.

So that would be my meal. Sometimes for three days they would not give me food.

They used to drive me out of doors to pick up faggots and drag firewood into the house. Meanwhile, I had no shoes or moccasins: I would get all scratched by the brambles; I always had sore feet from gathering firewood all day.

Then at one time for four whole days they had not fed me; of course, I was famished; then I left, and went to Keshena. My grandfather was working in the store there.

I told him of it: "Oh, Grandfather, for four days I have been given no food; today is the fifth day," I told him.

My grandfather was pained at this. Yellow Cloud was his name; a little old man was he. So then he gave me some crackers to eat, and sardines, and candy.

When I had eaten, "Now then, Grandchild, do you come to our house and work there. Your grandmother is ill; you will nurse her. I shall give you two dollars every week," said my grandfather to me.

I was glad of his invitation. So now I went there to stay and work, and was properly fed; and no one ever scolded me. All winter they kept me there and all summer. Then my grandmother died. So then I went back home. Indeed, they had not ceased to call me back to them, they who now were keeping me. Then I again went to school. School was not at all the way it is today. The children came every day from their homes.<sup>1</sup> A long distance we would go every morning, in the cold and through the snow, to school. I was never given any lunch to take along; I would go off and be hungry all day at school.

When I came home in the evening, "First fetch water!" I would be told.

I would fetch it.

When I got back, "Gather some faggots!"

So then I would gather faggots.

When I got back, "Build the fire; you are to bake some potatoes!"

It was a long time before I could appease my hunger. I was wretched.

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<sup>1</sup> Today both of the reservation schools, government and Catholic, are boarding-schools.

kēs-utsīpī'wī?nisiw inuh kehkēnō'hamōwīkōw; kλn nikō'tuh ukēs-mō'hkumānē'wī?nisiwan; nī'? teh mā'waw kāyēs-s-is-ninū'htahkua? nītsi'λnuk. hā'nu masē'nahikan nikēs-ninā'minaw as kehkēnō'hamō'wiyameh, ta'? , kλn teh ninā'nuhtλnī'nawan inih masē'nahikan. wē'yλwēkehkō'hseh kēs-ā'wīw.

nahā'w, nikōtā's niw nikēs-pis-nā'nik nō'hne?. antse'like ini'? as kēs-wē'kit nō'hne?. nī'?-tepā'h mō'hkumā'n kāyēs-isē'kit nō'hne?. hā'w, ini'? kēs-kā'kanā'wihit.

nī? sa'yāh metā'tah ne?nī'w-inē' pepō'n as ā'wiyen; ini?-pih nuh wā'mehtikō'sēw pis-wē'htamōwā'tsin nō'hne?λn as kātā'w-kanā'wihit.

ini'? ā'ts nō'hne?: 'pas wē'skiwλt, nitā'h, ē'h-ayum as pas wē'kimat wā'mehtikō'siw. wī'skiw-inā'niw ā'wīw, nitā'kuah nō'hne?.

'ō', nitā'nāw, 'kλn ki'nah kikēs-kanā'wihēnan as pis-mā'mik-niw as kitāmā'kesiyen, niki'ah as kēs-nīpāk. kλn inih pas isē'kinun; kλnī'w nō'hkumeh nih aw-i'tāh, nī'? aw-isē'?tāyen.'

'kikā'timahik inuh kō'hkumeh; umλ's teh winah kina-kehkā'tesim; kina-mā'hnu-mī'tsihsim; a-mānā'tun kipō'?sehka'kanan; kλn nikō'tuh kā'kōh kinaw-awā'minan.'

'kλ'n keh inih pas isē'kinun nih kinah ānā'nihtaman. nisa? wā'h as nā'siyen!' nitā'nāw nō'hne?.

aku'atsih nitā'siλm; nī?-pih pis-mātsī'yen kesī'?neh as pis-kēwā'-yλn; nō'hkumeh nipis-wē'htamōwāw.

'mitsi' niw nā'tsiλn kitā'wim; kλn pas kiwē'kimiwā'nan; kimāk-wā'pahtan, nitā'kuah.

wā'htsitaw nimānī'nihtan inih as itā'h nō'hkumeh. ini'?-pih misi'k ayā'tskwλt nikut pepō'n kāyēs-wā'pahtaman. nikut kēs'sō? ne?nu'kun nikiw-awēh-wā'pahtan, as kiw-anuhkī'hit nō'hkumeh. nikut pepō'n ayā'wik, ini'?-pih misi'k pis-nitō'tamuh nī'nah s a-wē'kimiwā'yan. hā'w, nikēs-tā'?takatsim: nimāk-wā'pahtan.

ini?-pih tsi-kēs-kimō'timitua? nē'ne?. ini?-pih mλskī'hkiah tsi-kēs-a'?tukua? inih nē'ne?; ini? teh nī'nah as kēs-kēwanā'hpineyλn. nī? as ki-pimō'hnet inuh inā'niw, ini'? as ki-nō'tspine'hak, wā'htsitaw as ki-kā'?ts-usī'mit. payistā'yanin wē'kōwa?, ini?-pih nī ki-kaskā'pehkaha'hkua? inih isku'ahtem. nikēs-kutā'kihikuk.

### 35. THE SIMILARITY OF OJIBWA AND MENOMINI.

(John V. Satterlee)

nikēs-tātā'pine'mipah wātsīpī'wihneh masēnā'hkλtew, inis as ā'yusē'htsikλtāk utāwā'wλk as i'tua?, ha'rpr spri'ngz, mī'sign. nikēs-tāh-pō'nihtun; ta'? , tepā'hika'tāw. ini'? teh nī'nah as kēs-nā'man, as is-nenō'htλmλn: anum mamā'tsi'taw-inānā'muλnan ināwā'htimλ'kλtun. hā'neh kī'kituλnan neskā'n nī kλn tepā'h niw inīwā'wλn. ukō'?-simā'htimaka'tun.



Our teacher spoke Ojibwa; she spoke no English at all; and that was all the children learned to understand. To be sure, we read a book<sup>1</sup> in school, but we did not understand what that book said. She was a little old woman.

Then at one time my father came and got me. At Angelica was where my father lived. He had property just like a white man. So then he took care of me.

By this time I was thirteen years old; then a certain Frenchman came and told my father that he wanted to marry me.

This is what my father said: "It would be a good thing, Daughter, if you married this Frenchman. He is a good man," said my father to me.

"Oho." I answered him; "You did not care for me when I was so wretched and helpless, after my mother's death. This thing cannot be; wait, and whatever my grandmother says, I shall do."

"That grandmother of yours kept you in misery; but here you will be rich; you will always have enough to eat; you will have many clothes; never will you want for anything."

"This thing you have in mind cannot be. So this is why you fetched me!" I told my father.

I went from the house; I set out and went back to Keshena; I went and told my grandmother about it.

"You are still a child; you cannot marry; you are still in school," she said to me.

I was very glad when my grandmother said this. So then again, for the last time, I went to school for a year. Three days a month I would go to school, as I worked for my grandmother. At the end of a year, again they came and asked her for me, that I might marry. But I was unwilling; I was going to school.

Then it was that they must have obtained by stealth a hair of my head. Into some medicine they must have put that hair; and then I went out of my mind. Wherever that man walked, I would follow him, and he would try hard to get away. Whenever I came to their house, they would lock the door. They tormented me.

### 35. THE SIMILARITY OF OJIBWA AND MENOMINI.

(John V. Satterlee)

I used to take an Ojibwa newspaper printed at Harbor Springs, Michigan, where the Ottawas dwell. I have given it up, however, for it cost money. And that was where I saw it and came to the understanding of it: these Indian languages are related. Some words sound almost alike. They are like brothers and sisters.

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<sup>1</sup> An Ojibwa translation of the Bible.

## II. SONGS.

## 36. MOCCASIN-GAME SONG.

(Jerome Lawe)

*kē'nimunaw kē's-mātsi'w;  
wē'yΔwē'keh ā'wiΔpah.*

## 37. DREAM-DANCE SONGS.

(nehtsi'wihtuk)

1.

*na'nāhkunawē',  
na'nāhkunawē',  
ā' na'nāhkuna wē'tō'hkawakē'!  
na'nāhkunawē',  
na'nāhkunawē nē'!  
ā' na'nāhkunawē nē'!  
hā' na'nāhkunawē',  
na'nāhkunawē nē'!  
hā' na'nāhkunawē'  
na'nāhkunawē nē' yō' pē'!*

2.

*nanawinakū'wina  
nē'puwinā nē'puwinā nē'puwinā hē' nē'!  
nanawinakū'wina  
nē'puwinā nē'puwinā nē'puwinā hē' nē'!  
nanawinakū'wina  
nē'puwinā nē'puwinā nē'puwinā hē' nē'!  
nanawinakū'wina  
nē'puwinā hē' nē' ō' wē'!<sup>1</sup>*

## 38. SONGS USED IN THE PEYOTE CULT.

(nehtsi'wihtuk)

1.

*hā hē ha yΔ wi tsi kā wi nō  
ha yΔ wi tsi kāh  
ē nē ē nē ō wē.*

<sup>1</sup> Informant interprets: *pyΔ'nun; nē'pā? umΔ's.*

## 36. MOCCASIN-GAME SONG.

(Jerome Lawe)

Our sister-in-law has gone away;  
A great old crone was she.

## 37. DREAM-DANCE SONGS.

(Nehtsiwihtuk)

1.

He is shown resistance,  
He is shown resistance,  
Oh, he is shown resistance with whom I go!  
He is shown resistance,  
He is shown resistance, hey!  
Oh, he is shown resistance, hey!  
Ha, he is shown resistance,  
He is shown resistance, hey!  
Ha, he is shown resistance, hey yoh way!

2.

Right in the midst of them all  
Do you stand, do you stand, do you stand, hey yay!  
Right in the midst of them all  
Do you stand, do you stand, do you stand, hey yay!  
Right in the midst of them all  
Do you stand, do you stand, do you stand, hey yay!  
Right in the midst of them all  
Do you stand, hey yay oh way!

38. SONGS USED IN THE PEYOTE CULT.<sup>1</sup>

(Nehtsiwihtuk)

1.

Hah hey ha yo wi tsi kah wi no,  
Ha yo wi tsi kah,  
Ay nay ay nay oh way.

<sup>1</sup>be in the Pawnee language.



2.

*hā na wi nō*  
*hā na wi nō*  
*hi y<sup>Δ</sup> nā*  
*hē nē hē nē hō wē.*

3.

*hay na ha wē*  
*hē nō*  
*hay nō hay na hi y<sup>Δ</sup> nā.*

## 39. WAR-SONG.

(Jerome Lawe)

*wē'nanihah*  
*kē'sananihah!*

## 40. SONG-FRAGMENTS.

(Jerome Lawe)

1.

*kēkāh ayāninē,*  
*kēkāh ayāninē,*  
*kēkāh ayāninē...*

2.

*sāwanūkāyaneh,*  
*sāwanūkāyaneh...*

## 41. LOVE-SONGS.

(Jerome Lawe)

1.

*kēspin ninah mānūyānē,*  
*kēspin ninah mānūyānē,*  
*yōsā? ōh tsēw-uhtānīmiyān,*  
*yōm wēskī, nēnēmōsāw,*  
*kēspin ninah mānūyānē.*  
*hāy!*

2.

*sōmāwīnōh,*  
*sōmāwīnōh,*  
*sōmāwīnōh,*  
*sōmāwīnōh,*  
*sōwāwīnōh,*  
*sōmāwīnoh.*  
*āniwāk nīkōtōh*  
*māhkāwānīmīyān,*  
*kina-nawēmim,*  
*nēnimōhsēwā.*  
*sōmāwīnōh,*  
*sōmāwīnōh<sup>1</sup>.*

## 42. HUNTER'S CHARM.

(Michel Beaupre)

*wāsawikātāh*  
*nāwahikēh.*

## 43. JESTING SONG.

(nehtsī'wihtuk)

*māniyā ninā'tōmik,*  
*māniyā ninā'tōmik,*  
*māniyā ninā'tōmik ē'!*  
*māniyā ninā'tōmik,*  
*māniyā ninā'tōmik ē'!*  
 (spoken :) *wasi's! kan pō'ts pas nitāsi'Anan!*

<sup>1</sup> Informant interprets the refrain as: *as a-mō'k.*

## 2.

As she will weep,  
As she will weep,  
As she will weep,  
As she will weep,  
As she will weep,  
As she will weep.  
Surely at some few times,  
When you remember me,  
You will lament me,  
Sweetheart of mine.  
As she will weep,  
As she will weep.

42. HUNTER'S CHARM.<sup>1</sup>

(Michel Beaupre)

If I should see  
The brown-legged deer.

43. JESTING SONG.<sup>2</sup>

(Nehtsiwihtuk)

Maria is calling me,  
Maria is calling me,  
Maria is calling me, hey!  
Maria is calling me,  
Maria is calling me, hey!  
(spoken :) Bosh! And I sure won't go!

<sup>1</sup> Said to accompany a fawn-medicine.

<sup>2</sup> Evidently of European origin. The word "wasis" at the end may be German.





### III. PRAYERS AND SERMONS.

## 44. THE THUNDERERS.

(John V. Satterlee)

*mamā'tsi'taw as nehē'h-sāsakā'ʔsahtsi'kāt: inā'mehki'wān payi'-tīwā'kesini'tsin ki-sikā'ʔsamō'wāw, unā'ʔnimā'mān as minā'nihta-miha'tsin, misi'k tāh kē-kē'humā'tsin sinawā'ʔ niw as a-pipī'm-pimā'skanit. ini'ʔ teh kiw-usē'ʔtāt sakā'ʔsahtsikā'w: aku'āts ahkī'hih awēh-pakē'tinew unā'ʔnimaman; misi'k teh nā'nikutu'hkin iskū'tyah pō'nāw. as sikā'ʔsahtsi'kāt, nā'nikutu'hkin ini'ʔ ās-nānā'pinō'htah, kayēs-is-sawā'nimi'kut as aw-sawā'nuhtakut, nā'p pas ā's-minā'kimā-kah:*

*'hā'w, kisā'kaʔsamū'nine'muāw, nimā'hsōmā'hsak. sinawā'ʔ niw pimā'skakun, nimā'hsōmā'hsak!'*

45. PRAYER TO A MEDICINAL HERB.<sup>1</sup>

(nehtsi'wihtuk)

*wayā'piskā'ʔnik.*

*nahā'w, nuhkō'ʔ, uhpu'ānun ayum neʔnimā'w. sinawā'ʔ ni ni'w. sawā'niminaʔ, ē'h-ayum nē'māt s katā'w-kehkē'nah māskī'hkiw. inuh nō'hnihaw mā'waw kā'kōh kayēs-usē'htuk wine'ʔ kayēs-mēnā'tsin unītsi'ānehsān yō's ahkī'hih, kayēs-kē'sihtuk ēh-yō'm ahkēw, s kēs-aʔna'tsin unītsi'ānehsān. ta'ʔ, katā'-teh-kehkē'nam ayum nē'māt, wāh-ā'wik s pimī'm-kehkēnō'hamōwāk. tā'ʔ, inā'nihtah, ta'ʔ, a-te-pā'ham. sinawā'ʔ niw as aw-inā'nimikō'wisē'yah. kī'spin katā'w-wiyān-nānā'tawihā'tsin, a-nā'tamakō'wisiw as aw-ini-yōh-mā'hnuw-isē'kimakesit. ini'ʔ mā'waw.*

## 46. A PRAYER TO THE EARTH.

(nehtsi'wihtuk)

*nahā'w, niʔa't, wāwā'nin kitā'nin, neʔnimā'w as mē'siyan, kā'kōh as katā'w-nō'htaman kī'kituān, nikā'muān. yō'ʔ tāh ā'siʔtāt inā'niw, kā'kōh as katā'w-kehkē'nah: tipā'ham. wi'yāk kā'kōh s kehkē'nah, ki-kutsē'munaw as a-wē'htah. ini'ʔ ā'hkīk.*

<sup>1</sup> The herb was Trillium, the root of which is boiled for a liniment on swellings. Informant with his hands dug a small hole in the ground

## 44. THE THUNDERERS.

(John V. Satterlee)

The way the Indian is given to making offerings of tobacco: whenever the Thunderers are approaching with noise, he makes an offering to them, pleasing them with a gift of tobacco, and begging them to pass by in peace. And this is what the sacrificer does: he goes out of doors and lays down his tobacco; and sometimes he places it on the fire. When he makes the offering, then this is the way he sometimes chants, that they may take pity on him, even as they have in the past taken pity on him and blessed him, that things may go well with him:

"Now, I make you an offering of tobacco, my Grandfathers. With gentleness go by, my Grandfathers!"

45. PRAYER TO A MEDICINAL HERB.<sup>1</sup>

(Nehtsiwihtuk.)

O Grandmother, smoke this tobacco. Silence. Take pity upon me and help me, in that my companion here wants to know medicines. It was our Father himself who gave to his children here on earth all the things which he had made, when he had completed the earth and placed his children here. Now, my companion here wants to know those things, and that is why I am taking him about and teaching him. If he desires it, he will make payment for it. Silence, that we may be thus favored by the spirit powers. If he desires to doctor anyone, he will be helped by the spirit powers, that from this he may continue to have success. Amen.

## 46. A PRAYER TO THE EARTH.

(Nehtsiwihtuk.)

Now then, my friend, I say thanks to you for having given me tobacco, because you want to hear something in the way of speech and song.<sup>2</sup> This is what a man does when he wants to know something: he pays for it. One who knows a thing is asked to tell it. That is all.

---

close to the plant, filled it with about a pipeful of tobacco, and then, before picking the specimen, spoke as follows.

<sup>1</sup> When, after several days in Nehtsiwihtuk's house, I had made him a present of tobacco and meat, he not only performed this ceremony, but also taught me the songs and allowed me, so far as he was able to restrain the tempo, to record his words. His opening sentence shows that he did not yet exactly grasp the nature of my quest, but understood me to seek religious knowledge.

Those present were Nehtsiwihtuk, Maskwawanahkwatok, Joe Satterlee, and I.

*kikō'tsimunin tāk, ni'a't: kina-wē'htamō'wim ta? kā'taw-isē'?tlaya, kā'māw s a-katā'w-tipā'haman. ini'? ā'sis-kutsēmune'nan; kina-wē'htamun, kē'spin kehke'naman ini'h a-kutsē'musi'yan. nikā'taw-tāk-nawā'ts-isē'?tam ē'h-yōm, ini'kuh āsis-pakētinamōwē'yan ne?ni'māw, misi'k tāk kitsipā'hkwān has pakē'tinaman.*

*nahā'w, nī's tāk nikā'munan ninaw-nikā'mīm.*

*ayu'm-ā? tāk ahkē'w aw-ēnō'htawak, wiā'h ap tsi-kēs-ētā'h, wē'yaw ihpih kayēs-ōsē'hnutuk mah-mā'waw kō'hninaw kisā'mānetō'w, ēh-yō'm utānā'hkuni'kan unītsi'ānehsan as kēs-mēnā'tsin utā'tahkesē'win. nahā'w, yō'? niw mā'waw as a'?tek ahkī'hīh inih utā'tahkesē'win kayēs-mēnā'tsin unītsyā'nehsan. ini'? nahā'w, ini? ā'hkik.*

*'nahā'w, nōhsihā'hsk, kā'taw-inō'htawēyā'kīn, umā'? tāk a-kē'w-iyāk:*

*pōhtsisākīmā  
kiwāwēhtāmōnē.*

(5 times)

*yōm nikēsikwē  
kiwāwēhtāmōnē.*

(once)

*pōhtsisākīmā  
kiwāwēhtāmōnē.*

(3 times)

*wēhōh wēhōh  
wēhōh wēhōh wēhōh  
hō!*

(once)

(Whole song is repeated.)

*ini? nikā'mun. yōwin ā'ts kō'hkumin ē'h-ayum pā'mahkamikē'hseh ihpi'h as kākē'hōtah wē'yaw, as nātamōwā'tsin kō'hninawan kisā'mānetō'wan, as mēnā'tsin nikā'mun.*

*nahā'w, yō'? tāk:*

(First song once repeated)

*'wāpāmēyanē  
hāsēkēyanē,*

(3 times)



And so I ask you, my friend: you will tell me what you want to do, in case you want to pay for it. This is what I ask you; I shall tell it to you, if I know that which you ask me. And I shall, to begin with, perform this ceremony, in view of the tobacco which you have offered up to me, and of the offering of food which you have made.

Now then, two songs I shall sing.

I shall repeat the words of this Earth which she spoke when God<sup>1</sup> the Father of us all had created her body, and gave her power to this creation of his, his child. For all this which is upon the Earth, is her power, which he gave to her, his child. Thus it is. That is the end, then.

"So now, my grandchildren, whenever you desire to imitate my speech, this is what you will always say:

"Something good  
I promise thee.  
(5 times)

This sky of mine  
I promise thee.  
(Once)

Something good  
I promise thee.  
(3 times)

Wehoh wehoh  
Wehoh wehoh wehoh  
Hoh!"

(Repeat from beginning<sup>2</sup>)

That is the song. This, we are told, is what this dear Extent of Land<sup>3</sup> did speak, what time she urged on her body, aiding our Father God by giving him a song.

And this beside:

(First song once repeated)

"If you look at me  
As I am shaped,  
(3 times)

<sup>1</sup> The Ojibwa word Great Spirit (or Gentle Spirit ?) is used.

<sup>2</sup> I. e. the first couplet 5 times, the second once, then the first three times, then the refrain. The whole series is gone through twice, and must be, if it is to take effect. The meaning of the lines is obscure; the above is my guess.

<sup>3</sup> Apparently a ritual name of the earth.

*kēhēsēkwē*  
*nēna hāsēkēyanē,*  
 (once)

*wāpāmēyanē*  
*hāsēkēyanē.*  
 (twice)

*wēhōh wēhōh!*  
 (once)

*ahke'w ayo' kayēs-nikā'mit. nahā'w, wē'yāw ini? kayēs-nah-pā'hama'sit.*<sup>1</sup>

'*nahā'w, pinā'h tsē'napā'htamu'kun ēh-yō'm ninah kānawē'htawan. mā'waw nine'? kānawē'htawan ēh-yō's kisāmnetō'w kayē's-pakē'tinah, mēnā'tsin unītsyā'nehsan.*

*ini? mā'waw.*

*niku't misik ni'w nitā'nuhtawā'w.*

*ni'a't, mānā'wak kō'hninaw kayē's-usēhā'tsin ispā'miah ayī'tua? awā'tukak, misi'k anā'mahkiaḥ ayī'tua? awā'tukak; mā'wa niw nikō'n ni niw kēs-usē'htaw inā'hkuni'kan, aw-inim-hō'k māmā'tsi'taw.*

(The first song once, then the second song once).

*nahā'w, nuhkō'?, ē'h-ayum ne?nimā'w kimē'nin s aw-uhpu'lyan. sawā'nimina'? kinā'tutamōn inih tatā'hkesiwin kayēs-pakē'tinah kō'hninaw, ēh-yō's kē'yōh kānawē'htawan. ini'? nā'tutamō'nan s a-mē'siyen, s a-maskā'wisēyen, nimā'timō'hsem as nī'siyah, nītsyā'-nuk, nē'mak, mā'wa niw a-mē'siyah.*

*unā'mō'? — a? kā'h, unā'mōw! kō'hkumin ā'waw.*

*nahā'w, nēhkā'nak, ('āē!') ēh-ayum ne?nimā'w ini? sa?ye'h as aw-kē'kitōtawak. ayum-e'? tāh nā'?tam aw-utā'hpina'tsin ne?nimā'-wan me?nā'pus; nikut uhpu'akaw aw-utā'hpine'w s aw-uhpu'at winā'h ap. hā'w, ini'?-pih spā'miah ayī'tua? awā'tukak aw-utā'hpine'wak ne?nimā'wan, s aw-uhpu'atua?; misi'k anā'mahkiaḥ ayī'tua? awā'-tukak aw-utā'hpine'wak ne?nimā'wan s aw-uhpu'atua?; misik ē'h-akum kimā'hsumāhsā'htikunā'wak winu'a? ap aw-utā'hpine'wak ne?nimā'wan; misi'k ē'h-aku'm kā'kikinīni'wak aw-utā'hpine'wak ne?nimā'wan; misi'k kōhkumā'hsinaw ē'h-ayum pā'mahkamikē'hseh aw-utā'hpine'w ne?nimā'wan. ini'? mā'waw.*

*nahā'w, kinā'tutamō'winawak mā'hnu-pimā'tesiwin s a-mē'ninā'h-kua? s a-pimā'tesiyah.*

*ini'? tāh sa?yā'h s aw-uhpu'lyah. ini'?, nēhkā'nak, kitā'wats-uhpu'at ne?ni'māw.*

<sup>1</sup> Thus my notes. Better sense would seem to be made by *nahku'ahamasit* "sang in accompaniment", or, perhaps *nāpā'hamasit* "sang in response, in turn."

Like the sky  
I am shaped.  
(once)

If you look at me  
As I am shaped.  
(twice)

Wehoh wehoh!"

It was the Earth who sang. Her body sang this where it was closed in.

"Now then, do ye look attentively at this which I have in keeping. It is I who have in my keeping all that which God has placed here and given to his children."

That is all.

Once more I shall repeat her words.

My friend, many are those whom our Father has created, the Spirits who are Above and the Spirits who are Below; all of it he alone has created, a single creation, for man to use in the course of time.

(The first song once, then the second song once).

Now, O my Grandmother,<sup>1</sup> I give thee this tobacco that thou mayest smoke. Be gracious to me! I ask of thee that power which our Father placed and thou guardest here in thy body. This I ask of thee that thou give to me, so that I be strong, that thou give to all of us, to my wife with me, to the children, and to my friends.

Does she speak truly? Indeed yes, she speaks truly. Our Grandmother she is.

Now then, my fellow-worshippers, ("Yes!") Now I shall speak over this tobacco. Me'napus shall be first to receive it; a pipeful he will receive, that he too may smoke. And then the Spirits who are Above will receive tobacco, that they may smoke; and the Spirits who are Beneath will receive tobacco that they may smoke; and our Grandfather-Trees also will receive tobacco: and these Eternal-Men<sup>2</sup> will receive tobacco: and our Grandmother, the dear Extent of Land will receive tobacco. That is all.

And we ask of <sup>them</sup> a good life, that <sup>they</sup> grant us that we may live.

And now it is time for us to smoke. Now, fellow-worshippers, let us first smoke some tobacco.

<sup>1</sup> The Earth is our grandmother.

<sup>2</sup> Probably the rocks and stones.

*nahā'w, nēhkā'nak, ini'?* sa?ye'h s *kēs-uhpu'lyah. nahā'w, misi'k ēh-yō'm tsīpā'hkwān ā'tik ahkā'hkuh aw-utā'hpīnam ē'h-ayum me?na'pus; misi'k spā'miah ayī'tua? awā'tukak aw-utā'hpīnamuk; misi'k anā'mahkiah ayī'tua? awā'tukak aw-utā'hpīnamuk ēh-yō'm tsīpā'hkwān; misi'k ēh-aku'm me'ti'kwak aw-utā'hpīnamuk ēh-yō'm tsīpā'hkwān; misi'k ēh-aku'm kākikinī'wak aw-utā'hpīnamuk tsīpā'hkwān; misi'k ēh-ayu'm kōhkumā'hsahkami'kunaw winā'h ap aw-utā'hpīnam ē'h-yō'm tsīpā'hkwān. nahā'w, nitā'wats-wāwā'nin-ētā'n, nēhkā'nak; nikā'taw-utā'hpīnan hā'tsimuān s a-nikā'miyān, wāwā'nin s aw-i'yān, nēhkā'nak. ēh-yō'? aw-i'yān; wāwā'nin s aw-ēyā'n, ini'?* tsīpā'hkwān sa?ye'h s *aw-mī'tsihsīyah, nēhkā'nak. ayā'tskwat nikō'tunuh ninaw-nikā'mim. kēs-pūnī'taman, ini'?* -pih *aw-mī'tsihsīyah, nēhkā'nak. ('āē!'). ini'?* sa?yeh s *aw-utā'hpīnamah ēh-yō'm tsīpā'hkwān, nēhkā'nak. ('āē!').*

*ini? mā'waw. ini'? āsiki'makah yōm isē'htsikān.*

*wāwētamahikē  
wayāwētamahikē  
nikutē pipōnē.*

#### 47. AS KAKI'HKUTAKĀT NEHTSĪ'WIHTUK.

*ēh-yō'm ā'tsimuān wā'h-takī'k ahkā'nuh kayēs-isē'kimakah.*

*nahā'w, ayō' tāh mamā'tsi'taw nā'wēyāw as ā'wik yō'? as i't, pimā'tesit. ē'h-aku tāh mānātō'wak ispā'miah ayī'tua?, misi'k ēh-yō's akum ayī'tua? mānātō'wak, misi'k anā'mahkiah ayī'tua? mānātō'wak, mā'wa niw ā'htašī'tua?, tatā'hkesiwin kēs-inim-mēnā'wak ā'ts ahkē'w a-takī'k. ini'?* tāh inih *kayēs-pits-isī'kimakisī'tua?, ahkā'nōh ēh-yō's s kēs-pimā'tesitua?, ayāte?nō'hkatek. kayēs-mā'waw-kā'kōh-miyā'wikeh, kayēs-kē'sihtu'kua?, ini'?* -pih *nanānā'nōh kayēs-is-mātsyā'tua?; ini's tāh as awēh-ke'tā'hkiwē'pitua? ā'ts ahkē'w a-takī'k, as yō'h-tsē'?napumatua? tāh mānā'tsi'ta'wān.*

*nahā'w, iyā'n ihpi'h as ā'wik, as pits-pimā'tesit tāh ayum mamā'tsi'taw, ini'?* -pih inih *kayēs-ā'tutah ket'ts-inā'niw. tahnā'nuh nā'h-kahkin, ini'?* -pih *ki-mā'watsē'hsimā'tsin nītsi'ānun as kiw-ni-nōtamōwā'tsin ēh-yō'm āte?nō'hkakān. ta'?* awā'tuk *kēs-pakē'tinew anī'nuh awā'tukān as ā'winīt, aw-ini-yō'h-tāh-minī'kimakah kā'kōh, ē'h-yōm aw-inim-sē'kit ayū'm mamā'tsi'taw, ā'ts ahkē'w a-ta'kik.*



Now then fellow-worshippers, we have finished smoking. Now this cooked food that is in the kettle Me'napus will accept; and the Spirits that are Above will take up this food; and the Spirits who are Beneath will take up this food; and these Trees will accept this food; and these Eternal-Men will accept the food; and this our Grandmother-the-Land also will accept this food. Now then, I shall first give thanks, fellow-worshippers; I shall receive the story (?) and sing and say thanks, fellow-worshippers. Even this is what I shall say; when I say thanks, then we shall eat the ceremonial cooked food. Once more for the last time I shall sing. When I have ceased from the sound,<sup>1</sup> then we shall eat, fellow-worshippers ("Yes!"). Then shall we receive this cooked food, fellow-worshippers ("Yes!").

That is all. Such is this ceremony.

We have been promised it,  
We have been promised it  
For one year.<sup>2</sup>

#### 47. A SERMON (Nehtsiwihtuk)

This discourse is of how things were in ancient time.

Now then, this mortal man, in the middle of things, here it is that he stays and has his life. And these spirit-beings of animal form who dwell above, and these spirit-beings of animal form who dwell even here, and the spirit-beings of animal form who dwell below the earth, all of them, as many as they are, were given mystic power for all time as long as the earth shall endure. This is the way of their existence from the past, ever since they lived even here, as it is told in sacred story. When all things had been set in order, and they had been fully created, then did they set out in several directions; and there did they settle to stay as long as the earth shall endure, from there to look upon mortal men.

And so, in the time since then, ever since this mortal man has continued to live, old men have told of that thing. Every evening they would gather their children about them and explain to them this sacred narrative. For the Spirit had set him down who was himself a being endowed with spirit, that things might from then on continue to be right, and that this mortal man might continue to be of this nature, as long as the earth shall endure.

<sup>1</sup>-singing was accompanied by rhythmic beating of the waterdrum.  
<sup>2</sup>-singing constitutes, apparently, the giving of thanks; after it, we ate.

nahā'w, inuh tāh nī'tsien kayēs-ninō'tamuh, nā'nikut kēs-pehtā'm.  
 nahā'w, kēs-pits-teh-misā'hkate'wāw; kā'ʔtin tāh niw kēs-sawā'nimik  
 awā'tukΛn. nā'nikut, kΛn wi'nah mā'waw, kayēs-kā'ʔts-anuhkī't inuh  
 nī'tsian kā'kōh as katā'w-kehke'nah, kēs-nā'tamak awā'tukΛn as aw-  
 ini'm-pimā'tesit misi'k mā'waw niw kā'kōh kēs-nā'tamak aw-isis-  
 mī'tsihsit. kēs-tatā'hkesiw as pimā'tesit, ani'nuh tāh yō'h awā'tukΛn  
 as sawā'nimi'kut. ini'ʔ kayēs-pits-isē'kimakah uma'nakah uti'h s  
 kēs-pits-pimā'tesi'tua? pāmā'tesi'tua?

nahā'w, yōhpi'h tāh saʔye'h as pimā'tesi'yah, ki'naʔ, saʔye'h mā'-  
 wa niw kā'koh wanē'hnen inih kayēs-mē'nih inuh mamā'tsiʔtaw ta-  
 tāhkesi'win. wine'ʔ teh niw ayu'm mamā'tsiʔtaw wā'nihni'tōk inih  
 utā'tahkesi'win. ini'ʔ teh misi'k ā'sis-kehke'nah teh tsiyā'w, wāhtsita'  
 niw mā'wa ni kā'kōh as pas ayāku'Λmisit as aw-kuyā'k-pimā'tesit,  
 pō'n nikō'tuh kā'kōh matsē'ʔ s aw-isē'ʔtat. kē'spin wī'hkihtuk wayē'-  
 skiwah mō'sah as aw-isē'ʔtat, katā'w-nā'tamak awā'tukΛn mā'waw  
 kā'kōh kayēs-usē'htuk, yōs ahkī'hīh pāmā'tesit mamā'tsiʔtaw.

nahā'w, ini'ʔ āsis-kehke'nah wi'nah ap ē'h-ayum mamā'tsiʔtaw,  
 nā'nikut; misi'k tāh nā'nikut wī'hkihtaw inu'h pāmā'tesit mamā'tsiʔ-  
 taw. ēh-yō'm kΛn wayē'skiwah pakē'tΛm matsē'ʔ-inā'tesi'win nā'nikut  
 ayu'm pāmā'tesit; wayē'skiwah nisi'k niw ini'ʔ ā'sis-anu'hkīt, as  
 aw-ni'Λkut awā'tukΛn kuyā'k as anu'hkīt. ini'ʔ niw mitsi' niw āh-  
 pī'htsiwā'ʔtama'kah ini'h kayēs-mē'nih tatā'hkesin; ini'ʔ tāh yō'h  
 kuyā'k as aw-pimā'tesit inuh pāmā'tesit. ini'ʔ hā'sis-kehke'nah inuh  
 pāmā'tesit; ēh-yō's ahkī'hīh kikō'tsiʔta tāh kuyā'k as a-katā'w-pimā'-  
 tesi'yah, as a-mē'ninah kō'hninaw tatā'hkesi'win.

ini'ʔ, niʔa't, nī'nah ap ā'sis-kehke'naman.

#### 48. FRAGMENT OF A SERMON.

(wīs-ā'nahkwΛt)

ayu'm mamā'tsiʔtaw kahpih kā'taw-mΛmā'tsiʔta'wit, nahā'w, ini'ʔ-  
 pih kayēs-usē'hnituk tāh ayu'm pāmā'hkuna'tsin, ayum kisāmΛnitō'w  
 ās-wī'htsikāsīt. ini'ʔ-pih kayēs-usēhā'tsin. hpih ā'yΛwis pā'kite-  
 nā'tsin, ayō'w tāh mΛnā'tōw ās-wī'htsikāsīt. nahā'w, ini'ʔ; ayum tāh  
 mΛmā'tsiʔtaw tahnā'nuh wātōtā'mit, ini'ʔ niw isē'kiwan inim-uwī'h-  
 swΛnit; inuh tāh ā'yΛwis kayēs-mē'nih pimā'tesit, kΛpa'ʔ tahnī'wān  
 niw as isē'ʔnisit, ini'ʔ tāh isē'kiwan inim-utōtā'mit. nahā'w, ayō'w  
 tāh mΛmā'tsiʔtaw, ini'ʔ wāh-tā't; ayō'w niw mΛnā'tōw ini'ʔ niw  
 wā'h-tāt.

nahā'w, ini'ʔ tāh ānā'tsin ayum mātš-awā'tuk, kisāmΛne'tōw ās-  
 wī'htsikāsīt: 'nahā'w, nimāmā'tsiʔta'wiΛm saʔyā'h tahnī'wān kā'taw-  
 pakē'tinΛk yōs, yō'ʔ kayēs-unākī'htsituwΛk. kine'ʔ tāh uʔnā'hsimaw,  
 umā'ʔnuminēw, tahnī'wān kā'taw-isē'ʔnisit nimāmā'tsiʔta'wiΛm.

And so, when these children had been informed, then one and another of them heeded and believed it. And he then through hither time practised fasting; and in truth he was pitied and blessed by the spirits. One and another, but by no means everyone, when he had labored hard, that child, to know things, he was helped by the spirits to continue life, and in all things he was helped, that he might thus obtain his sustenance. He was strong with mystic power as he lived, because the spirits pitied and blessed him. That is the way it was hither through time, as yonder in the past mortal men continued to live.

But now, in the present time when we live, you and I, all that has vanished, that which had been given to that mortal man. That mystic power, he himself it was, this mortal man, who made it wane, that mystic power of his. And now, for want of better, this is the way he knows of it; to take serious heed in all things that he may live a righteous life, that never at any time he do aught of wrong. If he succeeds in doing only what is good, he will be helped by that Spirit who created all things, the mortal man who lives here on earth.

So now, this is the best knowledge of this mortal man, one and another; and one and another succeeds in it, of these mortal men. One and another of these mortals abandons this evil way of being which is not good; only for that which is good does he strive, that the Spirit may see him as he righteously strives. It is to this extent and in this way that yon mystic power which once he was given, still has its strength; and it is owing to this that man will lead a righteous life. This is the knowledge of men; here on earth let us try, then, to live righteously, that our Father may give us mystic power.

This, friend, is as I, for my part, know it.

#### 48. FRAGMENT OF A SERMON.

(Wisanahkwat)

When this mortal man was about to live in mortal form, then did he arrange it who governs him, this Great Spirit, as he is named. Then he created him. When first he set him down, he was named even as the spirit-animals. So now, this mortal man, as many different totems as he has, according to that creature he continues to have his name; he to whom of old the gift of human life was given, no matter of how many tribes he be in speech, he continues to have that kind of creature for his totem. And so this is the origin of this mortal man; in the spirit-animals he has his origin.

Now, this is what this Great Spirit said to him, this Gentle Manitou, as he is called: "Now then, as many tribes of this my mortal human creature as I shall here set down, this is the way I have launched his world for him. Thou, Menomini, shalt be the oldest

*nahā'w, ayō'?* tāh anī'w kā'taw-ā'wit ayum nā'ʔtam pā'kitenak w  
numinēw. *nahā'w, kλ'n* tāh wī'yλn ukā'taw-inim-nanī'nawī'hik  
as aw-inim-mātsi-pimā'tesit. *ayō'?* tāh anī'w kā'taw-i'nim-ā

*wi'ne?* nā'ʔtam kayēs-pakē'tinikut, ayu'm kisā'mλnitōw; nī?  
kat wī'yλn as aw-inim-nanī'nawihikut.

'*ta?* aw-inim-ā'ts-ayā'nihkuw-pimā'tesit ayum nimāmā'tsi'ʔta'  
*wi'ne?* niw anī'w as a-kātā'w-inim-ā'wit.

'*hā'w, ē'h*-ayum nimāmā'tsi'ʔta'wiλm kā'kōh āsis-wē'ʔsake'  
*nahā'w, anō'?* tāh a-ki'w-ōk. ini'ʔ-pih a-ki-mēyā'wi'ʔtat; ini'  
as mā'waw as pē'kunah inih kā'taw-wanē'hsimikut. *nahā'w, yī*  
*kā'taw-ini-yō'h*-pemā'tesit aw-inim-āts-tā't ayō'w nimāmā't  
wiλm; aw-inim-ā'ts-tāt, anu'ʔ teh kā'taw-inim-miyā'winikut  
tāh wī'nah wī'yλn pas ukā'hkinōhamλ'kunan; nī'ne? pā'kiten  
wak; a? kā'h, nīne'ʔ ānā'nimλk as kātāw-inim-utāmā'pλmλk  
wā'h-pakē'tinamōwak yō'm kayēs-usē'htawān as aw-inim-mu  
kamikah. kλ'n tāh nitānā'nihtanan wī'yλn pas ini'm-nanī'nawī'.  
nī? wāh-indā'nimλk as aw-inim-māhnu-pimā'tesit; ini? wāh-pa  
na'mōwak anu'm. a? kā'h, nīne'ʔ nimāmā'tsi'ʔta'wiλm; anu'  
aw-ini-yōh-mātsi'skat.'

*nahā'w, ini'ʔ*-nikuh wayī'hkihtawan.

#### 49. THE ORIGIN OF THE MENOMINI PEOPLE.

(wasā'ʔ)

*imis ā'yλwis* as kātā'-pimā'tesit umā'ʔnuminēw mλmā'tsi'.  
ini'ʔ-pih kayēs-nū'htakwah misēwā' niw yō'm ahkēw ā'nikū'hk  
misi'k umλs spā'miah: 'awā'ʔ inuh aw-ukēmā'wit?'

*nahā'w, ini'ʔ*-pih mā'wa niw kēs-nā'kātawā'nihtah. niku't  
umλs anā'mahkyah awā'hseh wλyā'piskinit, inu'ʔ ukē'māw ay  
umλs anā'mahkyah. mitā'tah aw-ā'wiwan unītsi'λnehλn.

inuh yā'hpits uhsē'mimaw, 'nīne'ʔ kāh wēh-ukēmā'wiyen,' i  
anuh ō'hλn.

'*nahā'w!*' iku'ah; 'wē'ski-pāmā'tesit awēh-ā'winun; ki'ne?  
māw.'

*umā'ʔnuminē'w* mλmā'tsi'ʔtaw ini'ʔ teh as kēs-kitsē'ʔtat yō's.

*utā'hkehkuwā'wan* tāh tā'wλn; ini'ʔ teh as kēs-pinā'tsin yōs. k  
tāh-yō's-piλt, ini'ʔ-pih tāh kayēs-pinā'tsin utā'hkehkun yō's,  
sī'piah. nλmā'wak teh mō'skinewλk.



brother among all the tribes whose speech my mortal creatures shall speak. He shall be beyond the rest, this Menomini, whom first I set down. By no one shall he be overcome, as he continues to exist in time. He shall be beyond all others through the course of time."

It was none other than he whom this Great Spirit first set down; that is why no one, through the course of time, shall conquer him.

"As long as this mortal creature of mine shall continue to live, generation upon generation, it is he who shall continue to be beyond the rest.

"And now, whenever this mortal creature of mine in any way is sick, then these things<sup>1</sup> he will use. Then will he be well; even then will he break all that which was about to lay him low. This, then, is that by which he will continue to live, as long as this my human creature shall exist; as long as he shall continue to exist, by these things will he be made well. Nor can anyone teach him this; it is I alone have set it down for him; yea, it is I alone have bestowed this upon him, and shall continue through time to keep him unceasingly in my sight. That is why I have set down for him this which I have created, that there shall continue to be a world. Nor is it my intent that he shall ever be by anyone overcome. That is why I have bestowed this upon him that he may continue to live happily; that is why I have set down these things for him. Yea, he is indeed my own human creation, and these things shall be the means by which he will continue to exist." —

But, now I can no more<sup>2</sup>.

#### 49. THE ORIGIN OF THE MENOMINI PEOPLE.

(Wasā')

In yonder time when first the Menomini nation was to come into the human state of life, then over all the extent of this earth and also in the air above, was heard the call: "Who will be their chief?"

Then did every creature take thought. But a certain White Underground Bear was chief in the underground world. Ten must have been the number of his offspring.

The youngest of them all: "It is indeed I who shall be their chief," said he to his father.

"Very well!" he answered; "Go and be a good being: 'tis you who are chief."

So then did the Menomini come forth into this world.

A kettle they had; at that time he brought it here. When he came, that was when he brought his kettle to this place, over to yon river. It was full of sturgeon.

<sup>1</sup> Roots and herbs.

<sup>2</sup> The aged shaman, in deep grief for the death of his wife (less than a year before), had only with difficulty been induced to furnish me a text. At this point he broke off, and wept, explaining to me that his grief was too great.



'nine'sa? tãh a-sē'kãts-tsiw-ukēmã'wiyen yōs ahkī'hīh!'

misi'k nikut mitã'muh ini? ä's-piät; inu'? winah a'p ayã'wit, — ini'? niw isē'kiw ayã'wit inuh inã'niw.

inīh as i'tãh, 'ninah as ukēmã'wiyen,' as itã'h, ini'? teh ä'nih: 'sē'kãts-ukē'mãw.'

'inuh tãh mitã'muh: 'nine'sa? teh nã'?tam a-pimō'hneyen yōs ahkī'hīh!'

'nã'?tapemō'hnew,' inã'win kãh.

ini'? äs-kēs-mamã'tsi'tawak-ã'witua? umã'?numinēw mamã'tsi'tawak.

misi'k mahwã'w wayã'piskinit misi'k apã'hsus wayã'piskinit mamã'tsi'tawak s as ä'witua?, ini'? s mĩ'nihtua? winã'mehku'ahsan misi'k wã'pimi'nã; ini'? teh asē'watukua? as mĩ'tsikua?.

ini'-pih winã'h ap kayēs-pits-mã'tsiät inã'mehkiw, as pis-mamã'tsi'taw as ä'wit imis kayã'nituh, mã'wa ni niw uhpē'?tawak ini'? winua? as pyä'tua?, mamã'tsi'tawak as ä'witua?. ini'? tãh wi'nua? ap s pemã'tesitua?, umã'?numinēw-mamã'tsi'tawak s ä'witua?.

kehkē'namuk teh kutã'?nas as i'tua? mamã'tsi'tawak.

nikõtã's inuh uskãpã'wis, — mitsi' niw uhpē'?taw ä'wiw, — ispã'miah teh ini'? as ki-kē'wi'net. ini'?-pih imi'nakah kayēs-inis-isyä't inuh ukēmã'w as it, payi'ät tãh inis, ini'? as ä'tsimīt:

'imi'? as nã'wãkua? mamã'tsi'tawak; kã'ts-minu'apuminã'kwat inis s tanã'situa?; kã'ts-wē'skiwät mayi'tsikua?; nãmã'wãn mã'wãk. inuh ukē'mãw ini? wã'htinatua? anuh nãmã'wãn inis utã'hkehkuh.'

'nahã'w,' ewã'h inuh mãyã'wät inuh inã'mehkiw, 'kitã'siä? !'

ta'?, kã'yes niw kehkē'namuk mã-mã'waw niw s tãw-i'tua?. ini'-pih tãh mãyã'tsiät; ini? tãh s pi'ätät, s awãnã'tsin ani'nuh wē'matãn. wē'kiwãm tãh taku'ah; yō? ä'nikū'hkuah kenō'htem. ini? teh s pi'htikani'kutua? ē'sikan.

ini? tãh ä'ts inuh ukē'mãw: 'kinē'? aw-ukēmã'wiyen,' inã'w.

'kã'n!' ewã'h; 'kine'? ni'w ukē'mãw ayã'wiyen. nina'h wi'nah: kikã'taw-ini-kakã'putsihik inuh nikut mamã'tsi'taw; nine'? teh kã'ta-pakã'htamō'nan. nĩ'w-inuh mamã'tsi'taw as ki'tskīt ahpã'n niw nine'? niw kã'taw-pakã'htamunan.'

'nahã'w,' ewã'hin ukē'mãw.

ini? tãh mah-mã'waw s kīs-i'tua? sa'?yeh, umã'?numinēw-mãmã'tsi'tawak s ä'witua?.

ini? mã'waw —.

“And so it is I, it seems, who am unworthily to be chief here on earth!”

And then likewise a certain woman came: she was the same kind of being as that man.

Because he had said this about his chieftainship, therefore was he thus called: “Unworthy-Chief.”<sup>1</sup>

And the woman: “And so 'tis I am first to walk upon this earth!”

“Walks-First,” she was called.

Thus did the Menomini people first come into the state of human mortals.

When also the White Wolf and the White Deer came into human form, then they were given squash and maize; then they planted these things and ate them.

Then the Thunderer, too, went forth and came hither to live in human form, in another place off yonder. All the flying fowl, thither came they to live in human shape. So then they too became mortals and were of the Menomini nation.

They knew that there were people somewhere.

Then at one time a servitor, — he was as yet in the form of a bird, — up aloft he flew round. Then to yonder place he had gone where dwelt that chief. And when he came back, he related:

“Off yonder I saw some people; very beautiful is the place where they have their home; very good is the food that they eat; they eat sturgeon. It is from their chief that they obtain the sturgeon, from his kettle.”

“Very well,” said the leader of them, the Thunderer; “Let us go there!”

Now, from of old they knew that all of them were to abide together. So then he went forth and came to the place, taking with him his fellows. And there was a dwelling; as big as this it was, a long-lodge. Into it did the others lead them, placing them along one of the two sides.

Then said that chief: “It is you shall be chief,” he said to the other.

“Nay!” said he; “It is you yourself are the chief. But as for me: in the course of time a certain nation will assail you; and it is I shall then strike them for you. For four times the length of a man's life as he comes to old age, through all that time, it is I shall strike him in your behalf.”

“So be it,” said the chief.

So now they all indeed abode together there, in the human form of the Menomini people.

That is all.

<sup>1</sup> This is the ritual name of the bear, turtle, and porcupine, as totems of the three gentes of the Bear phratry, to which belongs the chieftainship; they are called also “chief-man” (*ukēmā'winenīw*). The name has been used, historically, as a man's name in the Bear gens.

## 50. ANCIENT MAN.

(maskwawā'nahkwatōk)

inā'niw nā'ʔtam kēs-pimā'tesiwin ē'h-yōs. ini'win wē'k as usē'htuk, meʔti'kwān as aʔsiki'natsin. kan kā'kōh utā'ninapeh; ini'ʔ tāh tsi-mā'wats-āʔtēhsimā'tsin anu'h meʔti'kwān; ini'ʔ kāh as tsi-wē'kit inuh inā'niw. umā'ʔtikwān kayēs-usēhā'tsin, ini'ʔ-pih tsi-kiw-pah-pē'sit. wē'pan, aʔse'niān kayē'hnikinit kēs-aʔsi'tahpinew ini's wē'pih. ini'ʔ tāh as ki-pīmu'atsin apā'hsusun, as ki-pīnā'tsin ini's as wē'kit; kan yāh ā'win ki-pis-pō'tawet as ki-tsīpā'hkit.

nikō'tās tā'ʔtakats-tsēpā'hkōwin. iniwi'n-pih nikō'tās kō'skusit, mitā'muh siwas apē'win.

'inu'ʔ kāh kikō'ʔsimaw aw-ā'wit; inu'ʔ a-ki-tsīpā'hkit, misik inu'ʔ a-ki-manā'hnet; misik kipō'ʔsehka'kanan a-kiw-usē'htaw, kayēs-kē'sihatsinin apā'hsusu'kuman. ini'ʔ tāh ki'nah as a-ki-pahpē'siyen, iku'ahin wē'yān s kēkitutā'kut; kawī'n tāh wi'nah unāwā'nan awā'ninōʔ tsi-wē'htamakut.

nahā'w, iniwi'n-pih payā'pahpisit inuh inā'niw. ta'ʔ, kā'ʔtin unāmā'niw ki-pis-mē'tsihsōwin, as ki-kē'sisah mētsimē'hseh, as kiw-unā'hkuhah. ta'ʔ, kan wi'nah wi'yān utā'hkehkun inuh mitā'muh. ini'ʔ kāh as ki-pis-mī'tsihsit inuh inā'niw.

wi'nah ap inuh mitā'muh, 'ē'h-yōʔ minū'tih a-kiw-usē'htawan, kayēs-mātsyā'tsin kā'ʔneh, inā'win wi'nah ap.

ta'ʔ, iniwi'n keh as ā'yusē'htuk minūtī'hsān, wī'kupian kayēs-nātō'htah me'ʔsih. iniwi'n-pih misik nā'hkahkin kiw-unā'hkuhah mētsimē'hseh as ki-pis-mī'tsihsinit ōʔnā'hsān.

nikō'tā's misik mī'p, kayēs-mātsyā'nit ōʔnā'hsān, as aʔsikinā'hnet, ini'win as nāwā'tsin inā'niwān as ōnīkā'nit. ta'ʔ, nā'sikas nāwā'win; wā'wahteʔ isē'ʔtawin māwatsē'hnituk mehsē'wān.

ini'win as ā'yapit wē'kih. kayēs-kē'sihtuk inih wē'k inuh inā'niw, iniwi'n-pih pis-nā'nikut inuh mitā'muh anuh inā'niwān. payi'āt inuh pahpē'siw, kan wī'yān ukō'ʔsimawan; wāhtsita'w ini'win as pis-pu'āwiʔtat.

'tsiyā'w nehsē'h kat nitā'siām; nawēnā'ʔs ninaw-ahsā'mik.'

kayēs-inim-pī'htiket, sākitō'hnewin inuh mitā'muh; saʔnawā'hkwat awēh-nā'tuāhin. awā'hsān kēs-neʔne'win winā'h ap inuh inā'niw.

'ini's aʔtuh inih wēninō'hseh saʔnawā'hkwatuh, inā'win; 'kina-pakā'māw as mā'k-kisī'sit inuh wēninō'hseh, inā'win wē'wān.

ta'ʔ, kayēs-aʔtuk inuh mitā'muh inih wēninō'hseh, māk-paskīpi-mī'ʔtewin inih wēninō'hseh as uʔnā'hsān as apē'nit. ta'ʔ, muʔtahake'win inuh inā'niw; kan kā'kōh upē'hsehkakan. iniwi'n-pih inis ā'hpakitahamōwa'tsin anuh wēninō'hsān as māk-kisī'sinit; ini'ʔ kāh as kī'sisu'atsin anuh uʔnā'hsān. kēwā'win tsiyāw inuh inā'niw as awēh-usē'htuk meʔsi'h wē'pan, as katā'w-neʔnā'tsin anuh wē'ʔtawan. kayēs-kē'sihtuk anuh wē'pan, ini'win-pih ā'siāt. payi'ātāt inis wē'ki-

## 50. ANCIENT MAN.

(Maskwawanahkwatok.)

A man first lived here on earth. He gathered some trees and built himself a house. He had no ax; he must have leaned those trees all against each other; so there that man must have dwelt. He made himself a bow, and then went hunting. As for his arrows, he tied a sharp-pointed stone to each arrow. In this way he would shoot deer and bring them to where he dwelt; only then, when he got home, could he build his fire to cook.

At one time he did not feel like cooking. Then once when he awoke there sat a woman.

"This person now will be your sister; she will be the one to cook and to gather fire-wood, and she will make your garments, having tanned the skins of deer. But you will do the hunting," he was told by someone that was addressing him; but he did not see that person, whoever it was that was telling him this.

So now this man always went hunting. And, it was true, his meal was all ready for him when he came home, she having cooked the meat on a spit. For that woman had no kettle. So then the man would come home and eat.

But the woman, "Out of this thing here you will keep making a bag, whenever your older brother is away," she was told.

So now she kept making sacks, fetching on her back much bass-wood bark. And in the evening, as before, she would roast meat on the spit for her brother to eat when he came home.

Once in the morning, when her brother had gone, and she was picking up chips, she came upon a man who was building a house. She saw him, but kept right on; paying no heed, she attended to her gathering of fire-wood.

Then she stayed in her house. When that man had finished his house, then he came and fetched that woman. When that hunter came back, his sister was gone; truly now he had a hungry home-coming.

"I had better go to my sister; I suppose she will give me food."

When he had come and entered, the woman went out of the lodge; she went and fetched a forked stick. That man, for his part, had come upon a bear.

"Put that piece of fat meat on the forked stick," he told her; "You will beat the fat when it is hot," he told his wife.

So then, when the woman had placed on the spit the piece of fat meat, it was sizzling as it fried, there where her brother sat. Now that man was naked; he had no upper garment. Then she throw that piece of fat meat over to him, while it was cooking hot; and so she burnt her brother. The man went home disappointed, and there made a store of arrows, intending to kill his brother-in-law. When he had made the arrows, he went there. When he got to the



wamih, kawin wi'yak, tsi-kēs-mātsi'atua? ini'? käh as kī'nunehā'tsin wē'tawan as katā'w-ne'na'tsin. ini'? käh nahā'?s s pemā'tesit misi'k.

nikōtā's ayā'wik, yāh-pī'wānin anuh ukō'?simawan as pis-pimā'nikut. ta'?, iniwi'n-pih misi'k payā'pahpisi inuh inā'nīw. nikōtā's misi'k payi'at, wē'tawan pis-nāwā'win kayā'nisiwān. wāhtsita'w ini'win as minā'nihtah as unātsya'nehsitua?.

ahkō'?sik niw manā'wākin mā'ā'tsi'tawak. kayā'kī'sikitua? akuh nātsya'nuk, kan ukā'hkina'wānu'wawan ta'?'-nakah tsi-ki-yōh-pyā'nī anuh inā'nīwān ini'm-kanā'wihikutua? akuh kī'sē'hsak, misik akuh apāhni'hsak. ta', ahkō'?sik mānā'wākin mā'ā'tsi'tawak.

nahā'w, ini'?-pih wī'yān tsi-ki-pis-nawinā'hukutua?, as ki-pis-mikā'nikutua?. ta'?, aki'kuh nuhā'hkak ki-ne'ne'wākin ani'nuh ki-pis-nawinā'hukutua?. nikō'tās ayā'wik, iniwin s pō'niikutua?; ta'?. nā'sikas wāwē'kiwākin ini's.

as pahpī'situa? inā'nīwāk, ini'? teh mō'sah unū'kīh as pō'sā'hkahkua?; mitā'muhsak unū'kīh utānā'hpisunuwāw, upē'hsehkakanuwā'wān; misik utā'kumu'wā'wan apā'hsusu'kuman. misik akuh inā'nīwāk winu'a? ap unū'kīh upēhsehkaka'nuwaw, uti'hsō'wā'wan; misik unū'kīh umāhkesinō'wāwan; utā'kumu'wā'wan apā'hsusu'kuman. misi'k ani'? niw ānā'hkītua? as nīpā'tua? apā'hsusu'kuman. a'se'nīān kayē'hnikinit ki-ntōnāhā'wāk utā'nina'pehkuwāw as usi'htukua?. me'tik-unā'kan kiw-usē'htawak as atū'hpītua?, me'tik-ā'miskwān. utā'pihpe'nīān kīs-mī'wāk, mā'ā'tsi'taw-uhpā'nīān, wā'pisi'hpīnīān, askīpu'awan; mā'wa nī kā'kōh kēs-mē'tsuk. wēkō'wā'wan wānākā'hkun, pīkutsi'hkak kēs-apā'hkō'wāk, sehtā'kun. kēs-kitāmā'kesi'wāk. mā'mik niw apā'hsusu'htū'hkūwān ini'? tsi-kēs-utā'?sikanī'tua?.

nikō'tās sa?ye'h mayānā'tua? mā'ā'tsi'tawak, ini'?-pih tsi-kēs-kē'kitōtā'kut awā'tukan inuh nikut inā'nīw: 'nahā'w, sa?ye'h ini'h-pih ā'wik, wī'yak kina-nā'wāw umas nīpī'hīh as a-pī'at. inu'? kō'h-nō'waw aw-ā'wit; mā'waw kā'kōh kina-ki-mē'niku'wā; usā'm ki-kā'?ts-kitāmā'kesimū'wā.'

nahā'w, ini'?-pih tsi-mā'watsihā'tsin mā'ā'tsi'tawān as wēhta-mō'wā'tsin inih ā'kut wī'yān.

'ini'h-pih tāh ā'wik, yō? mā'waw as a-nā'wakih awā'? inuh kō'hni-naw tsi-katā'w-ā'wit.'

sa?e'h payi'atā'makah, ini'-pih tsi-mā'watsi'hsihkua?. kā'tin, sa?yeh nayā'wahkik, kā'kōh pis-aki'htewin nō'?sōh. kā'tsih pis-ā'wik, sā'kisi'wākin mā'ā'tsi'tawak. sa?eh pis-pi'atā'nī, ayā'ts-pā'kik me'tikōnē'hsān ahpā'kitamukin mōhkumā'nak, as pō'situa?, as kapā'tua?.



house, no one was there; it seemed they had gone away. So he sought his brother-in-law in vain, to kill him. And so now he lived again alone.

Then at one time his sister came back and again kept house for him. So now that man again kept hunting. Once, when he returned, he found a new brother-in-law. Truly he was glad then, when they had a child.

In the course of time the people grew many. When the children grew up, they did not know whence came the men who married the young women, and the like was true of the young men. So, in the course of time the people grew many.

Then some people must have sought them out to fight them. So now those men who had married the young women used to kill those who came against them. At last the others ceased from them; so now they dwelt there in peace.

When the men hunted, all they wore was leather, and of leather were the women's skirts and jackets, and their blanket-robcs were deer-skins. And the men's jackets too were leather, and their leggings; and their moccasins were leather, their blanket-robcs deer-skins. And deer-skins were also what they had for bedding when they slept. They used to search for pointed stones to make hatchets. They made wooden bowls to eat out of, and wooden spoons. They ate bitter-root, ground-nuts, white-tubers, and sweet-grass;<sup>1</sup> all kinds of things they ate. On their houses they used bark and crumbly wood and the boughs of needle trees for thatch. They lived in want. The elbow joint (fibula) of the deer they chiefly used as a knife.

At one time then, when there were already many people, a certain man was addressed by the Spirit: "Now then, very soon now you will see someone coming here over the water. He will be the father of you all; all manner of things he will give you, for all too great is your want."

Thereupon he assembled the people and told them what someone had said to him.

"Very soon now, all of us shall be here and shall see him, whoever this father of ours is to be."

When the time came, they all assembled. Then truly, at noon, something came sailing toward them far out upon the water. When it had come near, the people were frightened. When they arrived; then in the shallow water the white man<sup>2</sup> launched little wooden boats and embarked in them and landed from them.

<sup>1</sup> *Dentaria maxima*, *Apios tuberosa*, *Sagittaria arifolia*, and a herb, "sweet-grass" or "sweet-root" not identified by Smith.

<sup>2</sup> The word properly means "(white) American," but is often applied, as here, to whites in general.



## IV. NARRATIVES.

## 51. TALES OF THE ANCIENT TIME.

(wā'pine'mehkiw)

kepā' kē's-ināw nimā'hsōh; ke?ts-inā'niw kēs-ā'wiw. ahkΛ'nuh  
ō'hnan kēs-ā'tsimōwΛn; nkēs-ā'tsimi'tak inuh nimā'hsōh.

ā'yΛwis as pis-pemā'tesit mamā'tsi'taw, kΛna'mehtsiw yā'tsiw s  
katā'-piΛt kitsimō'hkumān, ini'?-pih kayēs-ā'tsimi'tua?, yō'hpih teh  
ktsimō'hkuman tsi-mō'skinet yōs yō'm minās mimā'tsi'taw kayēs-  
mē'ni. winu'a? teh kā'yes-ke?ts-inā'niwΛk kēsā'ts kēs-ā'tsimōwΛk  
yō'hpih mā'wa ni kā'kōh s katā-pimā'skΛk, umā'?'tikō'nem kitsi-  
mō'hkumān ahkī'hīh nikut katā-pimē'pitek, misi'k nikut ispā'miah,  
hā'w, misi'k nikut nipi'hīh. mā'mahkata'hkamik minā'? s kehkē'nah  
mamā'tsi'taw; as misā'hkΛtewāt, nayā'nikutu'hkin nī'wukun kΛt as  
mī'tsihsit, ini'?-pih sāwā'nimikut awā'tukΛn. ini'? teh wāh-kehkē'nah  
minā'? mā'wa kā'kōh, kēsā'ts s kēs-ā'tsimi'tua? ke?ts-inā'niwΛk.  
yō'hpih ktsimō'hkumān mā'wa ni kā'kōh s isē'htsiket minā'? kēs-  
ā'tsimōwΛk ke?ts-inā'niwΛk. nahā'w, yō'hpih nī'nah yō'm as ahpē'h-  
tesiyen, ini'? sa'yeh ās nā'man ini'h, ini'kuh kayēs-pits-inā'tsimi't  
ke?ts-inā'niw. awā'tuk kēs-pits-ā'wiw s misā'hkΛtewāt; ini'? kayēs-  
uhtā'nah. nahā'w, ini'? winah inih ā'htahneh.

nahā'w, pinā'h nī'nah inuh nō'hne? ō'hnan: nikō'tās hpi'h mō'h-  
kumān kayēs-piΛt, ini'?-pih mā'wa ni kā'kōh kayēs-pis-ta'nāh  
mamā'tsi'taw: a'sē'kan, nānā'peh, pā'sketsi'sikΛn, nī'?-nikuh kayēs-  
pits-tanā'h. hā'w, misi'k inih mah-mā'waw nā'?tam kayēs-mē'nikut  
skōtāwā'puh mō'hkumā'nan mamā'tsi'taw, nī? kayēs-ōk, mā'wa ni  
kā'kōh s kēs-wayā'simikut. yō'hpih teh kΛn kā'kōh ā'wiwΛn inih  
ini'kuh kayēs-wāwē'htamakut. ini'pa? kiw-inā'tsimi't nimā'hsōh  
kā'pā'.

nahā'w, misi'k nikut kayēs-ahpi'ts-awā'tukit pāmā'tesit mamā't-  
si'taw. nō'hne? umā'hsōmā'hsΛn nikō'tās s kī'waskipi'tua?, ini? as  
kēs-pasē'pahōh; unōnā'kanih tsī'kahkyah mā'nawats, ini'?-pih kayēs-  
pasē'pahōh a'si'kan. wayā'pah mī'p nāskā'n niw pimā'tesiw. nahā'w,  
inih-pih ne?nimā'wΛn kayēs-a'na'tsin, ini'?-pih kayēs-natū'mihtua?  
ke?ts-inā'niwΛk, kēs-uhpu'Λtua?; tipī'kān yā'hpits mō'skinewΛk  
ke?ts-inā'niwΛk.

nahā'w, ini'?-pih: 'nē'mΛtΛk, ninā'pim. ayā'h ayō' teh ne?ni'māw  
pisā'hkiwΛk nisā'ka'samōwa'wΛk. su'asik tahnō'kun kΛn kā'kōh s  
mē'tsan, ini'?-pih kayēs-sawā'nimi'tua?. yō'? teh ni nē'yōh s ki-  
tΛnā'nimΛ'kua?. kē'spin kā'?tin kēs-sawā'nimit, nina-pimā'tesim.'

hā'nu wi'nah, ta?, ē'h-umΛs kayēs-inā'kanamih, yō'win niw wāh-  
nā'hnet. nahā'w, iniwin-pih ā'nusiwāt s a-miyā'winih. kayēs-  
nawā'ts-mināk nipe'w, iniwin-pih tsayē'kanā'htah.

## 51. TALES OF THE ANCIENT TIME.

(Wapinemehkiw)

Käpä' was my grandfather's name; an old man was he. Of yore his father told him stories; my grandfather told them to me.

In the primeval state of things, as the Indians lived in the hither course of time, long before the white man was yet to come, they told of how at the present time the white man would occupy all of this continent which had been given to the Indian. And those old men of the ancient time foretold how all things would go today; how one of the white man's boats would speed over the earth, another through the air, and another on the water. It is marvelous that the Indian knew this beforehand; when he fasted, sometimes not eating for four days, that was when the spirits took pity on him and endowed him. Thus it was that he knew all things beforehand, through the prophecies of old men. All the things that the white man does today, the old men predicted. And now I, at the age which I have reached, now do I see these things of which the old men used to tell in the hither course of time. They were endowed with mystic power from their fasting; that was how they obtained it. So much, then, for that.

Now, as to my father's father: in time, when the white man had come, from then on the Indian began to have all manner of possessions: knives, axes, guns, were the things he began to own. Yes, and when, before all else, the white man gave the Indian strong drink, then, when he had learned to use it, then did the other cheat him out of everything. Today there is nothing of all that which the other had promised him. That is what my grandfather Käpä' used to tell.

Now, another story of how greatly the Indian was endowed with mystic power. My father's grandfather, once when they were drunk, was stabbed; just below the nipple he was stabbed with a knife. By the next day he was barely alive. Then at once he placed some tobacco, and the old men were summoned, and they smoked; the old men entirely filled that tepee.

Then, "Friends, I am dying. This tobacco I offer up to the Buffaloes. When for eight days I had eaten nothing, then they took pity on me. I am wont to think of them as being even here within my body. If truly they have taken pity on me and endowed me, I shall live."

Now to be sure, it was even here, through his wound, that he was then drawing his breath. He ordered himself to be raised into place. Taking a drink of water, he rinsed his throat with it.



'nahā'w, nē'matāk, kē'spin piātā'yān ē'h-yōm s a-kia?tō'hneyān ēh-yō'm wē'kiwām, kēspi'n umās yāh-pī'yen, ini'? as a-pemā'tesiyen. nahā'w, tsē?napā'htamukun yō'm nēs!'

yō'win ayā'yahki'winit inuh māmā'tsi'taw!

hā'w, iniwi'n-pih mayā'tsiāt s utā'tsikī, inim-kākā'kitit pisā'hkiw, s kia?tō'hnet inih wē'kiwām.

kayē's-piāt, 'nahā'w, ini'? keh nawēnā'?s nina-pemā'tesim!'

ini'pa? ānā'tsimīt nimā'hsōh kā'h nap, kayēs-ahpi'ts-awā'tuk-ā'wit kā'yes-māmā'tsi'taw. wā'?naw utā'h uma'nakah, nyā'nān-ēnuh kutā'?nas s kitskī't māmā'tsi'taw, ini'-pi'h ayā'wik ēh-yō'm ā'tsimwān.

nahā'w, misi'k, nikō'tās, ini'? nikut kiw-inā'tsimīt inuh nimā'hsōh, s kēs-pis-kākā'putsihitit pāmā'tesit. inu'h niku't māmā'tsi'taw, awēh-pahpē'sit, awēh-nehē'htuk, anē'p-ōs ā'wiwin umā'?tikō'nem; misik pikē'wān ā'wiwin wā'?sukan, s katā-nehē'htuk. sa'yā'h kayēs-inim-wānātipā'hkah, ini'?-pih nāp kā'kōh tsiw-a'nāh tsēk sī'timih sī'piah. ini'win teh ā'htasih-mā'tsihsit tsēkā'htik; inuh me'ti'k tsēpatsi'nin inis. ini'-pih tsi-pi'āt wi'yāk isēh-māmā'tsi'taw, s katā'-ne?ni'kut; kān te'h ukā'hkinawā'nan. pimē'h inih ini'? s katā'w-māmā'hah inuh inā'nīw, ktā-mē'tsik. yā'hpits ni'w kawī'n unā'minan inih pimē'h; tā?', wānātipā'hkān. ini'?-pih wē'kupē'hseh tsi-kehpe'sit; nis wē'sih misik iniwi'n s a'si'tahpitōk inih wā'?sukan uhkā'hnih, pāpō'tawā-nā'htah inih pimē'h. iniwi'n as kā'ts-āyō'sinā'kut ani'nuh kātā-ne?ni'kut; ke'tsi'h niw uhsā'pumikin; kān teh unāwā'nan. umā's niw s nō'htawatsin, iniwi'n niw ās-ku'ahnet imis nipī'hīh s kō'kēt. ini'? keh niw pā'hpis s kēs-kāsē'wāt kē'matin. ini'? teh mā'wa ni kā'kōh s kēs-nikā'tenesihtah, upā'sketsisikān, utā'kum, utā'hkehkun, umā'?tikō'nem. tā'-nak te'h inis tsiw-i'siāt, ini'? niw wina'h ap inuh wanē'h-sima'tsin kā'ta-ne?na'tsin kā'h nap. ke'tsi'h niw yō'h-kānāk wē'matān<sup>1</sup>.

hā'w, ini'? ānā'tsimīt nimā'hsōh kā'pā?; inu'? utā'tsimwān ayā'wik. ini'? mā'waw.

## 52. HOW A MENOMINI FREED HIS WIFE.

(maskwawā'nahkwātōk)

as wī'kitua? māmā'tsi'tawāk nahā'?s niw, wē'wān inuh tā'h niw inā'nīw, ni? nisi'k ās-nī'situa?. as tsi-pahpē'sit inuh inā'nīw, nahā'?s as apē't inuh mitā'muh, ini'?-pih tsi-pī'?takut nawā'tupānīwān.

'nahā'w, nē'pā?, mite'muh! kipis-nā'nin!'

ini'win-pih sākehā'?sahkua? inih wē'kiwām, s awānā'tua? anuh mitā'muhsān.

payi'āt inā'nīw, pehkī'h nisik pis-nā'muahin inis wē'kih. wē'wān anāmikunā'hamunin. mā'ts-mī'hikan ā'wiwin tsi-kēs-inim-isi'ātua? akuh nāwā'tupānīwāk.

iniwi'n-pih wi'nah mayū'skine'pyātuk ini'h wēnā'?nak, mehkī'h as mō'skinepī'k. utā'?sikan as awā'tōk, utā'ninapehkō'hseh kayēs-

<sup>1</sup> Probably error of record for kē'matin.

"Now, friends, if I can succeed in walking the round of this wigwam, back to this spot, then I shall live. Now then: look at my head!"

Horns as long as this had that human man!

Then he started from there, dragging himself on all fours, and calling like a buffalo as he went the round of that dwelling.

When he had got back, "There: now perhaps I shall live!"

That was what my grandfather, when he lived, would tell, of how greatly the Indian of old was gifted with mystic power. Far in the past, perhaps five times as far as the age of an old man, that was when this story took place.

This story also did my grandfather use to tell, of when the people harassed each other in the hither course of time. A certain man went off to hunt with the jack-light, in a dug-out canoe made of an elm; of resin was his jack-light, as he planned to hunt with the torch. When night had fallen, he cooked something or other there by the river's bank. That was where he was eating, under a tree; a tree stood there. Then came a man of some tribe to slay him; he did not know of this man's coming. He was going to skim some fat for his supper. He could not see the fat, for it was night. So he tied some linden-bark to himself; here, at both sides of his head, at his forehead, he tied the jack-light, and proceeded to blow upon that fat. Then he who was intending to slay him, laughed aloud at him; from close by that other was observing him; but he did not see the other. The instant he heard him, he leapt, and dived into the water. And so, right then, our friend escaped his pursuer. He left everything in his flight, his gun, his blanket, his kettle, his canoe. Wherever it was that he must have gone, he who intended to kill him lost track of him. From right close by did our friend escape him.

This then is the story my grandfather Kăpă' told; his tale it was. That is all.

## 52. HOW A MENOMINI FREED HIS WIFE.

(Maskwawanahkwatok)

Where some people dwelt all alone, there were only the two of them, a man and his wife. When her husband was hunting, the woman stayed alone. Then some warriors came upon her.

"Come, get up, woman; I have come to fetch you!"

Then they set fire to the house and carried off that woman.

When the man came home, he saw only ashes where he dwelt. His wife's tracks went yon way. It was a big trail over which those warriors had gone.

Thereupon he filled a deer's paunch full of blood. Taking his knife and sticking his hatchet under his belt, he set out in pursuit, and,

*nā'kihtsiahit, as nō'tspinā'htsiket, wā'htsitaw ini'win as kā'ʔts-wā'pēt. kawin ukā'hkina'nan tā'āhpē'htsipā'htuk, as kā'ʔts-nehkō'sit, wē'wan as kūtā'kihimiḥ. saʔye'h nikō'tās tāpāpume'win as anāmāwane'tinīḥ anuh nāwātupā'niwān. wē'wan kayēs-unē'nitsin, iniwi'n-piḥ misi'k ki-kāhtswā'pinimiḥ; ini'win niw ahpā'n inim-iḥpā'nanimiḥ wē'wan. nahā'w, ini'win-piḥ ayāku'āpahtuānā'tsin; miyā'w kā'ti-pis-isya'nit, ini'win s awēh-nē'puwit ā'kaw meʔti'kuḥ. saʔye'h keʔtsi'h pis-ā'wik, ini'win-piḥ tāhtā'wisah ini'h wēnā'ʔnāk, uskē'hsikun s ōsē'htuk, utsi'as, utō'n; ini'win-piḥ pō'ʔsekkah inih wēnā'ʔnak umā's wē'niḥ, mā'wa niw as sīkwā'pinah inih mehkī'h.*

*'kuḥ-kuḥ-kuḥū'h! ēwā'hin.*

*ānā'pituaʔ inā'niwāk, si wi'yāk as nēpuwē'win. mitā'muh wā'wah-teʔ isēkā'puwi'win; mā'wa niw kēs-kawē'hsinukin aki'kuḥ inā'niwāk. ini'win-piḥ nayātinētuanā'tsin inuh inā'niw.*

*'nahā'w, wēyāwē'keh, ume'ʔ nānā'pehkō'hseh; mā'wa niw pihkitā'h-pahin!'*

*mitā'muh wāwē'piʔtawin s ppim-pakāmā'tsin ani'nuḥ inā'niwān, wi'nah nap inuh inā'niw ukō'htakan as kēs-kisamuwa'tsin anuh inā'niwān. ini'win-piḥ niku't nisik āskuna'tuaʔ as a-kēwā'nit.*

*kayēs-māʔtsinanā'tuaʔ, 'unē'nun; nē'pāʔ; awiḥ-ātsimī'nun! misi'k ā'neh kat pi'wāk; apeʔsi'k pis-mānā'kun!'*

*taʔ, ini'win niw misi'k āhpina'niwā'tuaʔ, utsi'as as kēs-kisamuwa'tuaʔ misik uhtā'wākān misi'k yō'm utō'n as yāh-paʔsisamōwā'tuaʔ.*

*iniʔ ā'hkīk.*

*ahka'nuḥ kayēs-isē'kit umā'ʔnuminēw, h kēs-kutā'kihikut kayā'nit isē'ʔnisiwān, as ki-pis-nawēnā'hukut, ahpā'n niw kēs-māʔtsinanāw. mōhkumā'n kaname'htsiw yōs as pis-mehkā'h yō'm ahkēw, ini'ʔ-piḥ ayā'wik. ahkā'hkun, pāsketsi'sikanan, aʔsē'kanan, pōʔsā'hka-kanan, mā'wa niw kā'kōḥ wayā'ninā'hkuaʔ kēs-pis-mē'nikuk mōhku-mā'nān akum mā'ā'tsiʔta'wāk. ini'ʔ-piḥ tāh ayā'wik yōm ā'tsimuān.*

### 53. HOW A MENOMINI WOMAN ESCAPED HER CAPTORS.

(māskwawā'nahkwātōk)

*nipē'hseh as aʔtek, iniwi'n minā's as akī'htik; iniwi'n tāh s wī'kituaʔ mā'ā'tsiʔtawāk, as kōʔna'tuaʔ mā'ā'tsiʔtawān s a-pis-neʔnī'kutuaʔ. taʔ, ahka'nuḥ ahpā'n niw kēs-neʔni'tōwāk mā'ā'tsiʔtawāk. iniʔ wā'h ini's minā'hsih s awēh-wī'kituaʔ; tāʔ, wē'yān katā'w-pis-neʔni'kutuaʔ, pas nāwā'wāk.*

*nahā'w, nikut inā'niw wē'wan tsi-tā'wān; misik ukī'ʔsān tanā'win.*

*'nahā'w, kat kitā'wih-nipāʔ; nina-wēh-neʔna'wāk apā'hsusuk, ēwā'hin inuh inā'niw.*

*'ini'ʔ-piḥ saʔyā'h tsiw-utā'hpina'hkuaʔ as pāpū'sihtukuaʔ utāyō'-winuwā'wan; iniʔ as āsu'ahahkuaʔ. kayēs-pistā'witsimā'tuaʔ imi's ahkī'hīh, ini'ʔ-piḥ tsi-sakī'pitukuaʔ inih ō's. ini'ʔ-piḥ tsi-kuḥpi'tuaʔ,*



truly, he ran with all his might. He did not know how fast he ran so raging was he because his wife was being made to suffer. Then at last he caught sight of those warriors filing along. Whenever his wife got on her feet, she was knocked down again; in that way was his wife being ill-treated on the march. So then he ran round ahead of them; straight in the way they were coming he went and stood behind a tree. When they were near, he cut holes in that deer's paunch, making eyes, a nose, and a mouth; then he put that paunch over his head, spilling all the blood.

"Kuh-kuh-ku-hoo!" he cried.

When the men looked that way, there stood some kind of creature. The woman stood there unmoved, but all those men fell prostrate. Then that man came up to them.

"Come, wife, here is a hatchet; crack all their skulls!"

The woman hurried and went about hitting those men, while the husband, too, cut those men's throats. They spared one that he might return home.

When they had slain them all, "Get up; stand; go tell the tale! Let some more of them come; come in greater numbers!"

Then they ill-treated him, cutting off his nose and ears, and splitting his mouth further open, like this.

That is the end of the story.

That is the way the Menomini was of old: When he had been made to suffer, when those of other speech had come and attacked him, always did he exterminate them. Before the white man had come and discovered this land, at that time it was. Kettles, guns, knives, clothes, all useful things the white men came and gave to these Indians. At that time, then, did this story take place.

### 53. HOW A MENOMINI WOMAN ESCAPED HER CAPTORS.

(Maskwawanahkwatok.)

In a lake was an island, and there lived some people who feared that others might come to slay them. For of old the people were always killing each other. That was why they lived off there on the island; for, if any were coming to kill them, they could see them.

Now, one man had a wife and a son.

"Come, let us go off and camp; I shall go kill some deer," said that man.

Then they took a birch-bark canoe and loaded on their various utensils; in this way they crossed over. When they had reached the land on the other side, they tied up the canoe. Then they went up-

nō'hpimih s awēh-wī'kituā? mā'nawats maskōtā'wiwin in'is as awēh-wī'kitua? nahā'w, ini?-pi'h niw inuh inā'niw tsi-pahpē'sit. ini? as tsi-ne?na'tsin nī's apā'hsusun; ini?-pih ni pā'hpis inuh mitā'muh utāpu'atsikan tsiw-usē'htuk, as pē'?sisah inih mītsi-mē'hseh as apu'atah.

'nahā'w, ayā'?sikinā'hnenun, nikī'?s; wī'yak kā'kōh māwatsē'h-nituh; wē'pats kē'sisamah, wā'pah nehkā'h kinaw-kē'wā?, inā'win ukī'?san.

nahā'w, inuh apāhni'hseh iniwi'n as kā'ts-i'watuk mehsē'wan, as kā'ts-pūtawe'tahkua? inih mī'tsimē'hseh. ta'?, ahpēhtā'htuahin inuh inā'niw as pahpē'sit.

nikōtā's imi'nakah wahkitā'hkiah si kutāw pis-isē'hsinukin mamā'-tsi'tawak. wawahtā'? niw isē'kiwin, kayēs-nāwā'tsin. usāmā'nukin akuh mamā'tsi'tawak.

'pō'ni'tah, nikī'?s; nih-niku'h niw mānā'hnenun!

yā'hpits kipūtsi'sōwin inuh apāhni'hseh.

'ha'? tāh, ne?ā'h, as a-pō'ni'tayan as isē'yen? mitsi' niw nō'hne? pahpē'siw. siw unā'māw kina-pō'tawe?, me'si'h wī'hkihta'wan mehsē'wan.

'pō'ni'tah, nikī'?s; inih-niku'h niw! inā'win ukī'?san.

ta'?, ini? as katā-ne?nī'htua? sa'yā'h. iniwi'n ni'w ahpā'n āsihsī'hkua? akuh mānā'tsi'tawak. wē'ki kāh pehtā'kin anuh ukī'?san as anī'h-mānā'hnenit.

'kisi'?nehkī'nun, nikī'?s; yāsehkakā'nun, inā'win ukī'?san; 'kiti'hsan kayā'nitun pō'sā'hkah; uskē'h-kimā'hkesinan pō'sā'hkah inā'win; 'wāsī'hinun mā'hkunit usō'namun, inā'win ukī'?san.

ta'?, ini'win niw ā'si'tat inuh apāhni'hseh. ini'win-pih ayā'yapit inuh apāhni'hseh. ini'win sa'yā'h as nī'pi'tatua? akuh mānā'tsi'tawak, pis-nawinā'hukutua? ini'win as ne?na'tua? anuh apāhni'hsan; wī'nehkwan — yō'win ās-māhsu'atua? — iyō'?-nikuh as kī'skisamu'atua? tā'pipunā'wakin hā'neh anuh mitā'muhsan as kehpīnā'tua? kayēs-kehpīnā'tua?, iniwi'n-pih mayi'tsikua? inih mītsimē'hseh; mā'wa niw minūti'hsih pēhnaha'mukin nikuh ā'skuahtā'hkua? inih mītsimē'hseh.

'nahā'w, me'ti'k awēh-kē'skahah! inā'win inuh uskāpā'wis.

ta'?, kayēs-pī'tōk inih me'ti'k, 'ayē'tuh kēhnika'hah! ēwā'hin inuh miyā'wāw.

ini'win-pih, 'nāpā'hkuahō'hkun!

ini? tāh inih me'ti'k as nāpā'hkuhatua? anuh apāhni'hsan, misē-wā' niw; umā's yō'win as piātā'makah ukō'htaka'nih inih me'ti'k. ini'win-pih tsayē'patukua? as nīpuwihā'tua? anuh apāhni'hsan.

'ta'-na'kah kayēs-ini'm-isyat inuh kitā'niniam? inā'win mitā'muh.

'ume?-keh-na'kah kayēs-ini'm-isyat.'

'nahā'w, ini'nakah kat inā'?namikā'puwīw ayum pāhni'hseh s aw-isā'puma'tsin ō'hnan. kē'spin inā'niw ā'wit, kina-nō'tspinehukō'na.



land, to camp at a distance from the shore. Then the man went hunting. Then he killed two deer, and then the woman at once prepared her roast-meat, cutting up the flesh and roasting it on the coals.

"Now then, go pick up chips and twigs, my son; gather up all kinds of things; if we get our cooking done fast enough, we shall go home tomorrow evening," she said to her son.

So then the boy made a great hauling of fire-wood, and they built a big fire for the meat. For the man was meanwhile away on his hunting.

Then all at once, over on the high land, here, there, and everywhere lay people! She kept right on with her work when she had caught sight of them. Very many were those people.

"Stop, my son; do not gather any more fire-wood!"

The boy was covered with sweat.

"Why do you tell me to stop, mother? Father is still hunting. We shall be all ready to make our fire, if I get plenty of fire-wood."

"Stop, my son; it is enough, I tell you!" she said to her son.

For now they were going to be killed. Those people were all the while lying there. In the end her son obeyed her and stopped gathering fire-wood.

"Wash your face, my son, and change your clothes," she told her son; "Put on other garments and put on your new moccasins. Paint yourself with red vermillion," she told her son.

So the boy did these things. Then he sat quiet there. Then soon those people rose up and came to where they were. Then they killed that boy. His scalp — in this way<sup>1</sup> they scalped him, — so much of it they cut from him. Some of them seized the woman and bound her. When they had bound her, they ate that meat; all the meat that they left from eating they put into bags.

"Now go cut a stake!" a servant was ordered.

When he had brought the stake, "Sharpen it at both ends," said the leader.

Then, "Impale him!"

Then they impaled that boy on the stake, through and through, until the stake came out here at his throat. Then they planted it upright, so as to stand the boy up.

"In which direction did your husband go?" the woman was asked.

"Why, in that direction he went."

"Very well, facing that direction let the boy stand, that he may look out for his father. If he is a man, he will pursue us. — Now

<sup>1</sup> Gesture of hand round top of head.

*nahā'w*, *pehkō'nehkun inuh mitā'muh*; *kāt kitā'wanu'naw. nā' keh na'p tapā'nikut unāpyΛ'mΛn, a-nō'tspine'huk,* ēwā'hin inuh miyā'-wāw.

*ahpān ā'win hā'wanih inuh mitā'muh. ini'win as ki'w-inim-kāh-tswā'pinih, as ki'w-inim-tahkā'skuh.*

*'kisi'Λhkah! kina-pis-Λtā'mik kinā'piΛm!* *kiw-inā'wΛkin.*

*mā'wa niw āhtahsi'tua? kiw-inim-tahkā'skawē'wΛkin; mā'wa niw kēs-kī?sehkakāhā'wΛkin, upō'?sehkakanan as pakē'tamōwā'tua? ta'?, ta'?* *pas ā'si?tΛt s a-nanā'hkit inuh mitā'muh? ta'?, mānā'wΛkin akuh nawā'tupΛniwΛk. sa'yāh nā'hkah, iniwi'n-pih wayi'kitua?, kā'?ts-pūtawē'tua? mā'wa niw sehkē'hsinukin akuh nawā'tupΛniwΛk. 'mΛnā'hnenun!* *inā'win inuh mitā'muh.*

*wā'htsita'w ini'win as kā'?ts-mΛnā'hnet.*

*'sa'nawā'hkwΛtun kē'skahah!* *inā'win misi'k inuh mitā'muh; 'ni-tātskimi'naw; nikātau-akōtō'minaw anum nihkā'tinawan.'*

*iniwin-pih wi'nah mitā'muh me'si'h kayē'skahah sa'nawā'hkwΛtun. kayēs-pī'tōk, iniwi'n-pih pā'pim-tsē'patuk ā'sikΛtā'hsihkua? aki'kuh inā'niwΛk.*

*iniwi'n-pih wi'nah inuh inā'niw payi'Λt imi's kayēs-yōh-mā'tsiΛt. kaku'Λne?nakā'nihtΛmin ukī'?sΛn tsi-kēs-nāpā'hkwahumih. kayēs-kī'tā'hkuna'tsin, pāts-usē'hsime'win.*

*'nahā'w, nikī'?s, yō's ni sā'sehkē'hsih!* *inā'win ukī'?sΛn as kākē'-kitutawa'tsin kayēs-nipā'nik; 'mā'wa niw kinaw-inim-witsi'wā'wΛk aki'kuh pis-kitā'mahā'hkua?; kΛn wi'nah nahā'?s niw kinaw-i'nim-ā'winan, inā'win ukī'?sΛn as kākē'kitu'tawa'tsin.*

*ini'win-pih as mā'tsiΛt as nōtspinehā'tsin wē'wΛn. wē'pats niw piΛtā'wipā'htawin. nahā'w, iniwi'n as nāwā'tsin wē'wΛn, wī'kupīΛn as pipī'm-tsē'hsina'menik.*

*'hā'? kā'taw-isē'?tayan?* *inā'win wē'wΛn.*

*'nikā'ta-kehpē'tuwa'wΛk uhkātōwawan.'*

*'nahā'w, pā'ts-sō'hkahpi'sin, inā'win; 'ini'? niw a-yōh-tsē'?napu'-minan, inā'win; 'ihpih a-mā'?tinatua? as a-kehpī'natua?, ini'?-pih a-nΛnā'hawē'nikeyan, yō'm s aw-isī'?tayan kē'nih, inā'win; 'ini'?-pih teh ni'nah aw-ihpā'htawan. wānō'ska'tuh inānā'peh, inā'win wē'wΛn.*

*ta'?, kayēs-mā'?ts-kehpēnā'tsin, iniwi'n-pih nānā'hawē'nikit. iniwi'n-pih ā'hpahtuk inuh inā'niw.*

*'nahā'w, wēyΛwē'keh, wāwē'pi'tah as a-pāpΛkama'tua?, inā'win wē'wΛn.*

*ini'? kāh as nī'situa? as pāpΛkamā'tua? anuh nawā'tupΛniwΛn.*

*'niku't kinaw-iskihō'naw inā'niw s aw-awātā'tsimīt, inā'win wē'wΛn.*

*ta?, āhpī'htsi'tatua? niw as kiskikiyawehā'tua?, ini? keh mā'waw as mā'?ts-ne?natua? anuh inā'niwΛn. niku't iskōnā'wΛkin nā's kΛt*

then, untie that woman; let us take her away with us. If her husband cares for her at all, he will go in pursuit of her," said the leader.

Off and away the woman was taken. She was pushed and kicked as they went along.

"Walk fast! Your husband will come catch up to you!" they kept saying to her.

All of them by turns kept kicking her as they went along; all of them took off her clothes, throwing away her garments. For, what could the woman do to defend herself? Many, you see, were those warriors. When night came, they camped, building a big fire. All those warriors lay down.

"Gather fire-wood!" the woman was told.

Then truly she gathered much fire-wood.

"Cut some forked sticks!" the woman was told again; "We are tired; we want to put up<sup>1</sup> our legs."

Then that woman cut many forked sticks. When she brought them, she went from one to the other and set them up at the feet of those men, as they lay.

Meanwhile the husband came to the place from which he had set out. He was horrified when he saw that someone had impaled his son. Taking him from the stake, he carefully laid him out.

"Now, my son, do you lie here," he said to his son, addressing his dead body; "All of them will join you on your way, who have come here and destroyed you; not alone will you be as you go," he said to his son, addressing him.

Thereupon he started off in pursuit of his wife. Running, he soon came there. There he saw his wife going about peeling linden-bark.

"What are you planning to do?" he asked his wife.

"I mean to tie up their legs."

"Very well, tie them good and tight," he told her; "from here I shall watch you," he told her; "When you have tied them all fast, you will arrange your hair and do like this over your head," he told her, "and then I shall run to you. Have an ax ready," he told his wife.

So then, after tying up every last one of them, she arranged her hair. Then the man came running.

"Very well, wife, hurry and smite them," he told his wife.

So then the two of them kept smiting those warriors.

"Let us spare one man that he may take the news," he said to his wife.

So they kept at it as hard as they could, cutting their throats with the ax. At last they had killed all of those men. One they

<sup>1</sup> Literally: "hang up".

as pimā'tesinit. iniwi'n-pih unā'hkan nayī's niw kayēskisamōwā'tua?, umā's<sup>1</sup> s kiskisamōwā'tua? unā'hkan; misi'k utsi'as kēskisamu'wewak, misi'k uhtā'wak. iniwi'n-pih mā'waw kayī'tina'mōwatua? upō'?-sehkakanan.

'ahā', mite'muh, ā'sit ta'tā'hkiskawin! ta? kayēs-ihpānanī'hkua?. ini'h ihpā'nasin!

iniwi'n-pih mitā'muh tā'tā'hkiskawā'tsin anuh inā'niwān misi'k misēwā' niw as kākī'skisu'atsin nuh inā'niwān.

'nahā'w, mā'tsiah! apā'?sik me'?sih pyā'kun, inā'win, 'as mihka-wi'htawi'yāk niki'?s, inā'win.

nahā'w, ini'win-pih, 'nahā'w, ā'sit kina-mahsu'ānawak, wē'yāwē-keh, s aw-awātā'puwānakī'htua? kikātski'āminawak wī'nehkwānān!

iniwi'n-pih mā'waw kayēs-mahsu'atua?. mā'waw kayēs-mahsu'atua?, iniwi'n-pih minūti'hsih payī'hnehā'hkua?. iniwi'n-pih inuh inā'niw me'tik ā'wih-kē'skahah; ini? ā'sit as nāpā'hkuhatsin anī'nuh miyāwā'wān. kayēs-nāpā'hkuhatsin, iniwi'n-pih nayē'puwihā'tua?.

'isā'pumi'n kē'matak; kē'spinwiyak tapā'nih, kina-pis-nātōnā'huk, inā'wākin.

iniwi'n-pih inih umū'tih inuh miyā'wāw nāyō'htah inuh mitā'muh. pē'?simik-apē'hkan ā'wiwin inih utā'pehkan inuh miyā'wāw. ini?-pih pis-kīwā'tua? ukī'?sōwa'wan as i'nit. ini'?-pih tsi-nayōmā'tsin inuh inā'niw anuh ukī'?sān, as kīwā'tua?. payiātā'tua? as akī'htek inih ō's, iniwi'n-pih payīpyā'kutah as kā'ts-ayōhō'hit.

tayāpehtā'hkua? akī'kuh mamā'tsi'tawak, iniwi'n ā'ts nuh ke'ts-inā'niw, 'mā'wa niw pēna'tsikā'kun, misik ā'neh tsipā'hkikun; kā'-kōh isē'kiwak kinitsiānumi'nawak.'

ā'nim-piātā'witsimā'tua? ini's minā'hsih, iniwi'n-pih mā'waw payīhpahtu'kua? akuh mamā'tsi'tawak as pis-nānā'tua? anuh apāh-nī'hān. kayēs-piātā'wihatua?, iniwi'n-pih kayīsisi'ahkitua? as mī-nā'tua? inih mē'tsim. wā'wahtā? kā'ts-āyāyā'niwākin as mī'tsihsitua? s una'niki'nihtā'hkua?, me'si'h inā'niwān s aw-inim-witsiwā'tsin inuh apāh-nī'hseh. kayēs-anī'h-mī'tsihsitua?, ini'win-pih kayā'ts-nimihe'titua?, mā'wa niw as tahkō'nahkua? nuh wī'nehkwānān, as usi'htukua? nikā'muānān. ini'h niw kayē's-papām-isī'kitua?, ini'win niw ā'nahamā'situa? akuh mamā'tsi'tawak.

ini? ā'hkik. ahka'nuh ā'tsimuān ā'wiw, kayēs-isī'kitua? umā'?numinē'wak. nine? nō'hkumeh ayā'teh ukātski'āmān ini'? kayēs-isē'-kinit. nō'hkumeh nikēs-nō'htawaw as ā'tsimīt. ayu'm, misik ayu'm, misik ayu'm, akō'? teh ayā'witua? nikūtu'āsitah; akō'? kayēs-mikā'hkitua?.

<sup>1</sup> Gesture: right hand chops across wrist of left.



spared, letting him live. They cut off both his hands; right here (at the wrist) they cut off his hands; and his nose they cut off and his ears. Then they took off all his clothes.

"Now then, wife, do you kick him in turn! As they abused you, so do you deal with him!"

Then that woman kept kicking that man and kept cutting him with a knife all over his body.

"There, be off! Just come, more of you," she told him, "you who outrageously killed my poor son!" she said to him.

Then, "Come, let us scalp them in return, wife, bringing an offering of food to our ancestors, in the form of ~~their~~ scalps."

Thereupon they took all their scalps. When they had scalped them all, they put the scalps into a bag. Then the man went and cut a stake on which, in turn, he impaled that leader. When he had impaled him, they set him upright.

"Be on the look-out for your friends; if anyone cares for you, he will come and seek you," they said to him.

Then the woman took on her back the leader's pack. A pack-strap of china-beads<sup>1</sup> was that leader's pack-strap. Then they came back to their camp, where their son was. Then the man took his son on his back and they went home. When they came to where the canoe lay, he gave the war-whoop, shouting loud.

When those people, heard the sound, an old man said; "Do you all make things clean, and some of you cook; something has happened to our young people."

When, in due course, their canoe reached the island, all those people came running up to take the boy. When they had brought him in, they made done the cooking and gave him the food<sup>2</sup>. As though nothing had happened, they laughed boisterously as they ate and made merry, because that boy would have many men to accompany him on his way. When they had finished eating, they had a great dance, all of them holding scalps and making up songs. Whatever anywhere happened to them, of that these Indians sang.

That is the end. It is an old tale of how some Menomini fared. To my grandmother's ancestors it happened, some generations back. I heard my grandmother tell it. This one, and this one, and this one, the sixth generation back were they who thus fought.

<sup>1</sup> The much-prized wampum.

<sup>2</sup> As a sacrificial act.



## 54. THE DEATH OF A SPY.

(Jerome Lawe)

nikōtā's käh ā'neh as tsi-wāwī'kitua?, ta?, wānī'tipā'hkäh as tsiw-ini'm-āyā'tsimīt inuh inā'nīw, inuh mitā'muh nikōtā's imi's ah tsiw-anā'pit kehtā'nikΛ'mikuh, inā'nīw siwas nē'puwēwin.

'ta?', tāpā'pahtsikāw tsiw-ā'wīw!

kawin pō'ts inuh mitā'muh kutā'w utās-mā'tsihkī'skΛΛΛ. si kē-mōts wēhtamōwā'win ani'nuh unāpi'emΛΛ.

ini'win ā'ts: 'inā'nīw ume'? as nē'puwit kehtā'nikΛmikh; ini'? pis-yōh-tatākā'puminah, inā'win ani'nuh unāpi'emΛΛ.

inuh inā'nīw wī'nah ap wā'wahte? iniwī'n-pih apā'?sik kayā'?ts-ayā'tsimīt; ahkō'?sik pipī'm-utā'hpīnewin umā'?tikwΛΛ s nāpa'tā'h-simatsin; imi'nΛk tāk as is-inō'hiket inih wē'p. nikōtā's niw iniwī'n-pih kayī'h-pimu'atsin ani'nuh ini's tsi-nē'puwinit. ahpā'n ā'win pā'mim-tsi'tsi'hkīhsih inuh inā'nīw ini's wΛhkī'tikΛmik. ta? iniwī'n-pih tāk wā'si'tatua? as usi'mītua?. iniwī'n ini's kayē's-is-pimā'-tsihsitua?.

## 55. THE TALKING DOG.

(kisēwatō'hseh)

nikut mamā'tsi'taw utī'hsehsΛΛ kē'kitutā'kin.

nikō'tās wē'wan iniwin tsiw-inā'tsin: 'nahā'w, mātsi'ah; kkā'taw-ne'?niku'nawak mamā'tsi'tawak.'

inuh Λnā'm, inu'win ayā'tsimīt: 'kΛs mātsi'w ayum; kkā'taw-ne'?-nikunawak mamā'tsi'tawak. kitānō'mΛΛ usē'htuh; kinaw-mēkānō'-nawak. wΛnītipā'hkäh katā'w-pī'wΛk. nahā'w, pōtawē'nun me'si'h; sa'yeh pis-wā'pah, ini'-pih kā'taw-pāsketsisunā'hkua?. nahā'w, kinaw-mēkānō'-nawak, ni'a't, ēwā'hin nuh Λnā'm, 'nikū'tuΛk utsīpī'-wΛk.'

nahā'w, iniwin-pih, sa'yeh pis-wā'pah, iniwin-pih ayōhō'pit, pā'sketsis'kutua?.

'nahā'w, kitā'wih-ne'nō'nawak!'

nī's nīsi'k, nikut i'nuh inā'nīw utī'hsehsΛΛ. kayēs-mī'tsihsitua?, kayēs-mīkā'hkītua?, sa'yeh ayā'hpits-wā'pah, niwin mā'wa niw Λs kēs-ne'?natua? nikū'tuΛk, nikut inā'nīw nikut Λnā'm tāk mī'sik. niku't nīsi'k niw kΛΛ unā'?nanuwā'wan as a-wēh-ā'tsimīt ini's wē'kuwa?.

## 56. THE TALKING DOG. SECOND VERSION.

(Jerome Lawe)

nahā'w, nikōtā's keh nikut inā'nīw wā'?naw nahā'?s as tsi-wāwē'kit as pā'pahpisit, ta?, umātimō'hsemΛΛ mīsi'k tāk unātsi'ΛnehsΛΛ niku't ā'wiwΛnin. utī'hsehsΛΛ teh tΛnā'win wāhtsita'w tāpānā'tsin; wāhtsita'w inuh Λnā'm mī'hkuΛ'nemō'wiwin.

## 54. THE DEATH OF A SPY.

(Jerome Lawe)

Once upon a time, when some people were staying in a place, as the man of the house was telling stories at night, the woman happening to look up at the smoke-hole, why there stood a man!

"There, he must be a spy!"

By no means did that woman act excitedly. In an unnoticeable way she told her husband about it.

What she said was: "There is a man standing there by the smoke-opening; from there he is observing us," she said to her husband.

Thereupon the man, as though paying no heed, told his stories with all the more interest, until, finally, he went and picked up his bow and stretched it,<sup>1</sup> pointing the arrow in that direction. Then suddenly at one time he shot the man who was standing there. Out of sight fell that man, crashing on the roof. Then, of course, they made ready to flee. In this way, the story goes, they there saved their lives.

## 55. THE TALKING DOG.

(Kisewatohseh)

A certain man was spoken to in human fashion by his dog.

Once he said to his wife: "Now then, go away from here; some people want to kill us."

The dog spoke as follows: "Let her go away; some people want to kill us. Get ready your bullets; we shall fight them. At night they will come. Now then, make a big fire<sup>2</sup>; at daybreak they mean to shoot at us. Well, we shall fight them, friend," said the dog, "a hundred Ojibwa."

Then, when day broke, someone gave a whoop, as the enemy began shooting at them.

"Come, let us go kill them!"

They were only two, that lone man and his dog. When they had eaten and when they had fought, by the time full daylight had come, they had slain the hundred, one man and one dog. Only one they did not kill, that he might go tell the tale at home.

## 56. THE TALKING DOG. SECOND VERSION.

(Jerome Lawe<sup>3</sup>)

Once upon a time when a certain man was staying alone far away and hunting, he had his wife and his child; and he had a dog which he loved very much; a very good and helpful dog it was.

<sup>1</sup> By way of expository gesture to accompany a story.

<sup>2</sup> To melt lead for bullets.

<sup>3</sup> He had the story from Kisewatohseh (see first version), but apparently got it better than I.

nikōtā's as pahpē'sit, — ta'ʔ wītsi'Λkin ani'nuh uti'hsehsΛn, — pis-kē'wāt, inuh inā'nīw, inuh Λnā'm kawī'n upyΛ'ΛnΛn. wē', nΛwā'h, kayā'ʔts-wΛnītipā'hkäh, pī'win inuh Λnā'm.

kΛniwi'n niw kayī'kitit inuh Λnā'm: 'hē', niʔa't, apāhpeni'siwΛk! ēwā'hin; 'kikā'ta-kinō'nikeʔ. tsiyā' teh ayu'm kimātimō'hsem kΛts nitā'wanaw kutā'ʔnΛs as aw-awē'h-kyΛ'Λk; kina'h tāh usē'ʔtah; kitānō'mΛn meʔsi'h usē'htuh.'

ta'ʔ, kā'ʔtin iniwin-pih mayā'tsyΛt as miyāwi'Λtōk, anu'h tāh mitā'-muhsΛn as awānā'tsin, kutā'ʔnΛs as awē'h-kīΛnā'tsin.

nahā'w, ayō' teh inā'nīw iniwin as usē'ʔtat, utānō'mΛn s usē'htuk. saʔyā'h yāh-pī'win inuh Λnā'm. nahā'w, iniwi'n-pih tāh ā'hkunā'h-tsikītuaʔ. kā'ʔtin saʔyāh pis-wā'pah, kΛni'win niw pīpyΛ'kutΛn wā'htsimīt, saʔyā'h as tsiw-kinō'nihtuaʔ. pāhpesi' taʔ usā'matin inuh Λnā'm ās-kā'ʔts-mīkā'hkīt, wina'h ap inuh inā'nīw as mīkā'hkīt. taʔ, kēs-nō'hkihe'wΛkin käh niw; niku't tāh kēs-iskīhā'wΛkin s aw-awē'h-ā'tsimīt āhpīnΛnā'tuaʔ.

iniwi'n ini's kayēs-isē'kih.

## 57. THE STORY OF PEHKUTSIAN.

(ā'puwā'hkuʔΛm<sup>1</sup>)

nimā'hsuh pehkū'tsiΛn utā'skītsi'ΛkΛnΛn ukī'ʔsΛn kēs-tā'wΛn. nikōtā's mΛmā'tsiʔtawΛn s kēs-ne'ʔnikut wīkwΛnā'skiwΛn, s kēs-mō'k nimā'hsuh, iniʔ s kēs-misā'hkΛtewāt niku't pipō'n misik ā'pehtaw, inih-pih kēs-kēkitutā'kut awā'tukΛn.

'nahā'w, kΛtā's kinaw-mī'tsihsīm,' iku'ah; 'kikī'ʔsen kayēs-ne'ʔna'tsin kitā'hsamin. nine'ʔ kayēs-sawā'nimΛk,' iku'ah; 'kina-nā'nāw,' iku'ah; 'kitā'hsamin. nahā'w, kayēs-sawā'nimΛk kitā'hsamin s a-mu'at. apāhni'hsΛk teh nī'w kina-wānā'wΛk. saʔyeh teh kina-kē'wām. mΛs kē'kih wē'kiwΛm kinaw-Λnō'siwem hΛnā'p s aw-a'ʔtek. nī'wukun kinaw-ē'm ini's, kikē'h teh nī'w apāhni'hsΛk kinītsi'ΛnehΛk. ini's teh kine-nā'siwem awā'hseh. kitā'pehni'hsemΛk kinaw-anōnā'wΛk awā'hsΛn s awēh-ne'ʔnatuaʔ. kine-nā'siwem nawā'ts nuh awā'hseh; nē'ʔ-pih teh a-mātsi'yen s a-nā'nat kikī'ʔsen kayēs-ne'ʔna'tsin.'

aʔ-pih mayā'tsiΛt, pā'n niw ni-wē'htΛm minā'ʔ keta-nim-isi'Λtuaʔ.

nahā'w, nikōtā's s ni-nipā'tuaʔ, 'hā'w, wā'pah nā'wahkik, iniʔ s piΛtā'yah pis-isi'yah. sīpi'ahseh pimē'hnen; iniʔ s a-wē'kiyah.'

<sup>1</sup> So he gives his name; the Menomini call him also ā'puwā'hkuʔΛk; English name: ted'n pā'ās.

Once as he was hunting he was accompanied by his dog. When he came home, the dog did not come. Oh, very late, when it was entirely dark, that dog came home.

Suddenly that dog spoke in human speech: "Now, friend, we are in great danger!" it said; "we are going to be attacked. I had better take your wife here to some place and hide her; but do you get ready, make plenty of bullets."

Thereupon it really went off, taking the lead and conducting the woman, to hide her somewhere.

The man, however, made ready, preparing bullets. After a while the dog came back. Then they mounted guard. And indeed, at daybreak someone sounded a war-whoop and they began to be shot at. In what followed the dog fought incredibly well, and the man, too, did his share of fighting. And in the end they overcame them; but one of them they spared that he might go tell how they had disposed of them.

This, they say, is what happened there.

## 57. THE STORY OF PEHKUTSLAN.

(Apuwähku'am<sup>1</sup>)

My grandfather Pehkutsian<sup>2</sup> had a youngest child, a son. Then it came to pass that he was slain by some people, Minnesota Sioux, and my grandfather wept bitterly and fasted for a year and a half, until, at the end of this time, he was addressed by a spirit.

"Now then, it is time that you eat," it told him: "Him who has slain your son I shall feed to you. It is I who granted power to him," it told him: "You shall go fetch him," it told him; "I feed him to you. Even so, him to whom I granted power, I feed to you that you may eat him. Four young men you will take with you. And now you are to go home. There, by your dwelling you will order a lodge built, a ways off to one side. Four days are you to stay there, together with the four young men, your children. And there you will give a feast of bear's meat. You will bid your boys go kill a bear; before you set out you will give a feast of bear's meat. Thereupon you will go forth to fetch him who has slain your son."

When he set out, on the way he always announced beforehand to what place they were coming on the way.

Then once, as they were camping for the night, "Now then, tomorrow at noon we shall arrive at the place for which we are bound. A brook flows by there; that is where we shall pitch camp."

<sup>1</sup> Informant, who goes also by the English name of John Pateesh, is a Potawatomi who married into a Menomini family and lived many years on the Menomini Reservation.

The chief linguistic peculiarities of his Menomini speech seem to be excessive vowel-shortening, and fronting of short a.

<sup>2</sup> The name means "Ball of Basswood Twine".



payiātā'tua?, inis s wī'kitua?, nahā'w, ini?-pih ānā'tsin: 'nehkā'h, — sipi'ahseh mas s nā'wahkik, māt-sipi'ahseh ini? s pis-umānepē-wik, — ini? a-pis-isi'at nuh pis-nā'nak mamā'tsi'taw. nehkā'h, ini? pis-isi'at; nih sipi'ahseh a-pis-pimā'nakamōw. nehkā'h āpehte-tipā'h-kah, ini?-pih a-pis-aku'at tet. ayē'tuh kinaw-āpi'muaw; kina-nānī'si-muaw teh. nikut nānā'peh a-kkēkā'puwiw. tipā'h pimō'hnet, ini?-pih a-kutāpā'māk. ini?-pih inānā'peh a-pakāmā'tsin hki'kanih, kiskikiyawe-hā'tsin. nipi'hih kinisū'hkemuaw wē's, misi'k inih wē'yaw; kinisū'hkawā'waw. kispī'n kitā'hkināmāk nih wē's, ini? s yā'h-pihtā'h-kihneh hki'kanih. kanī' nāwā'h umān yā'hpits nipō'makāt nih wē's; msik nih wē'yaw nāwā'h a-nipō'makāt. mī'p inis s aw-i'yāk a-mātsi'yāk s nā'wahkik inakah, ayē'tuh sipi'ahseh uhtā'kām kina-nānī'si-muaw. wāh-pis-mō'hkahah as pis-natāwā'pumikut wē'maten, mmā'h-nānawē'htawak, nayi's akikuh ntā'hsamikām. nayi's kina-ne'nawā'wak. kēs-ne'?nikua?, kinaw-kiskikiyawe-hāwā'wak. ini?-pih a-pis-kēwā'yāk.'

nahā'w, ini?-pih pis-kēwā'tua?. payiātu'a? umā'nikenua?, iniwin s nī'mihetitua?. ini? s minī'nihtah ukī'?sān kayēs-ne'tu'akut s kēs-ne'?natsin hā'sit.

hā'w, ini?-pih kayēs-usē'?lat apāhni'hsān as wēhtamōwā'tsin: 'wi-yak inā'nihtah s a-witsi'wit, ini? kā'taw-isi'yen inis mamā'tsi'tawak s wī'kitua?; ini? mā'waw mā'waw nitā'hsamikām, awēh-ne'?nakua?.'

nahā'w, ini?-pih kayēs-mā'tsiat, apāhni'hsān awānā'tsin. payiātā'tua? niyā'wahkik, ini?-pih ā'hsamih s a-mī'tsihsit. kan teh winah wī'yaw s ōhtsi'hkana'tsin; ini? kayēs-inēh mā'wa niw s a-pinā'tsin apāhni'hsān; ini? kayēs-inēh. mā'wa teh niw kayēs-ne'na'tsin, mā'wa ni ni? s kēs-pis-kēwā'tua?.

nahā'w, teh misik nikōtā's kayēs-mā'tsiat, pisā'hkiwan kēs-nātō-nā'hāw, skū'tiah-pisā'hkiwan. iniwin-pih as kēs-nāwā'tsin mamā'tsi'tawān; ini? s kēs-pitsenā'tsin wemā'nikānit s kēs-witsi'akut. ini?-pih kuh mamā'tsi'tawak pis-niwēnā'huhtua?. hā', nis s kēs-nānā'tsin, uti'h uhsāpumi'kutua?, kātaw-ne'?nē'kuk. ini? s kēs-kanāpumī'htua? a-pahkiātū'kua?; ini? s niw-kanāpumī'htua?. nikōtā's s wā'pah, ini? s pahkiātū'kua?; niyā'wahkik, ini? s kēs-kutāpā'mihtua?. nikut mamā'tsi'taw ini? s kēs-kasē'wāt.

'wēh-ātsimī'nun! kēmati'nawak wēh-wēhtamō'win: "mamā'tsi'tawak nikō'tapamiku'nawak. nitu'k ā'sikeh s a-pemā'tesitua? nē'matak. ini? teh kpis-wēhtamunine'muaw, s aw-isi'yāk."'

ini?-pih mayātsi'atua?; mā'wa niw nāyō'mikōwak. ini?-pih payiātā'tua?, ini-mī'aki'tatua?, kātaw-ne'?natua?. hā', ni? s kēs-mēkā'h-kitua?, nikūtu'asitāhni'wān s sē'?nisit mamā'tsi'taw, kayēs-inā'nihtah anih mamā'tsi'tawān, kat nikōtuh 'pānī'h' s aw-itā'meh; ini? kayēs-inā'nihtah. ini? teh kayēs-si'kihatsin.



When they came to the place where they camped, he told them: "Tonight, — there, to the south, a brook, a large brook springs forth, — to that place he will come, that person whom I have come to fetch. Tonight he will come to that place; he will come wading in that brook. Tonight at midnight, that is when he will come forth. At both sides of the stream you will post yourselves; you will be in twos. One will stand holding an ax. When he walks even with where you are, then you will set upon him. Then that one will strike him with the ax on the back of his neck, chopping off his head. In the water two of you will attend to his head, and two of you to his body. If you lose hold of his head, at once it will slip into place again upon his neck. Not until long afterward will that head of his really die; and his body, long afterward will it die. Early in the morning, when you go away from that place, toward the south you will go in pairs, on either bank of the brook. And when his brothers come at sunrise to look for him, two great warriors, both of them have been given to me for my food; both of them shall you slay. When you have slain them, you will chop off their heads. Then you will come back here."

After that, they returned home. When they came to their town, they held a dance. He was glad now that he had in turn killed him who had slain his son.

Then he made ready, announcing to the young men: "If anyone wishes to go with me, I plan to go where some people dwell; all, all of them have been given to me to feed upon, that I may go slay them."

Then he set out, taking young men with him. When they reached the south, then he was given food that he might eat. And not one did he leave behind (dead) on the field; this indeed he had been told, that he should bring back every one of the young men; this he had been told. And when he had slain all of those others, then did he and all his men return home.

And once again, when he had gone forth, he hunted buffalo. Then he came upon some people; then he invited them to come with him to his town. Now, these people were beings sought out by some enemy. As he was taking them with him, those others watched them from the distance; they intended to slay them. They were being observed with a view to their parting company; they were being watched on the way. One morning, they separated; when noon came, they were attacked. One man got through the enemy's line.

"Go tell the news; go tell our friends: 'Some people are attacking us. I wonder if it may be that my friends are still alive. So now I have come to give you this news, that you may go there.'"

Thereupon they went forth; all of them were on horseback. Then they came to that place; then they dismounted, to slay those others. That was when they fought that battle, six tribes of people of different speech, who had decided in their minds regarding those other people that "never again shall the name of 'Pawnee' be spoken." This was their intent. And then they saved them.

*nā'hkakh kum mitā'muhsak, 'kitā'wih-tsē?napumō'nawak; hā'w, kitā'nini'aminawak kitā'siā?!' ēwā'kin.*

*māk-mikā'hkitua? māmā'tsi?tawak, imi's ānā'pitua?, usā'matin māmā'tsi?tawak! iniwin-pih kayēs-usi'mitua?. mitā'muhsan teh ā'wiwan, nih sayā'kihi'kutua?.*

*nuh meyā'wāt iniwin ā'ts, 'kats kitū'simi?; usā'mat kinā'pi?; tsi-yā'w kats kitū'simi?!'*

*ā'pehtaw kēs-usi'mitua?, ta?-nikuh kayēs-usi'mitua? māmā'tsi?tawak, kayēs-usi'mitua?, mis wā'?naw payiātā'tua?, ini? s kēs-ām-mikā'titua? winu'a? niw. me'si'h kēs-ne'na'wak, inis teh s kēs-katāw-minī'nihtah, utāpāhni'hsiman me'sih wanē'hsimatsin.*

*'kine'? teh kayē's-iyān ayum māmā'tsi?taw mā'wa niw s a-ne'?naki, kayē's-iyān. kakāyi'? teh kinah uti'h kayā'nituh kitōhtsikā'puwim. kasa'pituk inā'niw kitā'winan!'*

*ini? ānā'tsin ninuh, 'usā's ākā'yan, inā'ni nitā'wim. nits-inā'niw s nā'wak, kan nikō'tuh nitāsikā'puwēnan. kas kinaw-tepātō'hike?; inā'ni nina'h ap nitā'wim.'*

*wikwanā'skiw pas ā'ts, 'mēkā'nak nē'ts-māmā'tsi?taw, nēhkānē's nā'wak, nits-inā'niw nayā'pāt kakī'hkih-isē'?nisiw, nēts-wē'yawēkeh niki-wāwē'ts-māmāw.'*

*pōtāwā'timiw inā'niw ā'wiw. nā'pa'tew as mēkā'hkit. kahpih pā'si-kukasi'wan nēyū'mikit, uhkī'kanih uhpā'niah sākehki'hsih, mayikā'hkit, uhkā'hni'pimī'w, āhpī'ts-nā'pa'tit. misi'k imi's s pakē'tsikātā'h-sih uhpā'hkwānih, uhtsi'kwānih misi'w, āhpī'ts-nā'pa'tet.*

*nahā'w, ini'?*

*pehkū'tsian ni? ā'ni' nimā'hsōh.*

## 58. GETTING BOUNTY FROM THE ENGLISH.

(maskwawā nahkwatōk)

*nō'hkumeh yō'm as inā'kinit, metā'tah nī's-inē'h pepōn as ā'wit nō'hkumeh, ini'?-pih kayēs-nitūmi'kutua? sā'kanā'hsan, sū'nyen s katāw-mi'nikutua? misi'k pō'?sehkā'hkua? misi'k mayi'tsikua?. ini'?-pih wīkī'h-ōs kayēs-usi'htukua? umā'?numinē'wak; nī'wineh ā'yahkiwan wīkīh-ō'nan. ini'? tāh, kayēs-kī'sihtukua?, ini'?-pih kayēs-pō'-sihtu'kua? utā'kumuwā'wan utā'hkehkuwā'wan. ini'?-pih tāh — nitsi'Λ-nuk kēs-mānā'wak — ini'? mā'waw as kēs-pō'sihī'htua? nitsyΛ'nuk. ini'?-pih misi'k māmā'h-ayāk nī'w<sup>1</sup> kayēs-pō'situa?, as pimianā'tua? unitsyΛ'nehsuwā'wan. ini'?-pih — mā'wa niw nikuh wayi'hkihe'-situa? umā'?numinē'wak kīs-witsi'Λkuk, mā'wa niw tipā'h niw as akī'htekin ō'nan.*

<sup>1</sup> So my notes; but it may be only nī'w.

In the evening these women, "Let us go look at them; come, let us go where our men are!" they said.

While the people were fighting, when they looked over yonder, there were ever so many people; then they fled. But it was only the women who thus frightened them.

Then that leader said: "Let us take flight; in too great numbers we are dying; let us needs flee."

When they had fled half the way, as many of those people as escaped, and in their flight had reached a place way over yonder, then they very nearly had a battle among themselves. Very many of them had been slain. Instead of the triumph which he<sup>1</sup> had anticipated, he had lost many of his young men.

"You are the one who said that we should kill all of those people; so you said. But really you stand back, away from the fray. Indeed, it seems you are not a man!"

And he answered him, "Being called Osage, I am a man. When I come upon my fellow-man, never do I stand back. Just let us try a contest; I too am a man!"

And the Minnesota Sioux may have said, "When I fight against my fellow-man, friend, when I attack my fellow-man of male sex of every language, I always take along my wife."

The Potawatomi is a true man; he is a good marksman when he fights. When someone is mounted on a horse and clings to its neck and chest with only his head exposed in the battle, the Potawatomi shoots him in the forehead, so good a marksman is he. And when, as he leans over the horse's back, his leg hangs down, the Potawatomi hits him in the knee, so good a bowman is he.

That is all.

Pehkutsian, that was my grandfather's name.

## 58. GETTING BOUNTY FROM THE ENGLISH.

(askwawanahkwatok)

My grandfather was as big as this, being twelve winters old, then the people were summoned by the English, who wished to give them money and things to wear and things to eat. Then the Menomini made birch-bark canoes; four fathoms long were the canoes. And then, when they had completed them, they put into them their blanket-robcs and their kettles. And then, — there were many children, — then all the children were put on board. Then four (?) grown people got in, to take along their children. Then all the Menomini, as many as were able, went along, all the canoes being launched at the same time.

<sup>1</sup> Presumably the instigator of the attack upon the Potawatomi and their allies.



ini'ⁿ-pih mayātsya'tua? as pimī'tsimetua? kan unā'minuwā'wan ahkē'w ta'ⁿ-nakah āsyā'tua?; kē'sō'nan kēs-tsē'ⁿnapumā'wak; as mō'hkahah na'kah kēs-isī'wak miyā'niw.

kā'taw-mātsya'tua?, ini'ⁿ-pih kayēs-kā'ts-sakā'ⁿsahtsikā'tua?, nipī'hīh awā'tukan as mami'ahtumatua?, sanawā'ⁿniw s pyā'tā'tua? misi'k s a-yāh-pyā'tua?. kēs-pehtā'kuk. kan nikō'tuh kēs-nō'we'ⁿnenun ayā'ts-pimī'tsimetua?. mitā'tahnu'kun kēs-pimē'tsime'wak tā'tipeh ā'hkwah, kākī'sih ā'hkwah; āyī'suh tsi-nipā'wak mamā'h-ayā'k pā'mi-tsimā'tua?.

ini'ⁿ kutā'ⁿnas as nō'we'ⁿneh; mā'nawats ini'ⁿ as mātsī'skak nipē'w; ini'ⁿ s sā'kisitua? mitā'muhsak as mō'kua?. ini'ⁿ-pih nikut mamā'tsi'taw mayē'nih ne'ⁿnimā'wan, inuh kayēs-kā'ts-misā'hkatewāt, nipī'hīh kayēs-pawā'tah. utā'hpine'win ne'ⁿnimā'wan, as kākī'kitit, nipī'hīh as pōnā'tsin ne'ⁿnimā'wan. ini'h-pih kayēs-anī'h-kākī'kitit. ini'ⁿ-pih mā'wa niw kayēs-nikā'mitua?; ini'ⁿ as kēs-nakā'skak as nō'we'ⁿneh.

ini'ⁿ-pih wayā'pitsimā'tua?. as pā'pimī'tsime'tua?, as kiw-inim-mī'tsikua? mā'nawats kā'kōh kayēs-kitākā'tua?, ini'ⁿ-pih mō'sah mā'nawats sē'wihlā'kan tsi-ki-mī'tsikua?. ini'ⁿ-pih nipē'w tsi-minā'kua?; ini'ⁿ as tā'pini'tua?.

as mā'k-nim-misik-pimī'tsimetua?, ini'ⁿ-pih tsi-nō'we'ⁿneh. tā'ⁿ, ini'ⁿ as katā'w-nipā'kua?, kē'spin kā'ⁿts-nō'we'ⁿneh. ini'ⁿ-pih wīkī'h-unākā'hsan tsiw-usī'htukua? nī'w; ini'ⁿ tāh awā'tukē'hsan ayā'n ihku'an nā'nikut as tsi-pī'hnahatua? inis wīkīh-unākā'hsih; ini'ⁿ-pih nipī'hīh ā'ⁿtukua? anī'nuh unākā'hsan. ini'win as kō'hkawe'makah aninuh unākā'hsan; iniwi'n-pih nītsi'ⁿnuk mayū'hihtua? as kā'ⁿts-mū'kua? nītsya'nuk; ini'ⁿ-pih mā'wa niw tsi-kā'kiti'tua? aki'kuh mamā'h-ayāk.

'ini'ⁿ kāh mā'waw as nipā'kua?! ēwā'kin mitā'muhsak.

ini'win-pih ā'nīh-nō'we'ⁿneh, sanawā'ⁿniw a's a'tik inih nipē'w.

ini'ⁿ-pih kayā'ts-mātsya'tua?, mā'wa niw as pī'hiketua?, wē'pats katā'w-pyā'tā'tua?.

ini'win sa'ⁿyeh as tāpā'pahtā'hkua? ahkē'w; ini'ⁿ as tāp-pyā'tā'tua?.

kayēs-aku'a'tatua? inis sā'kanā's umā'nikanih, iniwi'n-pih me'si'h ā'hsamī'htua?, uhpātsī'sōwan, kōhkō'hsan, mā'wa niw kā'kōh as mī'nikutua?. kayēs-mī'tsihsitua?, mā'hnuh-pemā'tesiwakin. ā'neh kan umu'anuwawan pahkī'sikanan; kan ukā'hkinawā'nuwawan, misi'k kōhkō'hsan.

wayā'pah ini'ⁿ-pih sūni'ⁿnan tsi-mī'nikutua? nā's niw i'nikuh, mā'wa niw nā'nikut as ā'witua? akuh mamā'tsi'tawak, mā'me'sih as mī'nikutua? sū'nien, misi'k upō'ⁿsehkakanuwā'wan, wā'puwiyā'nan akō'mian, mā'wa ni kā'kōh as mī'nikutua?.

ini'ⁿ-nikuh s kēs-nō'htawak nō'hkumeh, as nehā'nisiyen. misa'hkamik kē's-ināw nō'hkumeh.

Then they started forth on their voyage. They did not see any land by which to direct their course; they observed the sun and moon; they went due east.

When they were about to start, they made a great burnt-offering,<sup>1</sup> making prayer to the spirits of the water that they might safely reach their goal and return. They were heard. Not once did the wind blow while they voyaged. For ten days they voyaged, all day and all night; the grown people who did the paddling slept by turns.

Then, from some quarter a wind did spring up; the water to some slight degree came into motion; the women grew frightened and wept. Then one man was given tobacco, a man who had performed a great fast and had seen a vision of the waters. He accepted the tobacco and made a speech, dropping the tobacco into the water. Then, when he had finished his speech, then they all sang; thereupon the wind stopped.

So then they again started to paddle. As they paddled on and on, when they had eaten all of what little provision they had on the way, then they would eat only a little salt. Thereupon they would drink water; in this way their hunger was stilled.

As they voyaged along, a wind came up. Of course, they were as good as dead, if the wind grew strong. So then they made four tiny vessels of birch-bark; and into each little vessel of birch-bark they set an insect, namely a louse; and then they placed those little vessels into the water. Then those little vessels tipped over; then were the children made to weep, so that they wept loudly; and then all the grown people spoke.

"Now they are all dead!" cried the women.

At that the wind ceased and the water lay quiet.

Then they went on with all speed, all of them paddling, that they might quickly arrive.

At last they came in sight of land; they had reached their destination.

When they had disembarked there in the Englishman's town, they were given plenty to eat, the Englishman giving them raised bread, pork, and all sorts of things. When they had eaten, they were at ease. Some of them did not eat any bread; they did not know what it was, or pork either.

On the next day the English gave them silver coins, such and such a number, giving a large sum of money to each and every one of these Indians, and giving them also garments, blankets, broadcloth, and all things.

So much did I hear my grandmother tell when I was little. That is all. 'Unbounded-Space' was my grandmother's name.

<sup>1</sup> The word, normally at least, implies tobacco as that which is burnt.



## 59. THE ORIGIN OF THE DREAM-DANCE.

(maskwawā'nahkwatōk)

tsēk nipē'hsehsih wē'kiwλkin akuh mamā'tsi'tawλk. as māk-wāwē'-kitua?, iniwi'n-pih simākanē'hsλn payi'?'takutua? as pis-mikā'nikutua?. ini'?'-pih inuh mitā'muh nikut unītsyλ'nehsλn tsi-nayōmā'tsin, as matāpi'pahuk, nipē'hsihsih as awēh-aki'htsih. asē'kanan me'si'h as tsē'patekin, ini'win s awēh-ki'λsit nipī'hīh. nī'wukun āki'htsih, ini'win sa'yā'h as pu'λwi'tat. ta'?', me'si'h kēs-ne?na'wakīn aki'kuh mamā'tsi'tawλk. ā'neh tāh kēs-sā'pi'ta'wλkin kuh mamā'tsi'tawλk; āki'?' teh pāmā'tesitua?.

iniwi'n tāh niw as wī'kitua? akuh simākanē'hsλk tsī'kisi'temih. inu'h tāh mitā'muh nīpā'tepeh iniwi'n-pih ki-nō'hñatsin unītsyλ'nehsλn, kan as a-mō'nik; ispa't teh wī'nah yō'win nisik utō'nih as ki-sā'kipit inuh mitā'muh. sa'yā'h nī'wukun āki'htsih, iniwi'n-pih awā'tukan payi'?'takut.

'nahā'w, katā's aku'λ'tah; awēh-mī'tsihsinun umλ's as wī'kitua? akum simākanē'hsλk! kan kina-ni'λkunuwā'wan ini's kina'h ap as a-mī'tsihsiyen!' iku'ahin wī'yλn as kē'kitutā'kut.

hā'w, ini'?'-pih tsiw-aku'λ'tat.

'mātsi'ah; awēh-pīhtike'nun! māk-mē'tsihsōwλk; ini's ni ki'nah ap awē'h-unā'pinun λtū'hpuλnih!' iku'ahin anuh awā'tukan; kan tāh wī'nah unāwā'nan ani'nuh kayākēkitutā'kut.

sa'yā'h payi'λtāt inih wē'kiwλm: 'hā'w, pīhtike'nun!' iku'ahin; 'kan kinaw-nyλ'kunuwā'wλn,' iku'ahin.

ini'?'-pih payi'htiket as awēh-mī'tsihsit ini's λtū'hpuλnih. wā'-wahte? inā'htsike'wλkin akuh simākanē'hsλk; kan unāwānu'wawλn ani'nuh mitā'muhsλn.

kayēs-anīh-mī'tsihsit inuh mitā'muh, sākitō'hnewin. kisē'?'nitsikan-mahkā'h iniwi'n as a'?'tik aku'λtsih.

'utā'hpinah inih; awā'tōh kē'kōwa?!' iku'ahin ani'nuh kayākēkitutā'kut; 'kitānini'λmak kina-wē'htamōwā'wλk s awēh-ne?na'tua? inuh aw-a'wāk umλs tāwā'hikanih, s aw-usē'hāk tāwā'hikan. kat wāwē'-pi'ta'wλk. nahā'w, kis-kī'siha'tua? tāwā'hēkanan, ini'?'-pih a-nī'mihe'titua?. kinu'a? teh wī'nah mitā'muhsλk ini'?' nīsi'k niw as aw-apē'yāk s a-nahku'λhamōwā'kua? kitā'ninyλ'muwawλk, misi'k s a-ki-tsipā'h-kiyek kā'taw-wāp-nīmihe'tihkin, misi'k nā'hkahkin payō'ni'tā'hkin s a-kiw-ahsāmā'kua? kitāniniλmō'wawak. pōn wī'yλk kat sākesi'pah-taw. nū'htawatua? ani'nuh tāwā'hēka'nan, ini'?'-pih aw-isyl'tua? ē'h-akum simākanē'hsλk as aw-awēh-ne?ninā'kua?. ayāku'λmesikun; wā'wahte? kā'?'ts-mamiahtumā'hkun awā'tuk kō'hñinaw; pō'n pimā'-nimā'hkun aki'kuh simākanē'hsλk. pōn wī'yλk kat sākesi'pah-taw; pōn kat nanā'hkunew; nitsyl'kah kat kā'?'ts-nikā'mōwλk misi'k kat kā'?'ts-nē'mōwλk. kan unaw-wī'hkihtunu'wawλn simākanē'hsλk as aw-awē'h-ne?ninā'kua. mā'wa niw a-wā'pakō'tsinuk s a-pāpehtsi'h-

## 59. THE ORIGIN OF THE DREAM-DANCE.

(Maskwawanahkwatok)

At the edge of a lake dwelt these people. When they were dwelling there, some soldiers came to them to fight them. Then a certain woman took her child on her back and ran down to the lake to go lie in the water. Where many reeds stood, there she went and hid in the water. When she had lain four days in the water, she began to starve. In great number had those Indians been killed. Some of them had broken through and got away; they alone remained alive.

There by the shore, then, those soldiers were encamped. At night that woman would nurse her child, to keep it from crying; by day she would lie with only her mouth above water, like this<sup>1</sup>. When she had lain four days in the water, a Spirit came to her.

"Now then, go out of the water; go and eat where those soldiers are camping! They will not see you, when you eat there with them," she was told by someone who addressed her.

Then accordingly, she went out from the water.

"Go; go and enter the place! They are eating their meal; go there, you too, and seat yourself at the table!" she was told by that Spirit; but she did not see that Being which was speaking to her.

When she had reached that house: "Now, enter!" it said to her; "They will not see you," it told her.

Then she entered and went and ate at the table. With no attention to her the soldiers went on eating; they did not see the woman.

When she had done eating, she went out of the place. A wash-tub was lying outside.

"Take it up; take it along to where your people dwell," she was told by him who spoke to her; "You will tell your men-folk to go slay the creature<sup>2</sup> that you are to use on this drum, so that you may make a drum. Let them hurry about it. Then, when they have completed the drum, they will dance together. But you women will merely sit by and join your men-folk in singing the songs; and you will always cook, whenever there is going to be a dance, and in the evening, when it is over you will give food to your men. Let no one run out from the ceremony. When these soldiers hear the drum, they will go there to slay you. Take heed what you do; pay no attention to them but pray earnestly to the Spirit our Father; do not notice the soldiers. Let no one run out; let no one fight back; let them, unheeding, sing loudly and let them dance hard. The soldiers will not

<sup>1</sup> Gesture: head thrown back, thumbs and index-fingers forming circle round mouth.

<sup>2</sup> A deer, with whose hide the drum is covered.

kua? aki'kuh simākanē'hsak; kan unaw-wi'hkihtunu'wawan as aw-awēh-mikā'nina'kua?.'

ini? wāh-tā't tāwā'hikan, as kēs-mē'nikut mā'ts-awā'tukan ayum mamā'tsi'taw wāsā'wahakāt. ini'? wāh mā'waw as wītō'hkah yōm nī'mihetuan as a-māhnu-witū'hkatīt, kat nikō'tuh s a-mikā'tīt, kan nikō'tuh s a-ne'?nitīt, inis as a-tasē'h-uwī'tisi'anihtīt, ini's s nī'mihe-tih s a-sawā'nihtīt, ayī'suh kā'kōh as a-mī'nihtīt. ini'? wāh-nī'mihetīt wāsā'wahakāt, s a-mā'hnu-tōtā'tīt mamā'tsi'taw, s a-sawā'nihtīt, s a-tapā'nihtīt.

## 60. A SORCERER AND HIS ACCOMPLICES ARE PUT TO DEATH.

(maskwawā'nahkwatōk)

kusē'wakin mamā'tsi'tawak; iniwi'n kute'?nas s uhkikā'tua?. nikut inā'niw unāhkwānā'hsan pītsikihā'win. wāhtsita'w ini'win as nehē'h-ne'na'tsin apā'hsusun, awā'hsan; kākī'seh ā'hkwah ki-pakē-tōmā'win ōsē'hsan utāsku'ahtemih.

sa'yeh me'?sih ayā'wik mētsimē'hseh, iniwi'n-pih wayē'?sakesit inuh apāhnī'hseh. hā'nōw as kā'ts-nanā'tawihā'tsin inuh wānā'h-kwānā'hsit, nitsyā'kah niw kā'ts-wē'sake'siwin. nikōtā's ayā'wik, nīpu'ahin inuh apāhnī'hseh.

kayēs-anī'kuha'tua?, 'nahā'w, kat kikō'sē? mā'wa niw! ēwā'hin inuh inā'niw; 'ahpē'?ts kusē'kun; nī'nah winah nina-nawā'ts-unī'-kahaw. kēs-kē'sihta'wan, nina'w-inim-mā'tsiam, inā'win wē'wan.

iniwi'n-pih mā'waw kō'situa?, niku'h niw ini's wayī'kitua?. iniwi'n-pih wi'nah wayā'pi'tat as ōnī'kahtuk ini's as apē'nit. sa'yeh nā'hkah, iniwi'n-pih kayē'sihtuk.'

kayēs-kē'sihtuk, 'kan wi'nah nā'sap utā'sikinan ninā'hkwāneh as wanē'hsih. mamā'tsi'taw nikā'timā'htuak ninā'hkwānā'hsan, ēwā'hin inā'niw.

ini'win-pih payī'htiketā'tsikīt inih kayēs-usē'htuk tsīpayī'kamik. iniwi'n as sāsēhkē'hsih, tā'?takats-nikānā'tsin unā'hkwānā'hsan. iniwi'n-pih payā'ts-unā'skinatōk upā'sketsī'sikan, misi'k utā'?sēkan as wānō'ska'tuk. as mā-k-sāsēhkē'hsih inuh inā'niw, kanī'win mī'āniw pis-kākā'kitīt; nāskā'n niw pis-tāpī'tamin: 'kū'-ū'-ū'! ki-pis-ēwā'hin. ahkō'si'k niw kā'tsih pis-tanī'tamin inuh myā'nīw. nikōtā's keh pī'win mesē'?new; mā'ts-me'tik tsēpatsini'n inis as apē'nit anuh unā'hkwānā'hsan. kanī'win misi'k pā'ni'tat inuh mā'sē'?new; ini'win

be able to go and slay you. All those soldiers will reel and fall; they will not be able to fight with you there."

The reason the dream-drum exists is that this brown-skinned Indian was given it by the Great Spirit. The reason they all frequent this dream-dance ceremony is that they may deal kindly with each other, that they may never fight each other, that they may never kill each other, that they may there treat each other as brothers and sisters, that there at the ceremony of the dream-dance they may feel pity and sympathy for each other, exchanging things by way of reciprocal gifts. That is why the brown-skinned man dances the dream-dance, — that the Indians may deal kindly with one another, and feel pity for one another, and love one another.

## 60. A SORCERER AND HIS ACCOMPLICES ARE PUT TO DEATH.

(Maskwawanahkwatok)

Some people, they say, were moving camp; then in a place they all camped in a group. A certain man had a nephew<sup>1</sup> whom he was bringing up. He was very skilled at killing deer and bears; day after day he would unload them from his back at his uncle's doorway.

When there was a great deal of that meat, that lad fell ill. Although his uncle spared no pains in doctoring him, he nevertheless grew very sick. At last the lad died.

When they had buried him, "Now then, let us all move camp!" said that man; "Do you move on ahead; I shall first arrange his grave. When I have finished it, I shall start on," he told his wife.

Thereupon they all moved camp, as many as were staying there. Then he set to work to arrange the grave where his nephew lay. By evening he had finished it.

When he had finished it, "Not without some cause did my nephew fare in this way, that he was lost. Some living man has undone my nephew for me," said the man.

With this he crawled inside the grave-house which he had just built. There he lay stretched out, unwilling to leave his nephew. Then he carefully loaded his gun and made ready his knife. While that man was lying there, suddenly an owl came and hooted more than once; barely within hearing was its call as it approached; "Coo-hoo-hoo!" it kept crying as it came. At last that owl was calling close by. Then there came a turkey; a tall tree stood there where the man's nephew lay. Suddenly, again, the turkey came down;

<sup>1</sup> Sister's son, the sacred relationship.



pis-ōnā'pit tsīpayī'kami'kuh. nikōtā's ni misi'k awā'hseh ā'wiwin;  
ini'win-pih sa'yā'h kayi'Λtō'h natah inih tsīpayī'kamik.

payi'Λtāt ini's eskū'Λhtemih, 'ōnē'nun! ta? ā'sihsi'nan? katā's  
misi'k pakētō'min apā'hsus kisē'h utāsku'ahtemih!

iniwi'n-pih misi'k wayā'puhnet as kiΛtō'h natah. nī'sinuh kayiΛ-  
tō'h natah inih tsīpayī'kamik, iskū'Λhtemih ini's payyΛ'tāt, iniwi'n  
misi'k as nakā'Λtat; iniwi'n as tahkā'skatsikāt inuh awā'hseh.

'katā's ōnē'nun! ta? ā'sihsinan? katā's misi'k awēh-pakētō'min  
kisē'h utāsku'ahtemih apā'hsus!

iniwi'n-pih teh sa'yeh tsayē'tsipā'skΛk ini'h ahkēw. ne?ni'nuh  
ayā'wik, iniwi'n-pih ape'Λsik me'Λsih tsayē'tsipā'skΛk ini'h ahkēw.

'katā's ōnē'nun! ta? ā'sihsi'nan?

inuh inā'niw ini's kayē's-pi'htiket iniwi'n-pih sayā'kitsi'pahtuk.

'ā'nōw wāhā'h, ēwā'hin inuh inā'niw, 'nitōnē'pahtum!

iniwi'n niw as pā'pehtsih inuh Λwā'hseh. ke?ts-inā'niw si'was nē-  
puwē'win; inū'win teh niw ini's kayēs-yōh-kusē't ayā'wit ke?ts-inā'-  
niw. iniwi'n-pih inuh inā'niw tayā'pipōnā'tsin anuh ke?ts-inā'niwΛn.

'wē'hsin, ta? ā'htahsi'yāk ninā'hkwΛneh as kitā'mahāk; ini? nīsi'k  
as a-pemā'tesiyen, inā'win anuh ke?ts-inā'niwΛn.

ta?, iniwi'n-pih ayā'tsimīt inuh ke?ts-inā'niw, mā'wa niw as inim-  
wē'hnatsin. mā'waw kayēs-wē'hnatsin, iniwi'n-pih kayēs-kikī'yΛwe-  
su'atsin. iniwi'n-pih misi'k wayē'nanihā'tsin anuh ke?ts-inā'niwΛn,  
usā'Λnawah as mā'māk, misi'k uhpā'hkwΛnΛn nayi's niw. iniwi'n-  
pih mayē'wahkapituk as nayō'htah kikē'h-wēs, ah tsi-kē'wāt. wa?si-  
kō'htewin. payi'Λtāt ini's as wē'kinit wē'wΛn, hā'neh aki'kuh wayi'-  
kitua? pis-kēmā'pēwΛkin.

'tsi-kēs-pis-ne'Λtakāt, pis-kā?ts-wē'wasiw. inisa'Λ wā'h kΛn nanā's  
as pi'Λt! ēwā'kin aki'kuh kayīmā'pitua?

ta?, sa'yā'h wi'nah kīs-pi'htikew wē'kih.

'nahā'w! inā'win uskāpā'wihsΛn; 'tsīpā'hkīnun! inā'win; 'niku't  
ahkāh mītsimē'hseh anā'mukun; misik ē'h-yōm niku't ahkāh kina-  
pōnā'wāw ayō kā'Λts-inā'niw!

kayēs-kīsisi'Λhkītua?, 'nahā'w, ninaw-uhpē'nāw nitō'wahkeh. pa-  
pā'm-nitō'mehkun aki'kuh kayēs-kitā'mahatua? ninā'hkwΛnā'hsΛn;  
misik ā'neh aki'kuh awēh-nitō'mehkun. kē'mōts kina-wēhtamōwā'wΛk<sup>1</sup>  
as kē's-ne?nak inuh ke?ts-inā'niw. "utōnā'kanikun; mītsimē'hseh  
wi'nah kinu'a? kikā'tew-ahsā'mikemΛw; akuh teh ā'neh ani'Λ ke?ts-  
inā'niwΛn kā'tew-ahsā'mihtua?."

ta?, wi'nah inuh inā'niw iniwi'n-pih wayā'pahamā'sit as nikā'mīt  
as tōwahkā'hkīt. iniwi'n-pih niw sayākisi'tua? aki'kuh kayēs-nā'ta-  
mōwikītua? as kēs-ne?na'tua? anuh apāhnī'hsΛn. mōsaka'piha'wΛkin  
aki'kuh ā'neh; misi'k aki'kuh kayēs-kitā'mahatua? anuh apāhnī'h-  
sΛn, winu'a? ap mōsakapiha'wΛkin.

<sup>1</sup> If my notation is correct, this is haplologic for kinaw-wē'htamōwāwā'wΛk.



it came and perched right on the grave. And then, again, at one time, it was a bear; and that was when it walked in a circle round the grave.

When it got to the entrance, "Arise! Why are you lying there? Come, it is time to be unloading another deer at your uncle's doorway!"

With this the bear again started walking in a circle round it. When it had made the second circle round the grave and reached the entrance, it stopped again; there did that bear stamp its feet.

"Come, it is time to get up! Why are you lying there? Come, it is time to be unloading another deer at your uncle's doorway!"

And then that ground trembled. At the third time that ground trembled even more.

"Come, it is time to get up! Why are you lying there?"

That man who had gone inside now came running out.

"And so indeed," cried that man, "I am getting up and shall run!"

At once the bear fell over. There stood an old man; it was an old man who had moved camp from there with the rest. Then that man seized the old man.

"Name them, as many as there are of you who have destroyed my nephew; only thus shall you live," he said to the old man.

Then the old man told it all, naming them all in his story. When he had told all their names, he cut his throat. Thereupon he skinned and cut up the old man as one does with game, taking his chest-bone and the ribs at both sides. Then he tied what he took into a bundle to carry on his back, together with the head, and went home. It was moonlight. When he reached the lodge where his wife was staying, some of those who dwelt there came and peeped.

"He must be coming from killing some game, for he brings a big pack. So that is why he comes late," said they who were watching.

Meanwhile he had entered the lodge.

"There!" he said to the attendant; "Do the cooking!" he told them; "Boil one kettle of meat, and in another kettle you will set this old man to boil."

When they had done cooking, "Now then, I shall tie on the cover of my water-drum. Go ye about and summon them who have destroyed my nephew, and some of the others do you go summon. Secretly you will tell them I have killed that old man. 'Bring your bowls; you will be given meat to eat, but those others will be given the old man to eat.'"

Then that man began to sing songs and to beat the water-drum. At this they were frightened who had helped to kill the lad. Apart they were seated, those others; and those who had destroyed the lad were seated by themselves.

kayēs-ōnā'pitua? aki'kuh, iniwi'n ā'tua?: 'wā'htsita si kimō'sa-kapi? ki'na? ā'htahsi'yah!' ēwā'kin.

akuh mitā'muhsak ape'ʔsik niw hā'ʔtaha'mukin inih iskō'tāw, mā'-nawats niw as wāʔsā'hkunik. aki'kuh ā'neh apā'hsus-mī'tsimē'hseh ahsāmā'wakin; aki'kuh teh ā'neh ani'ʔ keʔts-inā'niwlan ahsamī'htua?. ta'ʔ, wayā'pahtsikā'tua?, wā'htsitaw ini'win as kāʔts-mī'tsihsitua?. saʔye'h ayā'pehtawiʔtātua?, iniwi'n-pih meʔsih payō'tawetua? s wāʔsā'hkunik. inuh wūwō'hnit inā'niw inu'win wē's kayē's-aʔtuah. mayā'minunā'pahtah, ō'hnan tatākā'pumikin inis utōnā'kanih. mā'waw kayēs-nā'mikua?, pē'ʔtew utō'nōwa? umā'win ayī'nis-pē'hneh.

'nahā'w, kātā's pāpaka'mehkun kā'timāhtuwi'tua? ninā'hkwlanā'hsan!

ānawēhisō'wakin as kātāw-usī'mitua?; siw utātsikō'wakin; kawī'n min niw ukā'hkinanu'wawan isku'ahtem. ini'ʔ-kāh mā'waw as pāpaka'mihtua? s neʔnī'htua?. ini'win-pih aku'atsih ā'wih-meʔsi'h-pō'tawetua?; ini'win ayā'yahpakini'htua? aki'kuh kayēs-neʔnī'htua?.

'awēh-kutsēmuna'hkun inuh wē'yawēkeh ta'ʔ-nakah tsi'w-aʔtek inih minū'tih!

kayēs-mī'nikutua?, iniwi'n-pih payāpakamā'tua? aninuh wē'yawēkehkun, iskū'tiah as pis-ahpā'kinatua?. iniwin-pi'h misik ā'wih-sakā'hnaʔsā'hkua? inih wē'kiwlan.

ini? mā'waw. ahka'nuh ā'wiw.

## 61. A SORCERER IS SHOT.

(maskwawā'nahkwatōk)

kīʔsē'hseh nikut kī's-nipuah. kayē's-nipāk iniʔ-pih niw awēh-anī'kwahuh; saʔā'h nā'hkah, wānī'tipā'hkah, iniʔ-pih nī'w inā'niwlan ā'wih-kanāpahtā'hkua? inih tsīpayī'kamik. as māk-āyapi'tua?, kani'win awā'hseh payī'tuhnet as pis-kiaʔtō'h natah. neʔnī'nuh kayiaʔtō'h natah inih tsīpayī'kamik, ini'win-pih saʔyeh māmā'sehkak ini'h as kēs-anī'kwahōh. saka'nah nī'winuh kayiaʔtō'hnet, iniʔ-pih payā'sketsisu'atua?. keʔts-inā'niw siwas apē'win; nī'piʔtawin as kē'wāt; mēkunē'hsan awēh-kipē'hsime'win ini's kayēs-inā'hkasi ukō'htakanih. iniwi'n-pih ā'wih-pī'htiket ini's as mitā'wih. wāhtsita'w ini'win as unu'ahtuk, tipā'h ā'hkuah as kāʔts-mitā'wit. saʔyā'h pis-wāʔsinakuah, iniwi'n-pih payō'niʔtah ini's s mitā'wih; kayē-wāt inuh keʔts-inā'niw, iniwi'n-pih nā'pik.

iniʔ.

When they had taken their places, they said, "Truly it appears we are being seated apart, as many as there are of us!"

The women made the fire burn quite low, so that there was little light from the flames. The ones were given venison to eat, but to those others the old man was given as food. So they began their meal and ate most heartily. When they were halfway through, they built the fire big, so that the blaze was bright. The man whose father it was, he had been served with the head. Now, when he saw it plainly, his father was staring at him there from his dish. When they all had caught sight of it, thick foam came out of their mouths.

"Now then, the time has come; strike them down who destroyed my nephew for me!"

They were unable to flee; they could only crawl about; they could not even make out the door. So then they were all struck down and killed. Then they went outside and built a big fire; into it went all those who had been killed.

"Go ye and ask the old woman where the bag<sup>1</sup> may be!"

When she had given it them, they struck down and killed the old woman and threw her into the fire. Then they went and also set fire to the house.

That is all. It is an ancient tale.

## 61. A SORCERER IS SHOT.

(Maskwawanahkwatok.)

A certain girl had died. When she had died, she was taken away and buried; then in the evening, at dark, four men went to guard the grave. While they were staying there, suddenly a bear came walking that way and began to walk in a circle round it. When it had circled three times round the grave, they shot it. There sat an old man; he stood up and made for home; there he laid a little feather over the place on his throat where he had been shot. Then he went and entered the lodge where the medicine-dance was being held. There truly he went hard at it, all night, joining with great zeal in the medicine ceremony. At daybreak the medicine-ceremony ended; when the old man went home, he died.

That is all.

<sup>1</sup> The medicine-bundle from which the sorcerers had derived their power.

## 62. AN ORPHAN IS PROTECTED BY SPIRITS.

(maskwawā'nahkwatōk)

nahā'w, iniwi'n as wī'kitua? mamā'tsi'ta'wak; ini'h nikut wē'kiwam nikut ā'wiwānin ukī'sōwawan. nawēnā'?s tsiw-ni'ānan-pi-pō'nakesiwin nuh apāhnī'hseh. nikūtī'wān tipē'naw s ināwā'htitua?, ini'? as mōskine'tua? inih wē'kōwaw.

ini? mā'waw as kēs-nipā'kua? aki'kuh nikut wē'kiwam. inu'? nisi'k kayēs-pimā'tesit apehnī'hseh; kan wī'yān utā'nawimā'kanan. ini?-pih nikut wē'kiwam tsiw-i'siat inuh apāhnī'hseh; ini'? as awēh-wī'nō'hkasit; kan wī'yān utā'nawimā'kanan ini's. ini? as kēs-kutā'kihih; kan kēs-ahsāmā'nan; kan kēs-akihā'nan; kēs-pā'hpenu-tawē'wak nitsi'ānuk.

nikōtā's ayā'wik, ini'?-pih mamāh-uskī'h-inā'niwak tsiw-unā'?-sutā'hkua?, nī'w akuh inā'niwak: 'pinah ē'h-ayum tsī'sahkyān kat kitū'sihtuwā'naw, matsē'? nap s ā-mami'ahtumaki h; tsī'sahkōw ā'wiwin matsē'? nap. nahā'w, nī'nah mā'waw nikō'h ā'htānāmān, as kiw-sasākā'yan nī'kuh kiw-awā'yen, matsē'? nap nimēnā'win, — nā'sap teh wī'nah niw, āhpē'ts-pāhpenutawa'tua? anuh kitāmā'kesiwan.

ta?, iniwi'n teh ā'tua? aki'kuh ne'?niw: 'tā?', kā'?tin kāh kikā'ta-mēnō'na? kina? kikā'ta-yā'h-māmā?.'

'nī'nah nap mā'wa niw nimē'nāw ē'h-anum nikuh kiw-awā'yan as kē-sasākā'yen, ēwā'hin as awē'h-pakē'tinah tsī'sahkyānih.

sa'yā'h misi'k inu'h nikut mā'wa niw nā'tuahin nikuh ini'h kiw-ō'k as kē-sasākāt, wī'nah ap s awē'h-a'tuk, ā'tuwā'tsin anuh apāhnī'hsān. iniwi'n niw wī'nah ap misi'k inu'h nikut ā'si'tat, mā'waw s awēh-nā'tik nikuh kiw-ō'k s kē-sasākāt, as mēnā'tsin matsē'? nap, — 'nimāmi'ahtumaw,' as inu'āsitua?, anuh apāhnī'hsān āhpi'ts-pāh-pinu'tawātua?. ta?, umā'win ā'nispē'hneh anō'hkatsikan, as pā'h-penutawa'tua? anuh apāhnī'hsān.

'nahā'w, katā's pī'htikenun umās tsī'sahkyānih; ayum-e'? ne?-nī'māw, inā'wākin.

hā'nōw tā'taka'tsiwin inuh apāhnī'hseh; nitsi'ākah pī'htikenisihā'-wākin. ta?', iniwi'n-pih payī'htiket, as kō'ni'kutua? anuh apāhnī'hsān.

'ahku'ahtawenun keh na'p; imi's kehte'nīkamikuh awēh-apē'nun s a-nikā'mīyen, inā'wākin s pahpenutawa'tua?.

ta?', iniwi'n-pih āhku'ahtawet nuh apāhnī'hseh. kayēs-ahku'ahtawet, iniwi'n-pih nā'kamīt. umā's niw wayā'pahamā'sit, iniwi'n-pih sayā'kisitua? akuh inā'niwak. akuh tsē'sahkōwak inih ki-nikā-mītua?, iniwi'n nā'kamīt inuh apāhnī'hseh. iniwi'n-pih niw wayā'-pipitāk inih tsī'sahkiān. kayēs-pinē'tat, iniwi'n-pih ohō'piwak pis-tanī'tahkua? umā's ispā'miah. yāhpi'ts mōskine'wākin inih tsī'sahkyān wē'yāk isē'h-āwā'tukāk.



## 62. AN ORPHAN IS PROTECTED BY SPIRITS.

(Maskwawanahwatok.)

In a certain place dwelt some people; the people in one of the houses had an only son. That boy was perhaps five years old. The whole house was occupied by a single entire family.

Then it happened that they all died, the people of that house. Only the boy was left alive; he had no relatives. Then the boy went to a house; there he hung about; he had no relatives there. Then he was made to suffer; he was not given anything to eat; he was not given any clothes; the children made fun of him.

Then, at one time, some grown-up young men made a plan, four of these men: "What do you say, let us build a medium's-tent for this youngster and make believe we are soliciting him; we shall pretend he is a spirit-medium. And everything I own, everything I use when I put on finery, I shall pretend to give him,"—to such an extent were they, for no reason at all, tormenting that unhappy little fellow.

Then the other three said, "Well, of course, who would suppose we should really give them to him? Of course, we shall take them back."

"And I too do now give him all these things which I use when I dress up," said one, as he went and laid down the things before the medium's-tent.

Then another one fetched all the things he used when he put on finery, and went and set them down, placing them there for the boy. The next one did the same, fetching all the things he used to dress up in, and pretending to give them to him — all of them acting as if they were making entreaty to him, so far did they go in making fun of this boy. Then, as high as this lay the pile of clothing, as they made play of that little boy.

"Now then, it is time for you to enter this medium's-tent; here is tobacco for you," they said to him.

To be sure, the boy resisted, but they drove him in, none the less. So then he went in, because he was afraid of them.

"Now do climb up, of course; go sit by the roof-opening and sing," they said, mocking him.

Then the boy climbed up there. When he had climbed up, he began to sing. As soon as he had begun to sing, these men became frightened. The very song these spirit-mediums sing, did that boy sing. And at once the medium's-tent began to sway. When he had descended, whooping voices rang out in the air. Various kinds of spirits entirely filled that medium's-tent.

nahā'w, niku't teh iniwi'n s kākī'kitit inuh awā'tuk: 'pō'n pā'hpis yā'h-māmā'kun inih mayē'nāk inuh apāhni'hseh; usā'm apits kikā'-temahā'wāw. nina? nitāpānō'naw ē'h-ayum, kē'wisiw as ā'wit. yō'? teh niw a-yōh-tsē'?napuminah kā'kōh as a-yā'h-mamu'awāk; ta?, kimēnā'wāw. kēspin wī'yak yāh-māmāk, nina-nāwō'naw, ēwā'kin aki'kuh kayēs-pī'htiketua? inis tsī'?sahkyanīh.

hā'w, ini'? mā'waw. ā'tsimuān ā'wiw. ahka'nuh-ā'tsimuān ā'wiw.

### 63. A HUSBAND'S VENGEANCE.

(nehtsi'wihtuk)

ahka'nuh nikō'tās nikut inā'niw kēs-kanā'wiheiw kī'sē'hsan. ā'ta?, ini'win as nuhā'hkapit inuh inā'niw. ahpā'n niw pahpē'siwin, apā'hsusun ki-ne'?natsin, as ki-pinā'tsin ini's s nuhā'hkapit. hā'ta?, ke'ts-inā'niw wēts-wē'yawēkehkun misi'k teh ani'nuh utā'nan misi'k teh unōhā'hkiman, ini'win ā'htahtsi'tua? as wāwī'kitua? ā'ta?, mī'p ahpā'n niw ki-mātsi'win inuh inā'niw, pahpē'sit, apā'hsusun pinā'tsin; mā'hnuh-pemā'tesiwak, māmī'tsihsitua? ke'ts-inā'niw wē'yawēkeh misik utā'nan unūhā'hkiman. inuh ke'ts-inā'niw, wā'htsitaw ini'win as tapānā'tsin unūhā'hkiman, mā'hnu-māmī'tsihsit; misi'k inuh wē'yawē'keh wina'h ap wā'htsitaw tapā'nāw unūhā'hkiman, mā'hnu-māmī'tsihsitua?

inu'h tāh mitā'muh ini'win as minī'nima'tsin nikut apāhni'hsan. umā's as ki-manā'hnet, mehsē'wan as kiw-usē'htuk inuh mitā'muh, ini'win as ki-nāwā'tsin aninuh apāhni'hsan. nikō'tās as ā'wik, ini'win as wāpā'mikut as mā'mana'tsin inuh apāhni'hseh aninuh mitā'muhsan. ā'ta?, kayēs-anīh-mā'mana'tsin, ini'win-pih kayē'wāt inuh mitā'muh as awā'tōk mehsē'wan wē'kōwa? hā'w, inuh teh apāhni'hseh wina'h ap kēwā'win. ā'ta?, payi'at inuh inā'niw wē'kōwa?, kan ukā'hkina'nan wē'wan as kēs-kimō'timih, kayā'nisiwan inā'niwan as i'yukut.

nikō'tās sa'yeh misi'k ayā'wik, ini'win-pih kayēs-unā'?sutā'hkua? aw-isi'?lutua?

inuh mitā'muh ini'win ā'ts: 'nahā'w, wanī'tipā'hkah kits-pi'ām imis nē'kina'nōwa? ini's teh nina? as ki-nipā'yah, akū'atsih ini's kits-pi'ām. inuh tāh wanā'kāh ninaw-tawā'hāw. ini'? teh ni'nah as aw-mā'skitsi'hsineyan; ini'? teh a-yōh-i'wiyen. ihpih tāh niw kinah a-tāpā'nimī'yen, kinaw-kē'wām. kēs-nipā't inuh nitā'niniām, kēmō'ts ninaw-pā'hpaka'hikem. ini'?-pih tāh ini's as tawē'kih a-ntūtsi'naman, inā'win aninuh apāhni'hsan wē'nimuhse'wan.

'hā'w, inā'win, 'ninaw-isi'ām, kīwā'tua?

ta? inuh inā'niw tahnā'nuh kē'sikah ki-ne'ne'win apā'hsusun pī'ta'sit nā'hkah; māmē'tsihsōwak ke'ts-inā'niwak.

And then one spirit spoke: "Mind you do not take back that which you have given that boy; too far do you go in making him unhappy. But we, we love this child, because he is an orphan. And from this very place we shall observe you, to see if you take anything back from him; for you have given the things to him. If anyone takes them back, we shall see him," said those who had entered that medium's-tent.

Now, that is all. It is a tale people tell. It is an ancient story.

### 63. A HUSBAND'S VENGEANCE.

(Nehtsiwihtuk)

Once upon a time, long ago, a certain man was married to a young woman. He was staying with his wife's people. He always hunted, slaying deer and bringing them to the house of his wife's parents. The old man and his wife and his daughter and his son-in-law, that was the number of them as they dwelt there. In the morning that man would always go off to hunt and bring home deer; they lived in comfort, having plenty of food, the old man, the old woman, and his daughter and son-in-law. The old man dearly loved his son-in-law who supplied him so well with food; and the old woman, too, was much attached to him who provided so well for them all.

But the man's wife then took a fancy to a young man. Where that woman gathered faggots for firewood, she would see the young man. Then, in the course of time, the woman persuaded the young man to lie with her. When he had done so, she went back with her faggots to the house. The young man also went home. When the husband came to the lodge, he did not know that ~~he had been deceived~~<sup>1</sup> by his wife, in that she had been used by another man.

Then, after a time, those two had formed their plan.

Said the woman, "Tonight you must come over yonder to our wigwam. You must come right outside of where we always sleep. I shall make a hole in the bark of the wall. There I shall lie with my buttocks thrust out, and from there you shall have access to me. When you are content, you will return home. As soon as my husband is asleep, I shall knock quietly against the wall. That is when you will feel for the place where the opening is made in the bark," she told that young lover of hers.

"Very well," he told her, "I shall go there;" and they went home.

Now that husband, every day he used to kill a deer and bring home his game in the evening; and the old folks would have their plenty of food.

<sup>1</sup> Literally, "stolen from," the usual expression in such cases.



*hā'ta?*, *wā'nītipā'hkäh*, *isī'win inuh apā'hñihseh*. *ahka'nuh kā'h ē'h-akum mamā'tsi'tawak*, *wanā'käh kēs-ā'wīw kayēs-apā'hkītua?* *ta'?*, *inuh tāh wanā'käh pipā'kin*. *kayēs-tawāsu'atsin inuh mitā'muh sikas niw ini'kuh*, *iniwi'n-pih kā'kōh inis ā'ʔtuk umū'tih*. *ta'?*, *kawin teh nā'kwatun*. *ā'ta?*, *ni-nipā'tua?* *inuh mitā'muh imiwi'n-nakah sā'hkihsih tsē'kapah*. *hā'w*, *ayū' teh inā'niw tsī'kiskū'niah yōwi'n-nakah wā'htsihsih*. *ā'ta?*, *hā'nuw winah inuh inā'niw wayē'wit winah apki-mā'mane'win wē'wan*; *ta?*, *kana'pats tā'h usā'm minī'nimewani'-nuh apāhñi'hsan*; *ini'ʔ teh wā'h kan as tāpā'nimit ani'nuh utā'nini'Λ-man*. *wā'nītipā'hkäh as pi'Λt inuh apāhñi'hseh*, *ini'win tsē'kapah s sā'sehkē'hsih*. *hā'w*, *ayum inā'niw ini'win as ni'pāt*. *kayē's-nipāt inuh inā'niw*, *ini'win-pih ayum mitā'muh mā'nawats payā'hpaka'hiket*. *ini's s tawē'kih ini'win ā'sitsēhkā'hsih*. *hā'w*, *inuh apāhñi'hseh iniwin*, *kayēs-pā'hpakahike'nit aninuh mitā'muhsan*, *ini'win-pih nā'na?-tutsi'nah ini's as tawē'kih*. *iniwin as mī'hkutsi'nah inih tā'wikeh*; *yō'm as is-pē'htinah imi's*, *inih utsē'h ini'win as mī'hkutsi'nah*. *kayēs-pāts-mī'hkutsinā'tsin*, *iniwi'n-pih inuh inā'niw ini's wāh-pimu'atsin*. *ta'?*, *ta?*, *ini? käh as pi'pimu'atsi'n*; *ta'?*, *nikō'tunuh kayēs-pimu'atsin*, *nawēnā'hsihsih sa?yāh misi'k as nehkō'simakah inih uti'n*, *iniwi'n-pih misi'k pāmu'atsin*. *iniwi'n keh ā'nanū'hkasit tipā'h ā'hkwah*. *ta?*, *inuh inā'niw*, *ani'nuh unāpi'Λman*, *nikō'tunuh nisi'k ki-pimō'kin*; *as kā'ʔts-anuhkī't*, *as pahpē'sit kī'seh ā'hkwah*, *misi'k as ne'na'tsin apā'hsusun*, *as nayōmā'tsin*, *as pinā'tsin*, *ta'?*, *kiw-atskō'win tā'h*. *iniwi'n teh as kā'ʔts-nipā't*. *kani'win niw sa?yā'h as wā'pah*, *ini'win-pih ki-kuskō'sit inuh inā'niw*. *hā'ta?*, *ayum tāh apāhñi'hseh wā'htsi'Λ niw ki-tāpā'nimōwin*, *tipāh ā'hkwah as kiw-mamasi'wet*, *as kimō'tit ani'nuh mitā'muhsan*. *ini'win käh ahpā'n niw ā'nanū'hkasit inuh mitā'muh misi'k inuh apāhñi'hseh*.

*ā'nuw nikōtā's ini'win as kehkēnā'kut ani'nuh ō'hnan misik ukī'yan inuh apāhñi'hseh*.

*ini'win s kēs-ayā'ne'ni'kut: pū'ni'tah*, *nikī'h*, *yōm ā'si'tayan!* *kan wē'skiwΛ'tun*; *kina-nipā'm*, *inā'win ā'nōw ani'nuh ukī'ʔsan keʔts-inā'niw*.

*ta?*, *kawī'n upō'ni'tanan*. *nikō'tās ini'ʔ as kehkē'nah inuh inā'niw*. *'nahā'w*, *pina'h ā'siki'makah tsē'napā'htah!* *iku'ahin wī'yan as ni'pāt*.

*hā'w*, *tsē'napā'htsiket*, *wē'kiwΛm si'was a'te'win*. *inuh inā'niw wē'hpime'win wē'wan*. *hā'w*, *akū'Λtsih ini's ānā'pit*, *inā'niw siwas sehkē'hsinin*. *nikōtā's kani'win pā'mim-aʔsitsi'hsih inis wē'kqwa?* *iniwi'n as nāwā'tsin as kimō'timikut aninuh apāhñi'hsan*. *ini'win-pē'h kō'skusit*. *hā'w*, *kayēs-kuskō'sit inuh inā'niw*, *wā'htsi'Λ kā'ʔtin ini'win as mā'mahkatā'nihtah*.

*'hā*, *ta'ʔ teh yō'm tsiw-isē'kimakah?* *inā'nihtΛ'min*.

*ta'?*, *wē'wan ani'nuh nipā'wanin*. *kā'hkinΛkut anuh wē'wan ini' as kuskō'sit*, *iniwi'n-pih kayēs-kuhkē'ʔtΛt inuh mitā'muh*, *teh s kī'ski-kinā'tsin aninuh unāpi'Λman as nipā'hkasit*. *hā'w*, *inā'niw inuh ā'nā-wē'htawin as katā'w-nipāt*.



So then, when night came, that young man went there. Now, in the olden time, it was of bark that these Indians made their lodge-walls. Now, that bark is thin. When the woman had cut from it an opening of a certain size, into that place she laid some bag or bundle of hers. It did not show at all. Then, when they went to bed, the woman lay at the side next to the wall. The man lay over at the side toward the fire. Now, to be sure, that man who was her husband, he too would lie with his wife; but perhaps too much did she love that young man, and therefore she was not satisfied by her husband. At night, when that young man came, then next to the wall lay she. Then her husband fell asleep. As soon as he had fallen asleep, the wife gently knocked at the wall. She lay with her buttocks in the opening of the wall. Then the young man, as soon as the woman had knocked at the wall, groped for the opening in the bark. He felt out the opening; reaching into it, he found her buttocks with his hand. When he had felt out just how she lay, then from there did that man have access to her. Then, indeed, more than once did he this; for, having once lain with her, he soon felt the return of his desire, and he again possessed her. Thus he did through the whole night. Now, that man who was her husband, only once at a time he used to cohabit with her; for, as he worked hard at hunting all day and at killing deer and bringing them home on his back, he would be tired. And so now he was sound asleep. Not until dawn would that man awaken. And that lad, truly he would obtain entire satisfaction, indulging the whole night long in adultery with that woman. In that way they continued, the woman and the youth.

It availed nothing that in time the young man's father and mother found him out.

They upbraided him: "Desist, son, from this which you are doing! It is not right; it will be the death of you," the old man said in vain to his son.

He did not cease. Then at one time the husband learned of it.

"Now do you but look at what is going on!" he was told by a voice, in his sleep.

He looked; there stood a house. The man of the house was sleeping with his wife. Then, when he looked at the outside, there lay a man. Soon he lay up close to the house of those people. Then he saw how that young man stole what was rightfully his. Then he awoke. When he was awake, then truly, he marveled.

"What can this be?" he thought.

His wife was asleep. As soon as his wife knew that he was awake, she turned round and embraced her husband, pretending to have been asleep. He could not sleep.

'hā'w, mī'p ninaw-tsē'napā'htan yō'm ā'sis-nā'man,' inā'nihtamin inā'nīw.

sa'yā'h wayā'pah mī'p, nipē'w anōnā'win aninuh wē'wan.

'hā'w, pinah nipē'w nā'tih!' inā'win.

ta'?, mitā'muh iniwi'n-pih mayā'tsiat, nipē'w as nā'tik. kayēs-mātsi'Λnit, iniwi'n-pih inuh inā'nīw tsayē'napā'htah; ta'?, minū'tih ini'win as a'etek. mayi'Λkunah inih minū'tih, sikas niw ini'kuh tawē'-kiwin inuh wanā'kāh. kayēs-nā'mik inuh inā'nīw, ini'win as yāh-kipā'hkwahah. hā'ta?, wā'wāhtā? ā'yapiwin. payi'Λt inuh mitā'muh, pī'htiket, ta?, inuh inā'nīw pimāhā'win aninuh wē'wan uskē'hsikuh. nuh mitā'muh pā'pik kēs-tsē'napā'htamin ini's as tawē'kih inih wē'kōwaw, as aw-kēs-nā'mik inuh inā'nīw. ta'?, ini'win niw ahpā'n niw ā'sihneh inih umū'tih.

kayēs-anīh-mī'tsihsit inuh inā'nīw, iniwi'n-pih mayā'tsiat as pahpē'sit. wā'paw kayēs-py'Λtāt, ini'win as ā'yapit, nānā'kātawā'-nihtah inā'nīw.

'ā'nitō'wΛk tāh aw-isē'tayan,' inā'nihtamin inā'nīw. 'nahā'w, ninaw-wΛnī'tipā'hkakah ninaw-kanā'pumaw ayō'm nimā'temō'hsem,' inā'nihtamin inā'nīw.

ā'ta?, wānī'tipā'hkakah, ini'win kāh as kanā'pΛma'tsin ani'nuh wē'wan. nikō'tās sa'yeh kayēs-inim-usi'hsihkua? aninuh wē'wan iniwi'n-pih kayā'ts-nipā'hkasit. hā'w, nikō'tās kΛnī'win kā'h niw mayō'siha'tsin aninuh wē'wan pa'hpakahike'nit. ini'win-pih misi'k imi'nakah ā'sis-kuhkē'tat inuh mitā'muh; hā'w, ini's tāh as tawē'kih, ini'win ā'sitsēhkā'hsih inuh mitā'muh. ā'ta?, inā'nīw kā'ts-nipā'hkasit, nā's niw mō'sihe'win aninuh wē'wan, hā'w, umē'win ayi'nekat.

'hā'w, inisa' ē'h-ayum ā'si'tat nimā'temō'hsem!' inā'nihtamin inā'nīw, s kā'ts-nipā't. kawī'n tāh winah unāpā'nan; nā'sΛp niw nipā'hkasō'win inā'nīw.

ā'ta?, nawē'naw iniwi'n kāh niw tipāh ā'hkwah si nawē'naw ihpih ki-mō'sihewin ani'nuh wē'wan, yō'm as i'nekanit. hā'ta?, nawā'h ayā'wik, ini'win as kuskō'sit inuh inā'nīw as inu'asit. hā'w, inuh mitā'muh pā'pik umē'win-nakah kayēs-ahpā'kisit, as wē'hpimi'kut tāh aninuh wē'wan. ā'ta?, ini' sa'yeh as kēs-kehke'nah inuh inā'nīw.

wayā'pah, mayā'tsiat as pahpē'sit, 'nahā'w, ta' tāh yō'm tsiw-aw-isē'tayan?' inā'nihtamin inā'nīw. 'nahā'w, ninaw-kē'skisan inih mē'nak,' inā'nihtamin.

utā'sikan sō'h niw pā'ts niw, a'seni'Λn as nāwā'tsin kutā'nas, ini'win as kē'putuk utā'siken, pā'ts pā'ts-kē'putuk. ā'ta?, kayēs-kē'putuk, pē'hna'Λmin utā'sikan, tsi-mā'tsiat, pahpē'sit.

payi'Λt nā'hkakah, mī'tsihsit, sa'yā'h kā'taw-nipā'tua?, 'nahā'w, umā'p-nakah ninah kā'taw-sehkē'hsine'yan,' inā'win ani'nuh wē'wan.

'hā', pina'h, nikā'ts-sē'hkatan umΛ's tsēk skū'tiah,' ēwā'hin inuh mitā'muh.

'kΛ'n! ninah ap nisē'hkatan. yō'-nakah ninah kā'taw-sekē'hsine'yan.'

"In the morning I shall look at this thing which I have seen," he thought.

When morning came, he sent his wife for water.

"Go fetch water!" he told her.

Then the woman went to fetch water. When she had gone, he looked at the place; a bag lay there. When he removed the bag, there was quite an opening in the bark of the wall. When he had seen it, he covered it again. He stayed still, as if nothing were amiss. When the woman came back into the wigwam, he watched his wife's eyes. At once she looked over toward where the wall of their house was broken, to see if her husband had noticed it. Her bag was still lying there.

When the man had eaten his meal, he went out to hunt. When he had gone a long ways off, he sat and reflected.

"I wonder what I can do," he thought. "Yes, at night I shall observe this wife of mine," thought the man.

So that night he observed his wife. When he and his wife had gone to bed, soon he pretended to be sound asleep. Then, after a while, he noticed that his wife was knocking at the wall. Then she turned over, to lie the other way; she lay with her buttocks toward that opening. Pretending to be sound asleep, he could hear and feel what his wife did. She was moving back and forth yon way.

"So this is the way my wife does!" he thought, who was sound asleep. For he was not really asleep; he was merely pretending to sleep.

Then every little while, throughout the night, he would feel his wife moving back and forth like this. After a long time he pretended to wake up. Immediately his wife threw herself over toward him, sleeping with him. So now he knew it.

In the morning, when he had gone off to hunt, "How shall I deal with this?" he thought. "Well then, I shall cut off that penis," he thought.

In some place where he found a stone, there with all due care he sharpened his knife, putting a good edge on it. When he had whetted his knife, he put it into the sheath and went on to hunt.

Coming home at eve, he supped, and then, when they were about to go to bed, "Now then, over on that side I wish to lie," he told his wife.

"Oh, please, I do not like it there by the fire," said she.

"No! I too do not like it. Over here I shall lie."



nitsi'Λkah inuh inā'niw ini'win s kawē'ʔtat tsē'kapah. hā'taʔ, inuh mitā'muh inuh ini'win s kā'ʔts-mōk.

'hā'taʔ, taʔ a'yum ā'sikitʔ pōn mō'nun; kinaw-mā'hnu-nipā'm, inā'win anih wē'wan, hā'taʔ, nā'nipa'tuaʔ.

nikō'tās, saʔyā'h kayā'ʔts-wΛnī'tipā'hkah, ini'win as nipā't inuh mitā'muh. ā'taʔ, ayum inā'niw iniwi'n-pih mayi'Λkunah inih minū-tih; iniwi'n mā'nawats s pa'hpaka'hiket. hāʔ, pā'pik wī'yΛn mō'sihe-win inis aku'Λtsih. taʔ, inih utā'ʔsikan ini'win kēs-wānō'skaʔtuk, as tawē'kih ini'win as kipī'nehtsi'hsih. hā'w, nikō'tās kΛni'win kā'h niw mē'nΛk pits-sā'kihneh; tā'pinah, mā'ʔ, mā'ts-mē'nak ā'wiwin. ini'win-pih ape'ʔsik sayūwī'kinah. ā'taʔ, inuh inā'niw ume'win-nakah pits-is-a'ʔsitsē'ʔtat ini's as tawē'kih. utā'ʔsikan kayē's-mΛmāk inuh inā'niw, payā'ts-sā'kihneh, ini'win as kē'skisah.

hāʔ, inā'niw pmī'm-nē'puwī'pahtawin, wā'htsita kā'ʔtin, 'ti'h ti'h ti'h ti'h ti'h ti'h ti'h ti'h!' ahpā'n kēwā'pahtuk. payi'Λtāt wē'kōwaʔ, pī'htiket, as ni'pāt unā'pākanih nawē'naw ini'win s nipā'k inuh inā'niw. ā'taʔ, iniʔ kā'h.

nahā'w, ayū'm tāh inā'niw kayēs-kē'skisah inih mē'nak, ani'nuh wē'wan ani'nuh tāh wē'neʔnan ini'win as kehpē'tōk inih mē'nΛk. ā'taʔ, kā'ʔts-nipā'win inuh mitā'muh; kΛn umō'sihanan aninuh unā-pi'ΛmΛn inih as isē'ʔtanit. taʔ, kayēs-kehpī'tuwatsin inih mē'nΛk ani'nuh wē'wΛn, iniwi'n-pih inim-nipā't inuh inā'niw. mī'p kō's-kusi'tuaʔ, ā'taʔ, mitā'muh pmī'm-ōnē'win, pā'pimō'hnet wē'kōwaʔ, tsī'pāhkit. taʔ, inuh inā'niw yō'win niw kiw-inā'puma'tsin ani'nuh wē'wan. umΛ's tāh uhpā'hkwΛnih yō'win as akō'tāk inih mē'nΛk kayēs-kē'skisah. ā'taʔ, pā'pemō'hnet, taʔ, inuh teh wē'yΛwēkehkō'hseh wā-tā'nit nā'tamōwā'win nis s tsīpā'hkīnit. nikō'tā's wē'yΛwēkehkō'hseh h tsē'ʔnapumā'tsin hpā'hkwΛnih, nimā'ʔ, mā'ts-mē'nΛk ini'win as kehpē'tāk wē'neʔnih inuh mitā'muh!

'yāʔ, nitā'h, wā'kiʔ yō'm nāyō'htamanʔ'

ā'taʔ, yō'm, yō'm as isē'ʔtat inuh mitā'muh, nimā'ʔ, yō'm as inā'pahtah, mā'ts-mē'nΛk ume'win-pih niw ayā'wik; ini'win as kehpē'tāk wē'neʔnih! pahkē'putuk inih, taʔ, mē'nΛk kutā'ʔnas imiwin ā'hpakitah. hāʔ, siwas pimā'hkīhnenin. hāʔ, keʔts-inā'niw yō'win niw ānā'pahtah. hā'taʔ, mē'nak keh niw ā'wiwin!

iniʔ keh; iniʔ mā'waw.

taʔ, inuh teh inā'niw kawī'n kā'kōh kēs-ihpā'nana'nan wayē'wit aninuh mitā'muhΛn; nitsi'Λkah niw kēs-kanā'wihe'win, aninuh inā'niwΛn as nipā'nik.

taʔ, wayā'pah inuh inā'niw tsayē'ʔnapumih as kēs-nipā'k: 'hā'w, taʔ teh ā'sikitʔ'

ā'taʔ, umΛ's s kēs-wā'pēt, mehkī'h, uhkā'tih, — misēwā' niw mehkō'wiwanin aninuh uhkā'tan. tsayē'ʔnapu'mih, ayāts-sā'kihneh inih wē'nΛk ini'win tsi-kēs-kē'skisa'meh. hā'w, mehkī'h teh i'nih kayēs-yōh-pi'Λt s ni-tsē'ʔnapā'htahkuaʔ, iniwi'n s kēs-awēh-mehkā'hkuaʔ inih tā'wikeh, ini's tāh s kēs-tasē'h-kē'skisa'mōh ini's inih



In spite of her protest the man lay down next the wall. Then did that woman bitterly weep.

"Ho, what is the matter with this person? Do not weep; you will sleep well," he told his wife; and so they both went to bed.

In time, late in the night, the woman fell asleep. Then the man pushed away that bag and gently knocked at the wall. At once he perceived someone outside there. Having laid ready his knife, he now lay with his hand over the hole in the wall. Soon indeed, in came someone's penis; he took hold of it, yes, a huge penis it was. He pulled it in farther. The man out there pushed closer up to the opening in the wall. He took his knife, and when the thing was well through the hole, he slashed it through.

Up leaped that man and ran, and truly, "Splash, splash, splash, splash, splash!" off he went, running home. When he had reached his house and entered, there on his bed he soon died. So that was the end of him.

But as for the man who had cut off that penis, he tied it into his wife's hair. She was fast asleep; she did not feel her husband doing this. Having tied the penis to his wife, the man went to sleep. When they awoke in the morning, the woman arose and went about the house to prepare the morning meal. The man merely looked at his wife. There on her back it hung, like this, that penis which he had cut off, as she walked about. Now, the old woman, her mother, was helping her to cook. Then once, as the old woman happened to glance at the other's back, why, a big penis was tied there into the woman's hair!

"Goodness me, daughter, what is this thing you have on your back?"

When the woman did like this, when, like this, she looked at the thing, right there was a big penis as long as that; there it was, tied into her hair! She pulled the thing free and flung it off yonder somewhere. There it lay. The old man simply stared at it. It certainly was a penis!

That is all.

But that man, her husband, did no harm to his wife; he did not cease to keep her, now that the other man was dead.

In the morning that man was looked upon, where he lay dead: "What has happened to him?"

From when he had run, on his legs, the blood, — all covered with blood were his legs. When they looked at him, at the very base his penis must have been cut off. When they observed that blood in the direction from which he had come, they found the opening in the wall, and the house where he had been mutilated, and the woman

wē'kiwam, misi'k tãh inuh mitã'muh s kēs-nayō'htah inih mē'nak;  
ini' mā'waw s kēs-mehkã'hkua? kayēs-isē'kimakah. kan tãh kã'-  
kōh kēs-isē'kimakatun, inuh inã'niw inih s kēs-ihpã'nana'tsin aninuh  
inã'niwan.

ini'?

#### 64. A GRANDSON'S ANSWER.

(nehtsi'wihtuk)

nikut yã'hpits ke?ts-inã'niw kēs-ã'wiwin; ã'nawē'hisōw as katã'w-  
pemō'hnet inuh ke?ts-inã'niw; misi'k tãh kan ukã'hkinanan sa'yã'h  
as kãkĩ'kitit tã? ã'ts; kan unã'nuhtasinan inuh ke?ts-inã'niw, ã'hpits-  
ke?ts-inã'niw-ã'wit. ò'hsihšã'hsan tãh kēs-pi'tsikihã'win; nĩ'siwakĩn  
aki'kuh inã'niwak. anuh ò'nã'hsimaw an inu'h tãh ke?ts-inã'niw,  
ã'yawis as uhtã'tesinit, inuh ke?ts-inã'niw wine'win kayēs-mēnã'tsin  
uwĩ'hswan ò'hsihšã'hsan; ayã'h teh inã'win ãkōsē'wāt; ini'win uwĩ'h-  
swan inuh ò'nã'hsimaw. hã'w, inu'h tãh uhsē'mimaw maskawã'h  
inã'win; ini'win misi'k nikut kayēs-mēnã'tsin wĩ'hswan aninuh  
ò'hsihšã'hsan inuh ke?ts-inã'niw.

hã'w, ihpi'h tãh sa'yã'h kayēs-yã'hpits-mamã'h-inã'niwak-ayã'-  
witua?, iniwi'n-pih winu'a? ap ã'sit kayēs-pimãnã'tua? aninuh  
umã'hsōmã'hsōwa'wan. hã'ta?, nikōtã's ayã'wik, inuh ò'nã'hsimaw,  
— ta'?, ahka'nuh ini'win kayēs-isĩ'tatua? akum kikã'tskyaminawak:  
unĩtsi'anehsōwã'wan kēs-misã'hkãtewãhã'wak, — hã'w, inu'h tãh  
ò'nã'hsimaw kēs-mēnã'win pē'htsiku'nãh s aw-usē'htuk; awã'tukan  
kēs-mē'nik as ni'pāt; aw-isē'tat kēs-wē'htamak. hã'w, ini'win tãh as  
kēs-usē'htuk inih upē'htsiku'nãh; ta'? ini'win keh s kēs-kē'sihtuk  
inuh inã'niw.

nikōtã's ayã'wik, inuh ke?ts-inã'niw ini'win ã'ts, — ãsu'akãm  
ini'win as ki-sã'sehkē'hsih; ã'nawihisō'win sa'yãh s katãw-unē't,  
tsiw-ahpi'ts-ke?ts-inã'niw-ã'wit. hã'w, kayēs-unē't, — wĩ'ki kãh wĩ'h-  
kihe'sōwin as misã'hsih inuh ke?ts-inã'niw, — hã'w, ãsu'akãm ini'-  
win-nãkah ãs-ntãwã'pahtsikãt ò'hsihšã'san as apē'nit.

kanĩ'win kã'h niw kayĩ'kitit inuh ke?ts-inã'niw: 'nã'?s kãh niw  
kute'w tsi-kēs-pits-is-wãwē'hniť'wak ē'h-akum mamã'tsi'ta'wak! ni-  
ku't kã'h inuh mmã'tsi'taw ãkusi'wāt inã'w. muhtsi nã'p ni'nah kan  
inih nitãkã'nan, kutã'nas kayēs-sawē'h-mikã'hkiyã'nin, nē'ts-ma-  
mã'tsi'taw payĩ'nakin, as kiw-akō'nak, ēwã'hin inuh ke?ts-inã'niw;  
anĩ'win tãh ni'w ãnã'tsin ò'hsihšã'hsan.

ta?, yō'win niw ãnã'pamã'tsin aninuh umã'hsōmã'hsan inuh  
inã'niw as kē'hkami'kut.

sa'yã'h misi'k aninuh nikut tãtsē'napumã'win ò'hsihšã'hsan  
uhsē'mimaw an. kah-ni'win keh ni' misik kayĩ'kitit:

'niku't kãh mi'n niw inuh mamã'tsi'taw maskawã'h inã'win!  
muhtsi nã'p ni'nah kan maskawã'h nitãkã'nan, kutã'nas mayĩkã'h-  
kiyã'nin, ini'? niw nãnã'tiah as kiw-tasē'h-kakĩ'hki'tayen, ãhpi'ts-

who had borne the penis on her back; they found out all that had happened. And nothing at all was done about that man's having thus dealt with the other man.

That is all.

#### 64. A GRANDSON'S ANSWER.

(Nehtsiwihtuk)

There was a certain very, very old man; unable to walk was that old man; nor did he know any longer what he said when he spoke; he did not understand his own words, that old man, so old was he. He had brought up his grandsons; two was the number of them. At the time when the older of the two was born, it had been the old man who had given him his name; 'Hangs-People-Up' he was called; that was the older one's name. And the younger man was called 'Strongheart'; that name, too, had the old man given to this other grandson of his.

Now, after they had become entirely grown-up men, then they in turn took care of their grandfather. Now, once it happened that the older one, — for of old this was the custom of our ancestors: they caused their children to fast, — well then, to that older one it was granted to make a medicine-bundle; the spirits gave him that in his dream; they told him that he was to do thus. So now he had made that medicine-bundle of his; he had completed it.

Then, at one time, what that old man said was this, — at the opposite side of the lodge was where he always lay; he was not able to rise from his couch, so old a man was he. Well then, when he had got up, — he just managed to get up into a sitting posture, — then he peered over across the lodge where his grandsons sat.

So now suddenly the old man spoke: "It is really very funny, the kind of names these people must have been giving each other in the past! Why, one man is called 'Hangs-People-Up'. Even I am not called that, who, whenever I had been off fighting anywhere and had brought in my fellow-man, used to hang him up," said the old man; to that grandson of his he spoke that way.

That man simply stared at his grandfather, as the latter twitted him.

Then he took to gazing at that other grandson of his. In due time he spoke again:

"And another of these people, they say, is called 'Strongheart'! Why, even I am not called 'Strongheart', I, who, whenever I was fighting anywhere, would always be charging into the very midst

maskā'wī'k nitā'h,' ēwā'hin misi'k as kē'hkama'tsin ani'nuh nikut ōhsih sā'hsan.

hā'ta?, yō'win niw ānā'puma'tua? aninuh umā'hsōmā'hsōwa'wan as kē'hkami'kutua?

inu'h teh ō'nā'hsimaw ini'win ānā'tsin ani'nuh umā'hsōmā'hsan: 'nā'?s kāh ni'w kute'w tsi-kēs-pits-isis-wāwē'hnitōwak 'ē'h-akum kā'yas-mamā'tsi'tawak! niku't kāh inuh matsē'-ke'ts-inā'niw pē'h-tsikunāh inā'w. muhtsi nā'p ni'nah kan pē'htsikunāh nitākā'nan, sa'yā'h nīpē'htsiku'nāh as kēs-kē'sihta'wan!' inā'win ani'nuh ōmā'hsōmā'hsan.

'kū'h tu'?! kēs-pits-isis-wāwē'hsiwe'wak aki'kuh kā'yas-mamā'tsi'ta'wak!' ēwā'hin inuh ke'ts-inā'niw.

ini'? keh kēs-tepā'hamōwā'tsin ani'nuh umā'hsōmā'hsan. ini? mā'waw.

## 65. LOVE BEYOND THE GRAVE.

(mise'n makapī'w)

nikut inā'niw wē'kimewin mitā'muh<sup>san</sup>; wehtsi'taw tapā'nitō-wakin.

'kē'spin ki'nah nā'tam nīpā'y<sup>an</sup>, kina-wī'tsi<sup>an</sup>, kiw-inā'win ani'nuh wē'wan.

wi'nah nap inuh mitā'muh ini'win wi'nah nap kiw-inā'tsin ani'nuh unāpi'<sup>am</sup>.

nahā'w, nkōtā's ayā'wik, ini'win s wē'sakesit inuh mitā'muh; ha', iniwin s nī'pāk inuh mitā'muh. nahā'w, sa'ye'h katā-wē'h-a'nih, iniwi'n-pih mā'mik utā'kum inuh inā'njw.

'nahā'w, nikā'ta-wītsi'wāw. usā'm nikēs-tapā'nāw.'

ta', aki'kuh wā'ki'si'tua? as tsi-mū'kua?, ta', kinuawā'tua?, 'pō'n!' s inā'tua?, 'pō'n nih isē'tah,'

'ka'n! nikā'ta-keh-niw-wītsi'wāw; usā'm nikēs-tapā'nāw.'

hā'w, sa'ye'h tsiw-a'nih inuh mitā'muh, iniwi'n-pih ini's ā'wih-kawē'tat inuh inā'niw, ini'? keh nayi's niw pitā'kuhū'htua? ta', inuh inā'niw wi'nah kan unā'pinan teh niw; ini'? as i't ani'nuh wē'wan ini's s a'ni'mih, ha', ta', wā'hta tsi-mū'kua? akuh wā'ki'situa?.

hā'w, kōtā's ayā'wik, siwas anā'mikunā'hamunin wē'wan, tsi-yō'-mitā'hnatsin, nō'tspinehā'tsin. s inim-mā'k-keh-niw-pimō'hnet, kanī'win niw sē'pēw. ha', inuh teh ā'sukan, yō'win ā'hpukīt, inih nīpē'w, sēpē'w. hā'w, wī'kī keh wī'hkīhesōwin s misā'kāt.

ni-mā'k-pimō'hnet, ini'win mā'ts-<sup>an</sup>ā'm ā'pit ini's mī'hika'nih.

ini'h-pih, pimā'skat, tsī'k niw as inim-mā'k-pimā'skat, — ta', anuh wē'wan ini'win ahpā'n s anā'mikunā'hah, — inim-mā'k-niw-pimā'skat, kanī'win niw ā'tik mā'ts-<sup>an</sup>tā'himin. ā'misku'ahseh ini'win niw as ā'tik; kē'spin tāh wī'y<sup>ak</sup> inuh kayē's-nīpāk patskī'hah as mē'tsik tāh, ini'win s yā'hpits-nīpā'k.



of the rain of arrows,<sup>1</sup> so strong is my heart," he said again, twitting his other grandson.

They merely stared at their grandfather as he nagged them.

But then the older one said to his grandfather, "Queerly enough must these old-time people have named each other! Why, one nasty old man is called 'Medicine-Bundle'! Even I am not called 'Medicine-Bundle', I, who now have finished making my medicine-bundle," he said to his grandfather.

"Bosh and nonsense! That is the kind of name the old-time people always gave their children!" said the old man.

So now he had paid back his grandfather.

That is all.

## 65. LOVE BEYOND THE GRAVE.

(Misen Makapiw)

A certain man was married to a woman; greatly they loved each other.

"If you die first, I shall go with you," he would say to that wife of his.

And she, too, then, would say the same to her husband.

Then, once upon a time, the woman fell sick; and then she died. When she was to be taken to be buried, the man took his blanket robe.

"Now then, I shall go with her; I loved her too much."

And when his parents wept and tried to dissuade him, saying "Do not! Do not do that!" then:

"No! I shall go with her; I loved her too much."

When the woman was being laid away, the man went and lay down there; so then they both were covered there. The man was not dead at all; but he lay there where his wife had been placed; and truly, his parents wept.

After a while, lo, his wife's tracks led yon way! And he followed her tracks from there, pursuing her. As he was thus walking on and on, soon there was a river. And the bridge over that water, that river, swayed like this. None the less, he managed to cross.

As he walked on, there sat a huge dog in the road.

When he had journeyed a ways, going close by there, — for his wife was always making a trail yon way, — as he continued to journey along, after a while, there lay a great strawberry. A little spoon was there too; but if anyone of the dead broke off a piece and ate it, then would he utterly die.

<sup>1</sup> Literally the word means "continued smoke".

ha'?, payi'atāt ini's teh i'nuh me'napus uhsē'mehsΛn as tsiw-  
i'nit, uma'nakah s nī'k inakah, mā'ts-kinō'htem, mā'ts-wē'kiwΛm  
iniwin s a'tik. ō^, usā'mātin wē'kiwΛman; iniwi'n keh, ppām-tsē'-  
napā'htsiket, kawī'n wiyΛn unāwā'nan inis pī'htik, mō'sah wē'kiwΛ-  
man. iniwi'n-pih āsi'at inih mā'ts-wē'kiwΛm; hō^, ke'ts-inā'niw siwas  
apē'win.

'ha'? tāh pis-enā'hkayen?'

'ō^, hm', nimā'timō'hsem nipis-nō'tspine'hāw.'

'ō^, ā^, kΛn kΛ'napats kinaw-wē'hkīhanan; kā'ts-sanā'kΛt.'

hā'ta?, 'ta'?, nipis-nō'tspinehā' keh; usā'm nikēs-tapā'nāw.'

'nahā'w, ta'?, kina-kutsē'ta? keh; kina-nā'tamun.'

hā'w, sa'yā'h kayē's-nīk ayōw kēsō?, sa'yā'h wānī'tipā'hkah,  
iniwi'n-pih sa'yeh utō'wΛhkā'hkun inuh ke'ts-inā'niw tayū'wahkā'h-  
kīt. ōwā^, usā'mātin hōhō'piwΛk misa's niw uhtsē'muwΛ'kin, hōhō'-  
pitua? s unā'nikusi'tua?; usā'mātin. hā^, usāmīwā'katin.

'nahā'w, ēh-i'nis as pis-yōh-pī'htika'wane'titua?, ini's kyΛ'sinun,  
iku'ahin ani'nuh ke'ts-inā'niwΛn.

hā'ta?, pahpis kah ā'win sa'yeh pī'htikawane'titua?, nī'mitua?, —  
usā'mātin s nī'mitua?, — mā'k-niw-tsē'napumā'tsin, kΛnī'win niw  
wē'wΛn s pī'htikā'hsimīnit, kā'ts-nī'mīt inuh mitā'muh, wehtsita'  
niw. nahā'w, inuh' teh ke'ts-inā'niw ini'win ānā'tsin ani'nuh ā'neh  
uma'nakah s aw-inim-isis-mānā'tua? as i'sehkawā'tua? aninuh mitā'-  
muhsΛn. he'?, kawin ini's upiΛnē'nan ini's as i't, kΛtā'w-misānā'tsin.  
iniwin niw wā'ts ki-tasī'hsimī't inuh mitā'muh. hā'w, ini'win-pih  
inuh ke'ts-inā'ni'Λhseh kā'kōh' yō'win āhku'Λhkwa, — pipī'kwΛn  
isīnā'kwΛtin, — ini'win ayō'k inuh ke'ts-inā'niw as tew-utā'hpahunā'-  
tsin. kayēs-teh-inis-pē'hnahatsin inih pipiku'āhseh ayā'wik, ini'win-  
pih teh mē'kunan inis kā'pahikāt, kipā'hkuhah umΛ's āyē'tuh. si'w tāh  
inuh ūtsi'w kute'nas as kī-tanī'tah, ini'win ānī'tah ini's anā'miah  
inuh mitā'muh, utā'ʔtsiΛkun teh.

'nahā'w, ini'ʔ as kēs-tā'pinakih. hā'w, ayāku'Λmisinu'n teh; pō'n  
pehtā'win. misa's kinaw-iku'ah; kinaw-inim-mā'mamī'Λhtumik;  
'nā's kΛt sawā'nimīna?; pakē'tinīna?!" kinaw-i'kuah; 'kina'?,  
'kitāpā'nin,' kikiw-itā'mipah," kinaw-i'kuah. mā'wa ni kā'kōh  
kinaw-iku'ah s aw-sawā'nuhtawat. pō'n teh, pō'n pā'hpis! kī'spin  
kīwā'tsiʔtayan, kΛn misi'k kina-wī'hkīhanī'nawan.'

hā'w, iniwi'n keh pis-mā'tsiΛt inuh inā'niw, awānā'tsin wē'wΛn.  
ā^, sā'mātin mā'mamī'Λhtumikut nā's kΛt s ā-pakē'tinatsin.

'usā'm unā'nīkwΛt umΛ's; nitā'ʔtakats-isi'Λm ini's kayēs-yōh-  
pī'yah, yō's teh ās-unā'nīkwah.'

ta'?, kawin kāh upā'kitenā'nan. hā', misa's mā'wa niw kā'kōh  
pī's-iku'ahin s ā-pakē'tinatsin; nā's kΛt as ā-sawā'nimatsin tsiw-  
iku'ah.

'hē^, pakē'tinīna?; nina-pemō'hnem!'

When he reached that place where the younger brother of Me'-napus must be, off yonder in the direction of the setting sun, a great long-lodge, a large house was there. Oh, very many were the dwellings; but then, as he went about and looked, he saw no one within, only empty houses. Then he went to that large lodge; lo, there sat an old man.

"Now, on what errand have you come?"

"It is only to follow my wife that I have come."

"Oh, even so! But you will not, I think, attain her. It is most difficult."

"However it be, I have come to follow her; I loved her too much."

"Very well, at least we shall try; I will help you."

Then, when this sun had set and darkness had fallen, then that old man drummed on his water-drum. And lo, a vast number of whoopers sent forth their voices from every direction, whooping joyfully; a vast number of them. The noise was very great.

"Now then, right there, at the place where they come, one behind the other, into the lodge, there do you hide yourself," the old man told him.

When accordingly then they filed into the lodge and danced, — great was the dance they held, — and as he observed them, suddenly his wife came dancing into the lodge, and with zeal, truly, did that woman dance. Then that old man bade some of them be numerous in yonder place and block that woman's way. But she did not come to that place where he stood, intending to take her. She danced always far from him. Then that little old man used an object of this length, — like a flute it looked, — to suck her in towards them. When he had put her inside this object which was like a small flute, he closed the openings of it with quills, stopping both ends of it. And as a fly buzzes somewhere, such sound did that woman make within that thing, that woman's soul.

"So now we have obtained her. And now be on your guard; do not heed her speech. In every way she will speak to you; she will continue to implore you: 'Oh, pray, take pity on me; let me go from your hands!' she will say to you; 'Remember how you would always say ~~to me~~, 'I love you!'' she will say to you. She will say everything to you, that you may hear her with pity. But beware! If you mistake, we shall not again gain control of her."

So then that man set out hitherward, taking his wife with him. Immeasurably did she implore him only to set her down from his hands.

"It is so beautiful here; I am unwilling to go to that place from which we came, it is so beautiful here."

But he did not let her out of his hand. All things of every kind she said to him, as they came hither, that he might set her down from his hand; she bade him but take pity on her.

"Pray, release me from your hands; I shall walk."



kawi'n inuh inä'njw upä'htawanan. hä'w, anuh tö'wahkä'hkun sa?eh näskä'n niw sa?ye'h nō'htawe'wλkin, sa?ye'h wā'?naw piätä-tua?. kō'?sik kawin unō'htawanu'wawan.

hä'w, iniwi'n-pih, 'nahā'w, kina-wi'tsiλn, 'iku'ahin.

hä'w, iniwin keh pis-yōh-witsi'λhtitua?. ta'?, pis-mitsē'mune'win teh wi'nah.

nahā'w, kayēs-pis-piätä'tua? ini's s a?nī'htua?, skō'tāw siwas pī'hkinewin. ini'win ās-ku'λhnetua?; payā'kwλts ini'win inih wē'yλwāw as a'?tik, umē'tsimē'hsimuwāw as a'?tik; umλ's wi'nah as pimā'skatua? s utā'?tsyλkō'witua? ini'? as pimā'skatua?. ahpā'n kā'hkinā'hkua? inuh inä'njw inis as is-ku'λhnet inih skō'tāw. hä'w, kani'win niw kā'hkinah inuh inä'njw. hä', wi'yλn nō'htawe'win as mō'nik inis s kīs-a?nī'htua?. payā'kwλts ani'? ukī'yλn. nahā'w, ni'?-pih tsiw-ōhō'hit. hä', inuh wē'yλwēkehkō'hseh wi'yλn ini'win s nō'htawatsin; neskā'n niw tāpīwi'λtamunin.

'ā', ta? yō'm ā'nehtawλkeyen? inä'nihtλmin.

hä'w, pis-kēwā'pahtuk wē'yλwēkeh, 'ke?ts-inenī'w, kā'kōh nitā'nehta'wakem ini's kki'?sinaw as apī'tua?!

'ā', kami'nah ki'nah, ā? nā'?s aw-inä'htawakā'yen?

'kλ'n! nipā'ts-nō'htawaw wi'yλk s ōhō'hit!

'hä'w, kitā'sia?!

kā'?tin nō'htawatsin inuh ke?ts-inä'njw, hä'w, iniwi'n-pih ā'wihntōmā'tsin inä'njwλn, mū'hkahū'htua? teh aki'kuh. kayēs-mā'wawpā'ts-mi'λkunamēh inih nā'kāw, ini'win-pih payā'hkinameh inih utā'kum inuh inä'njw, tsē'?napumā'tua?. ta'?, siwas tatākā'pumikukin, tsē'?napumikutua?.

'nahā'w, usē'htukun wē'kiwλmē'hseh; misi'k tāh payi'nisitua? uskē'h-pimā'tesiwλk aki'kuh isē'kiwλk kλts usē'htawλk. wāwē'pi'ta'kun!

he'?, iniwi'n s usē'htuh inih wē'kiwλmē'hseh. kayēs-kē'sihtuh, ini'?-pih teh a?sa'n kāsī'λpehkisōh. hä'w, iniwin-pih teh payi'htikanih ini's inuh a?se'n. hä'w, iniwin-pih teh kani'w payi'htikanih inuh inä'niw kikē'h ani'nuh wē'wλn. hä', pimē'h teh ini'win s ki-sē'kinah inuh ke?ts-inä'njw ini's a?sa'ni. kisi'λpehkisit inuh a'?sen. hä'w, päts-kaski'wa'tik inih wē'kiwλmē'hseh, ini's teh pī'htik as i'tua?, hä'w, ki-kā'kitit inuh mitā'muh, usā'matin kā'kitit. hä', inuh teh wē'yλwēkeh tsiw-utā'nit, — utā'nan tsiw-ā'wiwan ani'nuh, inuh kayēs-nipāk mitā'muh, — umλ's teh ki-nō'htawatsin ki-kā'kitinit, iniwi'n-pih kiw-inä'wimit nuh wē'yλwēkehkō'hseh, ki-kātā'w-āwēhpā'hkiputōk inih wē'kiwλmē'hseh. hä'w, me'? teh; miλkwā'pinawin; yā'hpits ni kawin mēnā'nan ke?tsi'h inis pas i'syλt. hä', nikō'tās ayā'wik, ahkō'?sik näskä'n niw ki-kā'kitōwin inuh mitā'muh. kō'?sik nawē'naw kawin ukā'kitinan. hä'w, nawē'naw ayā'wik, iniwi'n-pih kayāki'kititua? inis pī'htik unāpi'λmλn, kāki'kitutā'titua?. iniwi'n-pih inuh inä'njw nipē'w nā'tutah, kisi'?nihkitua?. nahā'w, iniwin-pih teh payā'hkinameh inih wē'kiwλmē'hseh; iniwin pis-kitsi'?tatua?. ini? keh as yā'h-pemā'tesit inuh mitā'muh.

ini'? keh ā'hkik ēh-yō'm ā'tsimuλn. kλn wi'nah a'pits ahka'num ā'wiwan.



V. SACRED STORIES:  
THE CULTURE HERO.

## 66. THE BIRTH OF ME'NAPUS.

(kisē'wātō'hseh)

ā'yawis niw as ahkē'wik ā'wiw ē'h-yōm ā'tsimuΛn. nahā'w, umā' tsiw-isē'kimakah.

wēyΛwikehkō'hseh tsi-tā'w; utā'nan tāh niku't kēs-ā'wiwΛnin.

niwin-pih ini' tsiw-inā'tsin anih utā'nan: pōn nikō'tuh uma'nakah utsi'ke'syah inā'namikāpuwi'nun s a-sā'kesiyen.'

ta', nikōtā's niw as ā'wik, kΛniwi'n niw ā'spehkkΛk umō't. nahā'w, nikōtā's iniwin as tsi-wē'sakesinit anih utā'nan. nahā'w, mā'ts-me'tik-unā'kan yō'win ānikū'hkuah tΛnā'min inuh wē'yΛwēkeh.

nahā'w, ini' tāh sa'yā'h inuh me'na'pus s aw-ā'tsimΛk.

nahā'w, ihpih tsi-wē'sakesinit anih utā'nan, iniwi'n teh tsi-pā'-pehtsih; inuh yō'win ā'hkūt wāpusō'hseh tāh ā'wiwin. kayēs-pā'pehtsih inuh wāpusō'hseh, mamē'pune'win inuh wē'yΛwēkehkō'hseh. iniwi'n tāh s pakē'tinΛtsin inih māts-me'tik-unā'kan anā'miah as ā'wik. nahā'w, ini'h-pih tāh tsi-pā'pehtsi'hkuah, iniwi'n tāh nisi'k s inis sāsā'kitswā'pinΛtsin kākī'hki h isē'h-mΛnātō'wak tsiw-ini-tā'tua'.

nikōtā's iniwin-pih tāh tsi-kutsē'munatsin anih ōhkumā'hΛn inuh me'na'pus.

nahā'w, iniwin-pih kΛh tsiw-ātsimī'takut: 'mā'nanu'apeh ā'wiw kayē's-ne'nΛtsin kiki'yΛhΛn. ō, kΛn yō's uti'nΛn inuh kayē's-ne'nΛtsin kiki'yΛhΛn; imi' as i't akā'myah yōm mā'ts-ke'tsi'kΛm, mō'h-kumān pis-yō'h-aku'Λtat, ā'saw ke'tsikΛ'myah.'

'nahā'w, ninaw-isi'Λm ini's akā'miah s a-nawēh-ne'nak inuh tsi-kēs-ne'nΛtsin niki'yahan. nahā'w, ninaw-isi'Λm; ninaw-āsu'ahān, ēwā'hin me'na'pus.

'kiki'wanimim; kΛn pas kiwī'hkihesi'nan s aw-āsu'ahaman.'

iniwin-pih tsi-manīwīkī'hsit as ōsē'htuk wīkī'h-ōs. nahā'w, iniwi'n-pih wē'pan tsiw-usē'htuk. nahā'w, iniwi'n-pih, kayēs-kē'sihtuk utō's, iniwin-pih tsi-mā'tsiΛt s āsu'ahah. ne'niw kē'sō?, nī'w kē'sō? kēs-pimē'tsimewin. iniwi'n-pih tsi-natō'htah wāhtsiΛ' niw as aw-kΛnā-tā'kΛmīwā'hneh inih ke'tsi'kΛm. ta', kā'tin wāhtsi'taw, siw unā'kanih nīpē'w s kiw-a'tik, kΛn s ki-mātā'kΛmīwā'hneh ini'win ā'si-ki'mΛkah inih ke'tsikΛm.

ta', iniwin-pih tsi-pi'Λtāt ani'nuh tāh kā'taw-awē'h-ne'nΛtsin. kayēs-āsu'ahah, si wē'yΛk as tanīwā'hsinin as tsē'kikahah uhkā'h-kwΛnan.

## 66. THE BIRTH OF ME'NAPUS.

(Kisewatohseh<sup>1</sup>).

This story<sup>2</sup> is of when there first was earth. This, then, is the way it was:

There must have been a little old woman; one daughter had she.

Then she said to her daughter: "Do not ever stand facing the north when you go out of doors."

But then, at one time, her belly suddenly swelled. Then, at one time, the old woman's daughter fell sick. Now, the old woman had a big wooden bowl; as big around as this.

Now then, the time has come for me to tell of this Me'napus.

So then, when that daughter was sick, he came forth there; it was the little rabbit<sup>3</sup> that is as long as this. When the little rabbit had fallen forth, the little old woman seized it in her hands. Then she set it down under the big wooden bowl. And then, when there came falling forth all kinds of animals, she only kept throwing them out of the house, who one after the other were born.

Then, at one time, Me'napus questioned his grandmother.

Thereupon she told him the tale: "The Flint-Rock is he who killed your mother. Indeed, not here dwells he who killed your mother: over yonder he dwells, on the far shore of this great sea, whence the white man is to emerge, across the great sea."

"Well then, I shall go to the far shore there, to kill him who slew my mother. Yes, I shall go there, I shall cross the water," said Me'napus.

"You speak foolishly; you cannot make out to cross the water."

Then he peeled bark and made a birch-bark canoe. Then he made his arrows. Then, when he had finished his canoe, he set out to cross the water. Three months, four months, he paddled along. Then he prayed that the waters of that great sea be altogether silent and at rest. And, truly like water that is in a bowl, with no sound or movement of the waves, thus became that great sea.

Then he came to that one whom he was going out to kill. When he had crossed the water, there was a creature making a great noise, as with some tool it chopped flakes from its own shin.

<sup>1</sup> This text was imperfectly obtained; it was the first I took. I was unable to explain to Kisewatohseh the proper speed for dictation, and was not familiar enough with the language to make a rapid transcription. I give it for the sake of a few features which do not appear in the other versions.

<sup>2</sup> The word used is that for "any kind of stories," not, as one would expect, the word for "sacred story."

<sup>3</sup> Me'napus means "Big Rabbit."

ta'ʔ käh kā'kahkam niti'nim-ētān; meʔsi'h winah ā'wiw. nahā'w, kā'ʔtin payi'ātāt, ā'sipeh yō'win ās-kē'hnapit; siwas nē'puwi'win, tsī'kikahaʔsīt. yō'win-pih tāh niw ā'wih-uhtsēkā'puwē'ʔtawatsin anih ukī'yān kayēs-neʔtu'Δkut. taʔ, ini-nā'sehkarwe'win; yō'win-pih teh niw wāhtsita' niw s keʔte'nāwa'tsin. siw kiw-asi'aʔtakē'hnenin inih wē'p.

saʔyā'h sΔkΔ'nah mayā'ʔtinah ani'nuh wē'pan, kΔniwin niw wē'yān pis-uhtsī'mīnit: 'kΔn pas kinā'ʔnanan; usā'kipān inih pimō'tah!'

inuh yō'w ki'w-ahkīt pā'hpāʔnā'hseh, — kiw-mehkī'w wē's, — ani'wΔnin teh a'nih pis-wē'htamΔ'kut. nahā'w, inuh winah sā'kipān niwin pā'mōtah; wāhtsita kā'ʔtin 'sā'!' inīwā'hsinin maʔnΔnu'apeh. nahā'w, ini'ʔ käh s kēs-neʔnΔ'tsin; ini'ʔ meʔna'pus s kēs-ne'ʔtΔkāt. taʔ, misiwā' niw tā'pihsinin nuh aʔse'n. nahā'w, iniwin-pih tāh misēwā' niw sā'ʔsiwā'pinatsin anih aʔseni'Δn.

'mamā'tsiʔtawak a-kēw-awā'wΔk s a-kē'-skōtā'hkituaʔ'

taʔ, nikē's-tāh-niw-nānā'muwaΔk kā'yΔs nā'ʔtΔm mamā'tsiʔtawak tsi-kēs-ā'wituaʔ; upē'htsiʔnimāwā'nuwaʔ nipa'ʔ s ki-pī'hsinīt anuh mā'ʔnΔnu'Δpehkun.

taʔ, iniʔ ayā'ts-kehkē'nΔmΔn; iniʔ mā'waw.

## 67. THE BIRTH OF ME'NAPUS. SECOND VERSION.

(Jerome Lawe)

nikōtā's nikut wē'yΔwēkeh utā'nan tā'wΔnin. nahā'w, iniwi'n tāh kiw-is-āyāku'Δmimatsin, kΔn nikō'tuh uma'nakah utsī'keʔsiah as aw-inā'ʔnamikā'puwinīt. taʔ, nā'ʔs teh ahpā'n aw-mitsēmā'nihtΔmuat inuh kē'käh? nikōtā's iniwin as tsi-pā'ʔts-ini'nakah-utsī'keʔsiah-inā'ʔnamikā'puwit. kā'ʔtin kΔniwi'n niw ā'spehkΔk umō't. nikō'tās iniwi'n saʔyeh as tsiw-wē'ʔsakesit.

nahā'w, inu'h niw ā'yΔwis tayā't, inuh wē'yΔwēkeh utāhpine'win. meʔtik-unā'kan tΔnā'min inuh wē'yΔwēkeh; ini'win tāh as pakē'tinatsin. nahā'w, ini'win-pih teh kakī'hkih isē'h-mΔnātō'wΔk tsi-tā'tuaʔ. yā'hpits utī'h iniwin-pih tāh inuh maʔnanu'Δpeh tsiw-uhtā'tesit. taʔ, yā'hpits tatā'tuskawā'win as pē'kuskawā'tsin ani'nuh ukī'yΔhsimā'wan. taʔ, iniwin tāh s ni'pāk inuh mitā'muh.

nahā'w, saʔyeh meʔna'pus tsi-tāp-ā'wit, ōhkumā'hsΔn as mā'k-wāwē'kimatsin.

iniwi'n ānā'tsin: 'nuhkō'ʔ, kΔsaʔ wē'yΔk ni'kīyah!'

'ō', iku'ahin ani'nuh ōhkumā'hsΔn; 'ā'saw keʔtsi'kamiah iniʔ as i't inuh kayēs-neʔnatsin kiki'yahan; maʔnanu'apeh kiw-i'nāw.'



Now I am telling it briefly; for really, there is much of it. Well then, when he had got all the way there, in that place a rock towered, like this, to a peak; there it stood, at its work of chopping flakes. He went and stood up close as this, to the creature that had slain his mother. He kept going closer to it, and from as near by as this, he truly took a close shot at it. The arrow would simply bound back from the hard surface.

When he had used up nearly all his arrows, suddenly someone called out from somewhere: "You cannot kill him that way; shoot at his head-gear!"

The little woodpecker that is as long as this, — it has a red head, — that was the one that had come and told him this. So then he shot at the head-gear of the rock; truly, "Sah!" sounded the Flint-Rock as it fell. So now he had slain it; now had Me'napus made his first killing. In every direction spread that rock as it fell. So then he scattered the pieces of rock in every direction.

"The human people shall use it when they make fire."

And I myself used to see them, the old-time folk of yore; in their tobacco-pouches it used to be, this flint-rock.

Now, that is as far as I know; that is all.

## 67. THE BIRTH OF ME'NAPUS. — SECOND VERSION.

(Jerome Lawe)<sup>1</sup>

Once upon a time a certain old woman had a daughter. And then she used to warn her never to stand facing the north. Well, could you expect that maiden always to keep it in mind? Came a time when by chance she stood facing the north. Truly, of a sudden her belly swelled. And then at one time she became ill.

Now, he who was born first, him the old woman took up. The old woman had a wooden bowl; into it she set him down. And then were born all kinds of animals. But at the very last the Flint-Rock came into the world. And in its passage it entirely cut up the mother, breaking her with the force of its body. So now that woman died.

Then, in time, Me'napus grew up, dwelling always with his grandmother.

Then he said to her: "Why, Grandmother, I haven't any mother at all!"

"Oh," his grandmother answered him; "Across the sea he stays who killed your mother; Flint-Rock he is called."

<sup>1</sup> Kisewatohseh was kind enough to retell the story in the presence of Jerome Lawe, who dictated it as follows.

'ō', ēwā'hin me'napus, 'ninaw-awē'h-ne'napaw!

'ā', nu'hsih, kan pas kipiātā'nan.'

'kā'n! ninaw-isi'am kā'h niw!

iniwi'n-pih sa'yā'h utō's wā'sihtuk. nahā'w, iniwi'n-pih misi'k wē'pan me'si'h wā'sihtuk.

sa'ye'h kātā-mā'tsyat, iniwin ā'kut ani'nuh ōhkumā'hsan: 'nahā'w, nuhsih, wā'htsitaw kā'tin aw-kanātā'kamiwā'hnen yōm ke'tsikam umā's kinah as kātā'w-inim-pimā'skayān.'

kā'tin ta' mātsi'win me'napus. ne'nī kē'sō? tāh pimā'skawin. kā'tin sa'yā'h ini'm-piātā'win.

iniwi'n wi'yān ā'kut: 'si kinaw-tā'pehtawāw as a-taniwā'hsih inuh nā'winehat.'

kā'tin siwas tsē'patsinin inuh ma'nanu'apeh. sōh niw pā'ts niw uhpēkā'kanih pimā'win; he', si kiw-asiātakē'hnnin inih wē'p. pāhpih kah ā'win sakā'nah mayā'tinah aninuh wē'pan, iniwin-pih wi'yān kayē'kitutā'kut; inū'win teh inuh pāhpa'nā'hseh ki-mehkik wē's, inū'win ayā'wit.

'usā'kipān inih pimō'tah!' iku'ahin.

kā'tin me'napus iniwin-pih inih pā'mutah. kā'tin pipi'm-wā'-pakutsinin as tsi-pē'sihsih inuh ma'nanu'apeh.

'nahā'w, iku'ahin misik aninuh pāhpa'nā'hsan, 'se'siwā'pinin mesē'wāw; mamā'tsi'tawak a-kiw-awā'wak s a-kiw-iskōtā'hketua?'

iniwi'n ini's kayēs-isē'kih.

## 68. THE BIRTH OF ME'NAPUS. THIRD VERSION.

(nehtsi'wihtuk)

nahā'w, inu'h mā'waw kā'kōh kayēs-usē'htuk, kayēs-kē'sihtuk ēh-yō'm minās, iniwi'n-pih mā'mā'tsi'ta'wan kayēs-usēhā'tsin. kayēs-kēsihā'tsin, wāpimi'nan kēs-mēnā'win, misi'k teh wīnā'mehkwan, misi'k teh māskūtsi'hsan; ini'win kayēs-inā'huna'tsin ani'nuh umamā'tsi'tawā'aman.

nahā'w, iniwi'n-pih tāh kayēs-nānā'kātawā'nihtah mā'waw kā'kōh kayēs-usē'htuk.

'nahā'w, ē'h-ayō' niw kats pimā'tesiw, inā'nihtā'min, 'ēh-ayu'm ahkē'w. kī'sē'hsan tāh a-kikē'h-ōnēw, as aw-unītsi'anehsit, unītsi'anehsan as aw-ā'winīt.'

iniwi'n niw wā'h-ōnēt ayu'm ahkē'w as a-māmā'tsi'ta'wit. nītsi'ānun tahkōnā'win; kī'sē'hsan tāh ā'wiwā'nin. wē'k usē'htawin, wā'kinī'kān. hā'w, ini'-pih tāh na'p kā'kōh niw tsiw-apā'hwātsi'kāt. wē'k tāh as takī'k, iniwi'n keh as wāwē'kit wēyāwēkehkō'hseh, as pī'tsikihā'tsin utā'nihsan. hā'w, nikōtā's iniwi'n sa'ye'h as wā'p-pimō'hnet kī'sē'hseh; hā'w, ahkō'sik niw kā'kōh kiw-anōnā'win utā'nan. kōtā's niw as ā'wik, ahkō'si'k niw ki-mānā'hnewin, mehsē'wan me'nāhkute'wan s ki-papā'm-māwatī'hnituk.

"So that is it," said Me'napus; "I shall go slay him!"

"Why, Grandchild, you cannot reach the place."

"No! I shall go just the same!"

Thereupon he built his canoe. Then also he made himself a plenty of arrows.

When he was about to set out, his grandmother said to him: "Now then, Grandson, truly shall the waters of this sea lie noiseless and still while you are on your voyage."

Indeed Me'napus went forth. Three months he journeyed. Indeed then, continuing on his way, he arrived.

Then someone said to him: "You will soon be within hearing of him whom you are seeking out, as he comes down with noise."

Truly, there loomed that Flint-Rock. With careful aim he shot it in its ribs; why, the arrow kept bounding back from the rock! When he had almost exhausted his arrows, then someone spoke to him; it was the little woodpecker whose head is red, he it was.

"Shoot his head-gear!" it told him.

Truly then Me'napus shot that. And indeed the Flint-Rock came tumbling down and fell crashing to splinters.

"Very well," the little woodpecker again told him, "scatter it in all directions; the human people will use it to make fire."

That is what happened there, they say.

## 68. THE BIRTH OF ME'NAPUS. — THIRD VERSION.

(Nehtsiwihtuk.)

He who created all things, having completed this island,<sup>1</sup> then created man. When he had completed him, he gave him Indian-corn and the squash and beans; these things he doled out to his human creature.

Then he took thought, who had created all things.

"Now then, let this one too have life," he thought, "this Earth; and let her arise together with a girl, so that she may have a child."

At this the Earth arose from there to live in human shape. In her arms she held a child; it was a girl. She built herself a house, a round-lodge. Then, with whatever thing there was, she made a thatching. Then, having now a house, the little old woman dwelt there, bringing up her little daughter. The time came when the girl began to walk about; then, at last, she could give her daughter chores to do. Finally came a time when she used to gather firewood, going about piling up faggots and large dry sticks.

<sup>1</sup> Properly, the earth; sometimes, however, the white man comes from elsewhere, so that "this island" is then our continent.



*hā'w, ini'win sa'yeh as katā'w-usēhā'tsin manātō'wan inuh mā'waw kā'kōh kayēs-usē'htuk. pā'pik kehkē'nawewin inuh wēyΛwēkeh-kō'hseh ani'nuh mā'waw kā'kōh kayēs-usē'htuk inih katāw-isē'ʔtanit, as <sup>u'ki</sup>psēnawanā'tsin teh ani'nuh utā'nan na'p nāskā'n payī'tsikihā'tsin. ta'ʔ, kehkē'namin kan wī'yΛn as katā'w-ā'winit inuh wēyΛwē-kehkō'hseh ani'nuh utā'nan. iniwi'n-pih tāh ā'nuw wayēhtamōwā'tsin aw-isē'ʔtanit.*

*'nahā'w, nita'h, apāhpeni'siwΛk kā'taw-isē'kiyen; kā'kōh kikā'tew-isē'kim. ayākuΛmisi'nun tāh; yō'm aw-inā'nΛn inih niwā's mitsēmā'nihtah,' inā'win utā'nan; 'umΛ's kan-kawā'h as ki-pimī'm-inā-nuhke'yen aku'Λtsih, pōn nikō'tuh uma'nakah utsikeʔsi'ah i'nΛkah isi's-utā'hpinah ē'h-anum mehsē'hsΛn, as ki-papā'm-māmā'watī'h-nitawan; ahpā'n niw uma'nakah sā'wanuh i'nakah yō'ʔ-nakah a-kiw-inā'ʔnamikā'puwī'yan, as kiw-utā'hpina'man kā'kōh.'*

*ini'win ānā'tsin utā'nan wēyΛwēkehkō'hseh. hā'taʔ, iniwi'n keh ānanū'hkΛsit kīʔsē'hseh.*

*'hā'w, ta'ʔ teh yō'm tsi-katā'w-isē'kiyen?' inā'nihtΛmin kīʔsē'hseh pmī-tanā'hkami'kisit.*

*hā'taʔ, nā'sikas āyā'wiwin kayēs-wē'htamΛ'kut ani'nuh u'kiΛn; nikōtā's keh ni'w as ā'wik, hā'taʔ, ini'win kāh as wanē'ʔtat inuh kīʔsē'hseh; kan-kawā'h as pimī'm-inā'hkami'kisit ini's aku'Λtsih, mehsē'wan as pimī'm-māmāwatsē'hnituk, iniwi'n as wanē'ʔtat, umā'win-nakah utsi'keʔsiah ānā'ʔnamikā'puwit, mehsē'wan as utā'hpinah as nekika'puwit kīʔsē'hseh. hā'w, iniwi'n-pih payīti'wāk inih nō'weʔnen. kawin pō'ts umā'hkawe'nihtanan kīʔsē'hseh; wā'wahteʔ niw ini'win as tasi'ahkah ani'nuh umā'hsimΛn. pis-pakā'meʔneh inih nō'weʔnen, wākiʔ na'p inih utānā'hpis tsiw-ā'wik, umā'win-nakah uhpā'hkwΛnih i'nakah ā'hpaki'teʔneh ini'h utānā'hpis, as pā'hkeʔneh. hā'w, mā'mik niw mō'sihta'win inih nō'weʔnen inuh kīʔsē'hseh, nā'p uma'nakah uhkā'tih i'nakah s katā'w-isēwā'pinah inih utānā'hpis. wī'ki kāh na'p pmī'm-wī'hkihta'win as miyā'wiwā'pinah utānā'hpis kīʔsē'hseh. hā', iniwi'n-pih mā'hkawe'nihtah inih kayēs-s-ikūt u'kiΛn.*

*'ā^, ini'ʔ keh niki'ah as aw-āyā'neʔsit!' inā'nihtΛ'min kīʔsē'hseh.*

*kawin pō'ts uwī'hkihtu'nan ani'nuh umā'hsimΛn as katā'w-ā'ʔsike'-nah kīʔsē'hseh; wā'htsita'w ini'win as kaskā'nihtah. iniwi'n-pih kayē'wāt; sku'Λhtemih aku'Λtsih ini's ini'win as ini'm-nānē'puwit as kō'ʔnatsin u'kiΛn s aw-āyā'neʔnikut. iniwi'n niw as nānē'puwit isku'Λhtemih; pā'pik misi'k kēs-kehkē'nawe'win inuh wēyΛwēkeh-kō'hseh.*

*'hā'w, nita'h, pīhtike'nun! apā'hpeni'siwΛk! "pā'ts-mitsēmā'nihtah," kitā'nine'mipah! taʔ ōh tsi' nap aw-isē'kiyen?' inā'win utā'nan wēyΛwēkeh-kō'hseh.*

*hā'taʔ, iniwi'n keh na'p as pī'htiket kīʔsē'hseh, s awēh-ā'yapit ini's wē'kōwaʔ.*

*'hā^, nita'h, ayāku'Λmisi'nun! kan katā'w-isē'kinun! isē'kimakat niw inih kā'taw-isē'kiyen,' inā'win utā'nan.*



Then came the time when the Creator of all things intended to create game-animals. At once the little old woman knew what that Creator of all things intended to do, for she was concerned for her daughter, whom she had been at such pains to raise. Too well the little old woman knew that her daughter would come to naught. Nevertheless then, she told her what to do.

"Now then, my daughter, there is great danger for your fate. Something is going to happen to you. Be on your guard; this which I shall tell you, try, as well as may be, to keep in mind," she said to her daughter; "When out of doors here you are going about, working at this and that, do not ever pick up kindlings when facing toward the north, when you go about piling them; always you are to stand with your face to the south, like this, when you pick things up."

So spoke the little old woman to her daughter. Of course, the girl accordingly did as she was told.

"Why, what is this thing that is to happen to me?" thought the girl as she went about her tasks.

Things went well enough with her after her mother had told her this; but then at one time, why, the girl simply made a slip; as she went about out-doors there, working at this thing and that, gathering firewood, she forgot herself. She stood facing the north while she leaned over to pick up sticks. Then the wind came rushing on. The girl did not remember at all; unheeding she kept on at her firewood. On came the wind, blowing with violence; whatever sort of thing she may have had for a dress, up over her back it was blown, her skirt, opening in the wind. Now, of course, the girl did feel the wind and tried to fling her skirt, poor thing, down over her legs. In the end she did manage to get her dress down straight. Then she remembered what her mother had told her.

"Oh dear, now my mother will surely scold me!" thought the girl.

Not at all was she able any more to gather firewood; truly now she felt oppressed in her mind. So then she went home; she remained standing outside the door there, fearing the scolding her mother would give her. There she kept standing, in the doorway; at once the little old woman knew about her.

"Oh dear, Daughter, come inside! We are in a sorry plight! Did I not tell you, 'Keep it well in mind'? What ever is to become of you now?" said the little old woman to her daughter.

So then, at any rate, the poor girl came in and went and took her seat within the lodge.

"Alas, Daughter, be on your guard! But there is no escape! It will happen anyway, that which is to happen to you," she said to her daughter.

*hā'w*, *nawēnā'hsihsih niw ayā'wik*, *ini'win as kehkē'nah nītsi'Λnun as tanā'tsin inuh kī'sē'hseh*.

*'hā'*, *yō'sa? inih kayēs-kō'te'sit ni'kiah!* *inā'nihta'min kī'sē'hseh*, *tsiw-ā'yapit*.

*hā'w*, *nikōtā's keh niw ayā'wik*, *ini'win sa?ye'h as wē'sake'sit kī'sē'hseh*. *hā'ta?*, *wē'yΛwēkehkō'hseh we'htsitaw ini'win as sā'kisit*, *as wē'sakesinit utā'nan*.

*hā'w*, *iniwi'n sa?yeh nikō'tās as uhtā'tesinit unītsi'ΛnehsΛn*, *hpih payā'pehtsinā'nik unītsi'ΛnehsΛn kī'sē'hseh*. *misē'we wāhtsi'taw tsī'h-kiwewin ē'h-yōm ahkē'w*, *ah tsī'hkihsih me'na'pus*.

*hā'w*, *pāhni'hseh ā'wiwin*, *ΛwēyΛwēkehkō'hseh utā'hkehki'Λnih ini'win as a?na'tsin*; *utōnā'kan utā'hpina'min as pitā'kuha'tsin ōhsih-sū'hsΛn*.

*hā'w*, *ini'win-pih teh ē'h-akum mamā'h-awā'tukΛk kayēs-uhtātesi'tua?* *umΛ's niw i'nim-ahpī'htsi'tatua?*, *ini'win niw as inim-mā'tsyΛ'tua?* *ēh-yō'm tāh kē'sik as pasī'pahki'hneh*, *ini'win-nakah ās-mā'tsiΛt ē'h-ayum usā'wanupine'hsiw kiw-i'nih*. *hā'w*, *misī'k nikut uhtātesi'win awā'tuk*; *hā'w*, *uma'nakah tāh as nī'k inakah yō'win-nakah winah ap ās-mā'tsiΛt*. *hā'w*, *sa?yāh misī'k nikut uhtātesi'win*; *hā'w*, *uma'nakah utsī'ke'siah i'nakah yō'win-nakah winā'h ap ās-mā'tsiΛt*. *hā'w*, *misī'k nikut pimī'm-uhtā'tesi'win*; *umΛ's niw kayēs-uhtā'tesit*, *winā'h ap ini'win niw as nī'pi'tat*; *uma'nakah tāh pits-yō'h-wā'pah ina'kah yō'win-nakah ās-mā'tsiΛt*. *hā'w*, *iniwi'n-pih tāh ē'h-akum wē'yΛk isē'h-mΛnātō'wΛk ini'm-uhtātesi'tua?* *ā'*, *wā'htsita kā''tin ini'win as unā'nikuah*, *mΛnātō'wΛk as uhtā'tesi'tua?*; *mā'wa niw ini'win niw as ini-wāpā'wane'titua?* *kakī'hkih isē'h-uhpē't-tawΛk misī'k akum pāpyΛ'situa?* *mΛnātō'wΛk*, *mā'waw ini'win as kēs-uhtā'tesitua?*

*nahā'w*, *yāhpi'ts utī'h as ā'wik*, *ini'win-pih wi'nah ap wāhtā'tesit ē'h-ayum ma?nanu'Λpeh*. *kayēs-uhtā'tesit*, *ini'win wāhtsita' niw misē'wā niw as kēskehkawā'tsin ani'nuh uki'ahsuwa'wan*. *hā'ta?*, *apā'tsi'n tāh mehkī'h aw-uhtsē'kawī??* *ini'win kāh as pē'hkikawit kī'sē'hseh*; *nikōtā's as ā'wik pmīm-anī'h-pimātesē'win*.

*ōhwā'*, *wēyΛwēkehkō'hseh utā'nan na'p sakā'hkine'win as sakāh-kihsimā'tsin*. *hā'w*, *kayēs-sakāhkihsimā'tsin na'p*, *ini'win as ā'yapit wēyΛwēkehkō'hseh*. *wā'ki?* *teh utā'skutem?* *ini'win s kīs-yā'hpits-ā'tiyapā'wāk utāskute'mūwΛw*.

*hā'ta?*, *ayō wi'nah apāhni'hseh imi's as ki-nanā'hapit*, *pā'hpisiw ki-tsī'hkiwe'win yō'm ahkē'w*, *tsiw-ahpē'htesit pāhni'hseh*. *hā'*, *na? wēyΛwēkehkō'hseh kayēs-nanā'hihtuk inih wē'k*, *ini'win as ā'yapit*. *kōtā's niw ayā'wik*, *iniwi'n-pih nā's pāhkina'min utōnā'kan*. *nimā'w?*, *apāhni'hseh iniwi'n ni pits-yō'h-miyā'wi'tat as apē't as āyana'pit*.

*'mm'*, *nō'hsihseh!* *inā'win wēyΛwēkehkō'hseh as utā'hpina'tsin ōhsih-sū'hsΛn*.

*hā'ta?*, *apāhni'hseh yō'win niw ānāpuma'tsin ō'hkumā'hsΛn as tahkō'nikut*. *ā'ta?*, *iniwi'n keh s kākanā'wiha'tsin ōhsih-sū'hsΛn*. *ta?*,

After a little while, the girl knew that she was carrying children.

"Oh, so this is what my mother bade me fear!" thought the girl as she sat there.

Then, in time, the girl fell sick. Then indeed was the little old woman frightened, when her daughter fell ill.

And then at one time, her children came into the world, the girl's children fell forth, one after the other. The entire extent of the earth roared loud, as Me'napus with loud noise struck the ground.

So then, it was a boy; truly glad then was the little old woman that she was to have a grandson. The little old woman took up the boy; she placed him by her hearth; she took her bowl and with it covered her grandson.

Then these large spirit-animals came forth into life. As fast as they did so, they went from there, one after the other. Where this sky hangs over the world, in that direction went this creature which is called the Southern Eagle. Then another spirit-animal was born; toward the place where the sun sets, in this direction went this one. Then another was born; toward the place whence the cold blows, this was the direction in which it went. Then another, in turn, was born; as soon as it was born it rose to its feet, and thither whence comes the dawn, this way it went from there. Then these game-animals of all kinds were born in succession. Oh, truly it was beautiful, as the game-animals were born; all of them even then started away in single file. Then all kinds of flying fowl and the small animals, all these then were born.

But then, at the very last, this Flint-Rock came into the world. When it was born, then truly with its body it entirely cut apart that mother of theirs. Oh, how the blood did flow! So then the girl bled to death; after a time she had ceased to live.

Alas, the little old woman laid her poor daughter to rest; she laid her away in the ground. When she had laid her away, poor thing, there dwelt the little old woman. But what had become of her fire? Their fire had been entirely put out by the flow.

But as for the boy, when he placed himself to sit up, at once the earth would roar, so great was his mystic power. The poor little old woman straightened out her house and sat there. After a time, it occurred to her to lift up the bowl. Why, the boy straightened up and sat there, looking round.

"Mm, my darling little grandson!" said the little old woman to her grandchild as she took him up into her hands.

Attentively the boy gazed at his grandmother, who was holding him in her arms. So then she kept and reared her grandson. What-



na'p ini'h nap tsi-kē-nā'htsiket inuh wēyΛwēkehkō'hseh, nā'ʔs kutā-kune'win ani'nuh ōhsihsä'hsΛn. hā'w, iniwi'n niw wā'htenah inih ā'hsami'kut ōhkumä'hsΛn, as mē'tsik inuh apāhni'hseh. nikōtä's keh niw saʔye'h pimō'hnewin pāhni'hseh; hā'w, wehtsitaw ini'win pāpimi'pahtuk. nikōtä's saʔyeh ini'win saʔyeh as meʔnike'nit apāhni'hseh; wāhtsita' min nī'w nehē'h-kākēkitō'win, hā'taʔ, wēyΛwēkehkō'hseh kākē'kitutawa'tsin ōhsihsä'hsΛn.

hā^, nikōtä's naʔs kutsēmune'win ōhkumä'hsΛn, 'hā^, nuhkōʔ, tāʔ teh āsiki'makah eh-yō'm, kΛn kā'kōh as ā'wik skō'tāw? inā'win ōhkumä'hsΛn.

'hā^, nuhsē'h, taʔ ās-kitāmākī'yen? kiki'ahsōwan, ihpih\* kayēs-uhātēsē'yāk, iniʔ-pih kayēs-hā'ʔtiyāpā'wāk kitāskōte'minaw.'

'ō^! inā'win meʔnapus ōhkumä'hsΛn; 'hā'w, nuhkōʔ, ninaw-ntōnā'hān kΛn eʔ kuteʔnas as a-takī'k skō'tāw, inā'win ōhkumä'hsΛn.

'nā^, nuhsē'h, akā'miah eh-yō'm māts-keʔtsi'kam iniʔ nikut as takī'k ahkē'w; iniʔ as i'tua? ā'neh pāmā'tesi'tua?; tanā'muk skō'tāw, iku'ahin ōhkumä'hsΛn; 'kΛn pas kipiātā'nan.'

'ō^! hā', nuhkōʔ, kΛn wā'ʔnaw ā'wiwan; nina-nā'tin. nine'ʔ ayā'wiyen; meʔnapus nitākā'm, nuhkōʔ; kΛn kā'kōh nitā'nawē'htunan; nina-pī'tōn, inā'win ōhkumä'hsΛn.

'hā^, nuhsē'h, wāwē'pats pī'tawan! inā'win ōhsihsä'hsΛn wēyΛwēkehkō'hseh.

'taʔ ō'h, nuhkōʔ, aw-inim-isi'kitua? nisē'hsΛk hā'ts ahkē'w aw-ini-takī'k, kΛn kā'kōh s aw-inim-ā'wik skō'tāw?

payā'kwats ini'saʔ kayēs-inā'nihtah inuh mā'wa ni kā'kōh kayēs-usē'htuk, ani'nuh tāh as aw-inim-miyā'winamenik kā'kōh, unā'ʔ-tamū'hsΛnΛn tāh as ā'winit.

hā'w, iniwi'n-pih mayā'tsiΛt apāhni'hseh. payi'Λtāt ini'h keʔtsi'kam, ō^, ahpān ā'win ini-pānā'paminā'kuah.

'nahā'w, taʔ teh yō'wtsiw-aw-isē'ʔtāyen? inā'nihtΛ'min pāhni'hseh. ini'win as nā'mik ani'nuh tāh, — meʔtikumihse'hsihsih kiw-akōtä'wan; yō'ʔ kiw-inikūhkimīnakā'hkin; pāhkū'Λhkwtō'hsΛn kiw-itā'nan. ini'win niku't pā'hkinah meʔnapusō'hseh; iniwi'n as wē'h-pahah.

kayēs-mā'waw-wē'hpahah, 'nahā'w, kΛts nināhā'nisim! ēwā'hin.

nimā'ʔ, apāhnihsē'hseh umā'win niw ānike'nit! ini'win as pī'htiket inih pāhkū'Λhkwtō'hseh. hā'w, kayēs-pī'htiket, iniwi'n-pih kā-pā'hkuhah ini's kayēs-yōh-pī'htiket.

'hā'w, uma'nakah as nī'k inakah kΛts uhtā'ʔnen, as a-kā'ʔts-nō'we'neh! ēwā'hin meʔnapusō'hseh.



ever poor stuff the little old woman was in the way of eating, she tried to get her grandchild to eat. The boy up and reached for what his grandmother gave, and ate it. In due time the boy was walking; then truly he ran all over the place. At last the boy grew large; and also he truly was well able to speak, so that the little old woman now conversed with her grandson.

Then once, by chance as it were, he questioned his grandmother, "Now, Grandmother, how does it happen, this thing, that there is no fire?" he asked his grandmother.

"Oh, Grandchild, Grandchild, what a pitiful question! Your mother, when all of you were born, — that was when our fire was flushed out with the flow."

"So that is it!" Me'napus answered his grandmother; "In that case, Grandmother, I shall look for it, to see if somewhere or other there be not fire," he told his grandmother.

"Oh, Grandchild, on the other shore of this great sea there is a land; there dwell some people; they possess fire," his grandmother told him; "You cannot possibly get there."

"So that is it! Why, Grandmother, it is not far; I shall go fetch it. It is I; Me'napus I am called, Grandmother; there is nothing I cannot do; I shall bring it," he said to his grandmother.

"Well, Grandson, it will be well enough, if you bring it!" the little old woman answered her grandson.

"Oh, but, Grandmother, how will my uncles<sup>1</sup> continue to fare as long as the earth shall endure, if through the course of time there is to be no fire?"

As a matter of fact, the Creator of all things had planned all this, and that Me'napus should continue to set things right, being his firstborn child.

So then the boy set out. When he reached the sea, why, off without end it extended beyond the reach of sight.

"Now then, how am I to do this thing?" reflected the lad.

Then he saw some of those things, — on little oak-trees they hang; round things as big as this; oak-galls they are called. Little Me'napus broke one off; he hollowed it out.

When he had entirely hollowed it out, "Now then, let me be small!" he said.

Lo, a tiny little boy, as big as this, he was! Then he went inside the oak-gall. After going inside, he closed up the place by which he had entered.

"Now then, from the west let the wind blow, and let there be a mighty wind!" said little Me'napus.

<sup>1</sup> Mother's brothers and their descendants in male line, — the sacred relationship. We, as well as Me'napus, are grandchildren of the Earth, and we are Me'napus' "uncles" and "aunts".

ā'hkupi'kah iniwi'n as a'tek inih pāhku'ahkwatō'hseh. hā^, na-wē'naw iniwi'n sa?ye'h as pītā'nimah. nahā'w, wā'htsita kā'ʔtin siw i'nim-ti'ʔti'hnenin ini'h pehku'ahkwatō'hseh nipī'hīh.

'hā'w, ini'h skōtā'w tsi-tanā'h umātāpi'ānih ini? s aw-aku'āyā'ʔ-siyen! ēwā'hin me?napusō'hseh.

hā'ta?, apā'ʔtsipitā'ʔ teh inih nō'we?nen? klanahwē'nuh aku'āyā'ʔ-siwin akā'miah inih mā'ʔts-ahkēw as tsi-ta'kīk.

hā', nikōtā's keh niw, 'ā^, tsimik'ā't niw klan tsi-mātsi'skāk yōm as pī'hsiyen, inānihta'min.

mā'nawats iniwi'n as tawā'hah; ini's tāh as yō'h-anā'pit, hā'ta?, kē'sik nā'muqhin. hā'w, iniwi'n-pih apā'ʔsik me?si'h tā'wahā'h inih upāhku'ahkwatūm; hā', ahkē'w nā'muqhin. ini'win s pimi'm-kitsi-tā'ʔtsikit me?napusō'hseh. imi's ānā'pit nō'hpiimi, nimā^ʔ, mā'ʔts-wē'kiwām siwa's aʔte'win.

'hā^, yō'ʔ kāh inih pits-isī'yen, inā'nihta'min me?na'pus; 'nahā'w, wā'pus k'ats nitā'wim; nina-nahā'nisim, ēwā'hin.

hwā'w, wāpusō'hseh siwas apē'win.

inuh ini's tsi-wē'kit utā'nan tā'wanin. nīsiw'ā'nin utā'nan, kīʔsē'h-sak. iniwin-pih nipē'w pis-nā'tikua?; pi'ā'tā'tua?, inih nipē'w ku'apahā'hkua?, hwa^, kani'win keh ni'w inis ā'hkupi'kah ayā'pits-ninā'hkata'pit wāpusō'hseh.

'yā^h, akē^ʔ, na'weheh ē'h-ayum! wā'htsitaw ini'ʔ as ōnā'sit!

'nahā'w, akē'ʔ, k'ats kinā'sinu'naw; kinaw-awānō'naw kēkinanō'ʔ. a-kawā'tsiw; nina? ē'h-ayum kēs-apū'sit, aw-unā'siw; kitāhtanu'minaw aw-ā'wiw, itō'wakīn aki'kuh kīʔsē'hsak.

iniwi'n-pih teh mā'sina'tua?. hā'ta?, kayēs-misānā'tua?, tātahku-nā'tua?, hā^ta?, unā'nime'wākin.

'nahā'w, pōn wi'nah wēhtamō'win kō'hniin; kinaw-āyāne?niku'naw, itō'wākin.

'nahā'w, klan wi'nah, ēwā'hin inu'h nikut.

ani'nuh teh ōhnuwā'wan, kakī'pihkōwin inuh keʔts-inā'niw; kawī'n unā'minan. payi'ā'tā'tua?, pihtike'tua?, hā'w, tsī'kiskuniāh ini'win as aʔna'tua? as awā'siha'tua?. hā'ta?, me?napus skō'tāw as nā'mik, yā'pits nināhkata'piwin; nā'sap teh ni'w as isē'ʔtāt. kawī'n winah kā'ʔtin upēhkitsi'nan. hā^, kiw-āyāyō'sinawā'tua? aki'kuh kīʔsē'hsak as unā'nima'tua?. hō', inuh keʔts-inā'niw āsu'ākām ini'win s sehkē'hsih; kakī'pihkōw; kawī'n unā'minan.

klanwi'n kāh niw wā'htsimi: 'sē^h, ninītsi'ānehsak, wā'ki? inih ayāyāyō'sina'māk? nā' kāh nā'p kā'kōh kpis-tasi'āhkemuaw-eh. "awā'tuk kēs-uhā'tesiw," itānī'pah, "imi's akā'miah niku't ini'w ahkē'w; matsē'ʔ-wiyāk ā'wiw." nā keh na'p kinu'a? inu'h kits-nāwā-wā'w-eh, ēwā'hin inuh keʔts-inā'niw.

'ā^, nuhne'ʔ, nina'ʔ keh nap niw u'mas mayāmiānā'tsi'tayah. inā'wākin ani'nuh ōhnuwā'wan.

ā'ta?, iniwi'n s pūnī'tah inuh keʔts-inā'niw. nikōtā's keh ni'w ayā'wik, kayēs-māminunā'nihta kā'taw-isē'ʔtāt me?na'pus, hā'w, iniwi'n-pih kōtapā'htah ini'h nikut kahkā'hna'tew. hā'ta?, aki'kuh kīʔsē'hsak ini'win-pih wayi'htamōwā'tua? ōhnuwā'wan.

At the edge of the water lay the oak-gall. In a little while the breeze came blowing. Truly then that oak-gall simply bounded along over the water.

"Now then, at the landing-place of him who possesses the fire let me be blown ashore!" said little Me'napus.

Oh, how the wind sped! In very short order he was blown ashore on the other side of the water, where that great land must be.

Then, in due time, "There, it really seems that this thing in which I am is no longer moving," he thought.

He made a little hole in it, and when he looked out from there, why, he saw sky. So now he made larger the hole in his oak-gall; sure enough, he beheld land. Then little Me'napus crawled out. When he looked upshore, lo, there stood a large house.

"Well, so this is that place for which I am bound," thought Me'napus; "Very well, let me be a rabbit; I shall be small," he said.

Why, there sat a little rabbit.

He who dwelt there had daughters. Two daughters had he, young girls. At this time they came to fetch water; when they came there and drew the water, why, all at once there at the edge of the water sat quivering a tiny rabbit.

"Oh, Sister, do look at this creature! Really, he is pretty!"

"Yes, Sister, let's catch him; we'll take him along home. He must be cold; I tell you, when he is warmed up he will be lovely; we shall have him for a pet," said those girls to each other.

So then they caught him. Oh, when they had caught him, they held him by turns and thought him so dear.

"Now, don't tell Father about it; he will scold us," said one to the other.

"No, indeed," answered the other.

Now; the old man, their father, was blind; he could not see at all. When they came to the house and entered, they set it down by the fireside to warm it. Oh, when Me'napus saw the fire, he trembled and trembled where he sat; but he was only doing thus in pretense; he was not really suffering from the cold at all. Oh, those girls laughed over him and thought him cunning. But the old man lay at the far side of the lodge; he was blind; he did not see it.

Then suddenly he called from there: "Dear me, children, what is that you are giggling over? One would think you had brought something in here to play with! You know, it has been said, 'A god has been born in a land over yonder across the sea; a being of great power is he.' One would almost fear you had come upon him," said the old man.

"Why, Father, it is only we who are playing our games here," they said to their father.

So then the old man ceased talking. But in due time, having thought over what he would do, Me'napus made a jump for one of the glowing logs. Then the girls did tell their father about it.



'hē'y, nuhnā'?, skōtā'w katāw-awā'tāw ē'h-ayum!'

'hā'w, kitā'ninemu'Λpah!'

sā'kitsi'pahtuk me'napus, hā'w, inuh ke?ts-inā'niw ini'win niw winah a'p ās-nē'puwi'pahtuk, pimē'nisihukut kē?ts-inā'niwΛn. mā'?, me'napus wā'htsita'w ini'win as wēsā'hukut ani'nuh ke?ts-inā'niwΛn; nō'hpmih misa's ini'win-nakah pā'paminā'simit. iyā'h, ā'nōw winah inis as kakī'pihki'nit, kawī'n uwā'nipahā'nan. ume'win-pih as kiw-isā'pahtamā'sit, ki-pī'hpahunik. hā'w, nikō'tās ayā'wik, wā'htsita'w iniwi'n s kā'?'ts-wā'pēt; iniwi'n teh sa?ye'h s matāpī'-pahtuk.

tayāpā'pahtah inih nipē'w, 'hē'y, nehsē'?, ta'?'-nakah ayī'yen, pis-nā'sina? ! nikā'ta-misā'kām; akā'miah nikā'taw-isi'Λm, ēwā'hin me'napus.

ā'yō winah mā'ts-mi'sina'mek māk-sāsehkē'hsih, kΛni'win niw nayō'htawa'tsin u'nā'hsΛn. sī'temih ini'win as awēh-sā'hkihsih. āhtayā'h, me'napus wā'htsita kā'?'tin ini'win s kā'?'ts-mā'tsiΛt, payiΛtā'wipā'htuk uhsē'mehsΛn mi'sina'mekun.

'hā'w, nē'winak aku'm sakā'hki'?'ta'h, iku'ahin me'napus, tsiw-inim-ahpā'kisit inis wē'nih.

wē'winan tāh ani'nuh ini'win s sakā'hki'?'tat; kahtsi'?'net, nō'?'sōh wā'htsita kā'?'tin pimi'pisōwin. hōhwā', kē?ts-inā'niw nāskā'n niw nā'wipunā'win mi'sina'mekun.

miyā' sikas ō'hkumā'hsΛn wē'kih, — hā', me'napus wā'htsita'w iniwi'n h ā'?'namΛtehkī'?'sit; nanā'h-pakā'tsipi'sōwin. kΛnahwē'nuh piΛtā'win ō'hkumā'hsΛn.

'hā'w, nuhkō'?, kipī'tuΛn iskō'tāw; pōtawe'nun! inā'win ōhku-mā'hsΛn.

wēyΛwēkehkō'hseh pmīm-pōtawe'win. ini'?' käh skōtā'w as kīs-takī'k ēh-yō's ēh-yō' minās.

ini'?' käh kayēs-isē'kit me'napus ēh-yō's s kēs-uhā'tesit, nikō'tunuh. ini'?'.

## 69. THE BIRTH OF ME'NAPUS. — FOURTH VERSION.

(kimē'wan)

nahā'w, nī'siwanin nikū't wēyΛwēkehkō'hseh utā'nan.

nahā'w, iniwi'n ānā'tsin ninuh ō'hsih-sā'hsΛn: 'pō'n, nuhsi'h, nikō'tuh uma'nakah sis-kēwā'?'tah, umΛ's s ki-manā'hneyen.'

nahā'w, iniwi'n-pih teh ahpā'n ni niw-mitsēmā'nihtah. nahā'w, nikōtā's ini'?' uma'nakah as kēwā'?'tat. iniwi'n-pih tāh payi'te'neh s nō'we'neh. hā'w, anuh awā'tukΛn ini'?' as wē'kimikut inuh mitā'muh. nahā'w, nā's tāh ta' ayāyā'wik, iniwi'n sa'ā'h s wē'?'sakesit inuh mitā'muh.



"Oh dear, Father, this creature wants to carry off the fire!"

"There! Didn't I tell you?"

Out ran Me'napus, and at once the old man leaped up and ran, pursuing him. Truly, the old man pressed close upon Me'napus; he fled this way and that up the slope of the shore. Why, even though the other was blind, he could not run fast enough to lose him. Every time he took a look behind him, there was the other running right close. Then, at one stage, truly he sprinted at a great rate; now was the time when he ran down the slope of the shore.

When he had come in sight of the water, "Heigh, Younger Brother, wherever you are, come get me! I want to cross; I want to get to the other shore," cried Me'napus.

As for the Great Hairy Fish, as it was lying at rest, suddenly it heard its older brother. To the shore it went and beached itself. Dear me, Me'napus did surely go fast, running to his younger brother, the Great Hairy Fish.

"There, hold on to my horns here," it told Me'napus, as, without stopping his course, he flung himself on its head.

He took hold of its horns; he pushed off with his foot, and at once he was speeding along far out from shore. Oh my, oh my, the old man just barely failed to reach the Hairy Fish as he snatched at it.

Straight for his grandmother's house, — truly Me'napus' hair blew in the wind; splendidly he darted along. Very soon he reached his grandmother.

"There, Grandmother, I bring you fire; set your hearth a-going!" he said to his grandmother.

The little old woman set about building the fire. And thus it was that fire came to be even here, on this island.

Thus it was, then, that at this one time Me'napus fared when he had been born ~~by this~~ earth.

That is all. *he m*

## 69. THE BIRTH OF ME'NAPUS — FOURTH VERSION.

(Kimewan<sup>1</sup>)

A little old woman had two daughters.

Then she said to her granddaughter, "Grandchild, don't ever turn round in this direction when you gather sticks."

Then she always held it in mind. But then once she did turn in that direction. Then the wind came blowing that way. So then a spirit took that woman for its own. So, of course, after a time, the woman became ill.

<sup>1</sup> Though brought up by a father devout in Menomini beliefs, Kimewan is a convert to the Peyote religion; the following, though probably containing archaic features, is therefore an unbeliever's account.

nahā'w, iniwi'n-pih sa'yā'h ās-tā't me'napu's; ini? sa'yeh s katā'w-pimā'tesit yōs ahkī'hīh. ini? kisā'mānetō'wān mayē'nikut as katā'w-pimā'tesit. nahā'w, ini? teh as tā't sa'ye'h me'na'pus, ukī'yān inih umō't as ū'h-piāt.

nahā'w, i'nuh tāh uhsē'mehsān tsē'hkāpā'wa'sen iniwi'n tāh nā'?natsin ukī'ahsōwawan. iniwi'n-pih teh kayēs-ā'?tiyapā'wāk inih nipē'w inih skō'tāw.

watō'w tāh kēs-ā'wiwin me'napu's.

hā'w, inuh wēyāwēkehkō'hseh ini'? as mō'k, nawēmā'tsin utā'nan, s ne'natu'a? me'napu's ukī'ahsōwawan.

nahā'w, nawē'naw ini? teh sa'yeh misi'k wā'pus ni? as ā'wit; ni? as yātsina'kihīt misi'k mamā'tsi'taw; hā'w, ini'? teh as yātsina'kihīt mamā'tsi'taw, yōm ā'sina'kusit mā'mā'tsi'taw.

nahā'w, iniwin-pih teh kayēs-mā'tsiāt s wā'pi'tāt s natōndāhā'tsin ō'hnan. kān umā'hkawanan. nahā'w, ōhkumā'hsān iniwin-pih kō'tsimunā'tsin.

hā'w, ini? as wē'htamākut anuh ōhkumā'hsān: 'kān uwi'āskesinan kō'hne?; mātsi'?-awā'tuk ā'wiw kō'hne?.'

'nahā'w, nuhkō', nā's kāt wihāmō'wina?'

nahā'w, ini? as wē'htamākut ō'hkumā'hsān: 'yō'win-nakah ayi't kō'hne? kān pas kiwī'hkihtunan s a-ne'?nat.'

'nahā'w, ninaw-isi'ām, ēwā'hin me'na'pus.

ini? ume'tikō'nem as usē'htuk. nahā'w, ini?-pih misi'k pimē'h tsiw-awā'tōk. ini'?-pih tāh as wā'pitsimāt, ō'hnan as i'syāt. hā'w, ini's kā'?tsih sa'yāh as pi'ātāt, ini? as ā'nawihesit katāw-pimē'tsimet; ini? as sakā'tskihneh ume'tikō'nem imi's nipī'hīh. hā'w, ini? as ō'k inih pimē'h, pimē'winah ume'tikō'nem. hā'w, ini? teh as wī'hkihesit as pimē'tsimet.

hā'w, ini? as pyā'tāt anuh ō'hnan. hā'w, nāwā'win nis as i'nit anuh ō'hnan. ini? as nākatawā'nihtah ta? kā'taw-isē'?tāt me'napus, katāw-ne'?natsin ō'hnan. nahā'w ini'? as mā'tsiāt me'na'pus, is-pē'?tāt; pēwā'wanā'skun teh ā'wiwin me'napus s isi'āt anuh ō'hnan. nahā'w, anuh ō'hnan iniwi'n as i'nit, iniwin as sehke'hsinenik. ini? s kē'we'sit me'napus.

ini?-pih tāh nā'tumi'kut: 'pye'nun, me'napu's, nikī'h!' iku'ah.

hā'w, ini'?-pih teh ā'siāt.

'nahā'w, kān pas kinā'?sinan! nahā'w, yō' teh nitā'?sikan ō'nun, iku'ahin.

pē'?simik-a'?sikan ā'wiw. hā'w, iniwin teh a'yōk me'napus ne'-nā'tsin ō'hnan; kēs-kī'skikiyawesī'win. nahā'w, ini? teh s kē'wāt.

'nahā'w, nuhkō', sa'ye'h nikēs-awēh-ne'?naw mātsi'-awā'tuk kinah ā'nat.'

Then Me'napus came into being; now was the time when he was to live here on earth. God gave him this, that he was to live. So now Me'napus came into being, coming forth from his mother's womb.

But that younger brother of his, the spirit-rock then killed their mother. Then the fire was put out by the flush of that water.

Me'napus was in the form of a ball.

Then the little old woman wept, mourning her daughter, when Me'napus and the others had killed their mother.

But then, again, after a while, he became a rabbit; he changed his outward form and again became human; so now he changed his form into that of a mortal man, a mortal man of this same outward form of ours.

Thereupon he set out and began seeking his father. He did not find him. Then he questioned his grandmother.

This is what his grandmother told him: "He is not a good creature, your father. *An evil spirit.*"

"Oh, Grandmother, please tell me about him!"

Then this is what his grandmother told him: "Over in this direction, they say, dwells your father. You cannot possibly kill him."

"Very well, I shall go there," said Me'napus.

Then he built his dug-out canoe. Then also he took some grease with him. Then he set out paddling, to go to his father. Now, when he had got quite near the place, he was unable to make his boat go; his dug-out hung as if glued fast there in the water. That was when he used that grease, greasing his dug-out. So now he was able to paddle on<sup>1</sup>.

Then he reached his father. He saw where his father was. Then Me'napus took thought as to what he should do to kill his father. Off went Me'napus, up into the air; Me'napus turned into plant-down to go to his father. There was his father; there he lay extended. Then Me'napus drifted around in the breeze.

Then the other called him: "Come hither, Me'napus, my son," he said to him.

Then he went there.

"Why, you cannot kill me this way! Here, use my knife!" he told him.

It was a chinaware knife. This, then, Me'napus used to kill his father; he severed his throat with the knife. Then he returned home.

"There, Grandmother, I've gone and killed him whom you called an evil spirit."

<sup>1</sup> Pun or rationalization: the word "grease" resembles the first two syllables of the word "paddle on".

*hā'w, ini'ʔ käh; hā'w, misi'k niw kō'tsimunā'tsin nuh ō'hkumā'hsan: 'ta'ʔ teh as i't inuh nehsē'h? wi'nah ap nikā'taw-awēh-ne'ʔnaw.'*

*'nuhsi'h, me'ʔnapu's, kan pas kitā'h-ne'ʔna'nan kehsē'h.'*

*'kΛ'n; nina-wēh-ne'ʔna keh ni'w,' ēwā'hin.*

*'s nā'wahkik ume'ʔ-nakah ayi't kehsē'h.'*

*nahā'w, iniwi'n-pih mayātsi'Λt me'ʔnapus. mā'ts-mΛskōtā'w ihpih payi'ΛtΛt, iniwin teh nānā'wiγΛw as i't inuh tsēhkanpā'waʔsen. nahā'w, ini'ʔ keh s piΛtā't me'ʔnapus.*

*'nahā'w, ini'ʔ keh s pis-ne'ʔni'nan! kine'ʔ kayē's-ne'ʔnat kiki'ahin.'*

*hā'w, iniwi'n-pih teh payā'pΛkamā'tsin ani'nuh tsihkanpā'waʔsen. iniwin tΛh niw ayi'nikenit nuh tsē'hkanpā'waʔsen. hā'w, iniwi'n-pih tΛh sā'ʔsiwā'pina'tsin.*

*'nahā'w, tsēhkanpā'waʔsen kina-kiw-ikō'k kisēhsina'wΛk!'*

*hā'w, ini'ʔ-pih käh s mā'tsiΛt me'ʔnapus s kē'wāt. nahā'w, ini'ʔ s wihtamōwā'tsin misi'k ōhkumā'hsan. ini'ʔ inis mā'waw as kēs-kē'siʔtΛt.*

*nahā'w, ini'ʔ-pih misi'k kōtsimunā'tsin anuh ōhkumā'hsan: 'ta'ʔ teh yōm skō'tāw kan kā'kōh as ā'wik?'*

*'nuhsi'h, kiki'ah ini's s kēs-ne'ʔnik, ini'ʔ s kēs-ā'ʔtiyapā'wāk inih skō'tāw.'*

*nahā'w, me'ʔnapus ini'ʔ ānā'tsin ōhkumā'hsan: 'nahā'w, nuhkō'ʔ, nina-nā'tin inih skō'tāw.'*

*nahā'w, ini'ʔ as mā'tsiΛt me'ʔnapu's. nahā'w, iniwi'n-pih teh akā'miah ini'ʔ ā'syΛt; ini'ʔ as i'tua? akuh mΛmā'tsiʔtawΛk. hā'w, ini'ʔ-pih s nā'kΛtawā'nihtah taʔ kā'taw-isē'ʔtΛt me'ʔnapus, inis s tāw-awēh-kemō'tit skō'tāw. nahā'w, inis iniwi'n-pih wā'pus ayā'wit me'ʔnapus, wāpusō'hseh as ā'wit. nuh mitā'muh iniwi'n-pih nayā'tik nipē'w. hā'w, iniwin-pih, nuh wāpusō'hseh, inis ni'w neyāwā'tsin; iniwin teh as misānā'tsin; iniwin teh s awānā'tsin.*

*'wāpusō'hseh ini'ʔ as nā'wΛk, ini's inih nipē'w as nā'tan, as awēh-nā'wΛk, inā'w uki'an; 'nitā'htanum kΛtāw-ā'wiw.'*

*hā'w, iniwi'n misik teh as nā'kΛtawā'nihtah me'ʔnapus taʔ kā'taw-isē'ʔtat, inih skō'tāw ktāw-awā'tōk, s kΛtāw-kimō'tit. hā'w, ini'ʔ as kehkē'nah kā'taw-isē'ʔtΛt, skō'tāw s kΛtā'w-kimō'tit. māk-tātsi'Λh-kΛwa'tsin, nuh wāpusō'hseh, hā'w, iniwin-pih nayēpuwē'pahtuk wāpusō'hseh, mahkā'htΛt kahkā'hnaʔtew skō'tāw. hā'w iniwin-pih tΛh wā'simīt, inuh mitā'muhsē'hseh nanō'nipunā'tsin. iniwin teh s kasē'wāt me'ʔnapus; ini'ʔ teh s awā'tōk inih skō'tāw. hā'w, ini'ʔ s pi'ΛtΛt wē'kōwaʔ.*

*'nuhkō'ʔ, nipi'tōn skō'tāw; ini'ʔ keh s tāw-pimā'tesiyah!'*

*nahā'w, ini'ʔ s pō'tawet. hā'w, ini'ʔ keh s ayā'wasituaʔ as pō'tawet.*

*hā'w, ini'ʔ teh inuh wēyΛwēkehkō'hseh ini'ʔ as nānā'kΛtawā'nihtah: 'taʔ ayu'm kā'taw-isē'ʔtat ayum me'ʔna'pus? kan kana'pats una-ni-pō'niʔtΛnan.'*



So much for that; and now he again questioned his grandmother: "Where is that younger brother of mine? I want to go kill him too."

"Me'napus, my grandchild, you cannot go kill your younger brother."

"No, I will go and kill him, no fear," said he.

"Over there, toward the south is your younger brother."

So then Me'napus set out. He came to a great prairie; in the middle of it was the spirit-rock. So now Me'napus came there.

"Here, I've come to kill you! It was you killed our mother."

With that he started to pound that spirit-rock. As big as this was the spirit-rock. Then he scattered the pieces of it.

"Now then, 'spirit-rock' our uncles will call you."

Then Me'napus went from there and returned home. He again told his grandmother about it. Now he had accomplished this thing too.

Then he again questioned his grandmother: "Why is there none of this fire?"

"Grandson, when you children killed your mother, that fire was put out by the flow."

Then Me'napus said to his grandmother: "Well now, Grandmother, I shall go fetch that fire."

So off went Me'napus. This time he went across the water; that is where those people were. Then Me'napus took thought what he should do to go steal the fire. Then Me'napus turned into a rabbit, a tiny rabbit. At that time the woman was fetching water. Then, this rabbit, right there she saw it; she caught it in her hand; she took it with her.

"I came across a little rabbit; when I was fetching water, there I came across it," she told her mother; "He shall be my pet."

Then Me'napus again considered what he would do to carry off that fire which he wanted to steal. While she was playing with him, that rabbit suddenly jumped up and ran, seizing a brand of fire. Then he fled, the young woman trying in vain to seize him. Me'napus got away from them; he carried off the fire. So then he reached home.

"Grandmother, I am bringing fire; now we can really live!"

So now she built up her fire. Now they at last could warm themselves, when she built up the fire.

Then that little old woman kept pondering: "What is he going to do, this Me'napus? I suppose he will never stop his goings-on."

ini? ä's-kehkēnā'kut kan s katāw-wi'akesit, wanēnā'wisit. ini? teh as wā'pi?tat mā'wa niw kā'kōh s kēs-pis-pānā'tsi?tat, kisāmānetō'wan, nikuh inuh kisāmānetō'w kayēs-usē'htuk, mā'wa niw as kēs-pikunamō'watsin.

ini? teh ä'ts me'napus: 'nine'?-sah niw kuhkē'w ä'sikiyen!

ini? ä'ts me'napus, winā'h ni, mā'wa ni, mā'wa ni kā'kōh s usē'htuk, s pē'kunamō'watsin kisāmānetō'wan nikuh kayēs-usē'htuk.

hā'w, ini'?-nikuh ayā'tsimak: kanī'w misi'k pī'yen, ninaw-āte'nō'hkem uma'nakah.

## 70. ME'NAPUS AVENGES HIS SON.

(Jerome Lawe)

ta?', me'napu's kāh ukī'?sān kēs-tā'wanin mahwā'wan. hā'ta?, kī'hki?ta'win, ahpā'n tsi-kiw-mā'tsiat as ki-pahpē'sit. ini's teh kutā'nas yōm pūtsi'hkit isis-kā'?ts-wāna?te'wiwin. nahā'w, ta?, pāpōnō'wik ā'wiwin; ta?, ā'nōw kehpā'katenin, inih mehku'ām as pā'kateh.

iniwi'n tāh ä'sis-āyāku'āmimatsin ani'nuh ukī'?sān me'napus: 'pōn nikō'tuh miyā' niw pis-kahkā'mipā'htuh yōm wā'na?tew!

nikōtā's teh niw, — wē'kiw tsiw-ā'wiw, — mahwā'w as papā'm-pahpē'sit ini's tipā'h, nā'hkah as katā'-pis-kē'wāt, — sa?ye'h saka'nah nī'win kēsō?', — iniwi'n tāh sa?yā'h as tā'takatā'nihtah as pas kī'ā'tipā'htuk.

'ā', inā'nihtā'min, 'minā'? teh nikī'hki?tam; ini'? niw aw-i'sis-wihkihesi'yen!' inā'nihtāmin.

iniwin-pih sa?yā'h nitsi'ākah as misākā'pahtuk. saka'nah mā'saket, iniwi'n-pih sa?yā'h payōhpō'hkuskat inuh mehku'ām, as tsiw-tāh-mā'tsitsi'wah. iniwi'n kāh, ta?, as tahpā'nāt mahwā'w.

ōhwā, me'napu's usā'matin ä's-kaskā'nihtah as tsi-kā'?ts-mā'mōk, ukī'?sān as nawēmā'tsin. umā's as tsi-kī-kā'?ts-ihkuatī'mit, iniwi'n niw kiw-inā'hkak yōm ahkē'w. ta?', sā'kisiwā'kin kakī'hki' isē'h-awā'tukak.

'tsē'h, mē'nehkun me'napu's ukī'?sān! kā'kōh kinaw-ihpā'nani-kunaw yōm as isē'tayek as māmū'awāk ukī'?sān!

nahā'w, ini'win-pih ā'nōw sa?yā'h tsi-yā'h-pyāt mahwā'w.

'nuhnā?', pōn mō'nun; niyā'h-piām sa?yā'h!

'kā'n, nikī'h!' ēwā'hin me'napus; 'sa?yā'h nitū'sāmatī'mim.'

ini'win-pih kahkā'hna?tew mayēnā'tsin ani'nuh ukī'?sān.

Thus she knew that he would not be a good person, but silly and mischievous. And thus it was that he began to come and ruin all things, breaking for God all things, as many as God had created.

And this is what Me'napus says: "It's I who am better than all."

That is what Me'napus says, that he forsooth made all things, when really he but breaks up what God has created<sup>1</sup>.

Well, so much I have told of him. Some other time, when you come again, I shall go on with the tale.

## 70. ME'NAPUS AVENGES HIS SON<sup>2</sup>.

(Jerome Lawe)

Now, Me'napus, had a son, a wolf. He was a fast runner; he was always going off to hunt. Now, in a place there, Green Bay, as it still does, formed a great estuary. Well then, it was in winter.

To be sure, it was thickly frozen over with a solid sheet of ice. Nevertheless, Me'napus thus warned his son: "Do not ever make a short cut by running home straight across this bay."

But then at one time, — it seems that it just had to be, — as the wolf was hunting right opposite, in the evening, when he was about to come, — the sun had almost set, — then he thought with reluctance of running all the way round.

"Why," he thought, "I can rely on my fleetness; I shall be able to do it well enough," he thought.

So then, in spite of the prohibition, he must have tried to run across. When he had nearly crossed, the ice broke up into moving blocks, and the waters began to eddy. And there, then, the wolf perished.

Alas, very great was Me'napus' grief; he kept wailing loudly as he mourned his son. Whenever he sobbed hard, even then would this earth shake. Then the spirits of all kinds were frightened.

"Fie, give Me'napus his son! He will do some harm to us because you have done this deed of taking his son from him."

So then, to be sure, the wolf came back.

"Father, do not weep; now I am coming back."

"No, my son!" said Me'napus; "by this time I have overwept."

With that, he gave his son a burning brand from the fire.

<sup>1</sup> The Menomini of old religion who were present listened to this with perfect courtesy.

<sup>2</sup> This story is the introduction to the story of the Mitāwin; see Alanson B. Skinner, *Medicine Ceremony of the Menomini, Iowa, and Wahpeton Dakota. Indian Notes and Monographs, Vol. IV. New York, Museum of the American Indian, Heye Foundation, 1920.*

'nahā'w, yōm ini'm-awā'tōh; mātsi'ah niw; tsiyā'w uma'nakah as nī'k inakah isyā'nun; awē'h-pāpō'tawinun. ini'-nakah aw-inā'hunetīt pāmā'tesit kahpih nā'pikin.'

ta?, iniwi'n käh kayēs-ini's-isē'kih.

iniwi'n-pih täh sa'yā'h me'napus nayā'kātawā'nihtah kā'taw-isē'ʔtāt, as kātā'w-ne'na'tsin ani'nuh ukī'ʔsān kayēs-ne'tu'Δkut. ā'nōw mi'n niw as tsiw-kātā'w-nā'pa'ʔtuah ukī'ʔsān, mā'wa niw wi'yān isē'kiwān kēs-asinā'win.

nahā'w, nikōtā's as ā'wik, mamāh-awā'tukΔk sa'yā'h unā'ʔsuta'-mukin as aw-kā'ʔts-pākahatī'tua? wē'yΔk isē'kiwΔk. ta'ʔ, kā'ʔtin iniwi'n-pih sa'yā'h payā'kahatīh. imi's täh mā'ts-wātsē'w taku'ahin; ini's täh wahkētā'hkiah ini'win as sehki'hsihkua? aki'kuh mamā'h-awā'tukΔk, as tsiw-wā'pitua?. usā'matin ās-kāki'hki'ʔtatua? pākaha-tō'wΔk. nakō'tih wi'nah ap sē yā'pits āyē'ʔsawā'hkawin.

nahā'w, me'na'pus ini'win sa'yā'h tsi-kātā'w-natā'w-ne'na'tsin ani'nuh awā'tukΔn. ini'win-pih sa'yā'h tsi-nawē'nāhā'tsin. ā'ta?, kq'ʔtsikā'sōw me'na'pus; kute' niw ahpā'n isi's-tsihtsē'ʔnisiwΔk as kū'na'tua? me'na'pusun. tsē'k inis payi'Δtāt, iniwi'n as wanā'-pumihīt; mahkā'hsiwā'hΔk täh ā'wiwin ini's as awē'h-tsē'patsih tsē'k. nahā'w, ta?, nayā'mih inih ini's as tsē'patek, tsē'pi'ʔta'wakin.

'sē'h, sī'h, ta?, ē'h-inih kapa'ʔ inis tsēpate'wΔn! me'na'pus tsiw-ā'wiw-eh! nahā'w, awā'hΔk kāt awē'h-kākā'skiputā'wΔk!'

kā'ʔtin ta? isi'wΔkin Δwā'hΔk, as awē'h-kākā'skiputū'kua?. ē, me'napu's sakanā'h niw as tsi-kiw-ānō'tsipunih, iniwi'n-pih payū'-ni'ʔtātua?.

'ā'ta?, me'ti'k wehā'h niw ā'wiw!'

'nahā'w, kinū'pik täh kΔts pīmā'hkuham,' itā'nin.

ta?, kā'ʔtin kinū'pik pīmā'hkuhamin. ē, me'napus sakana'h niw as tsi-kiw-wawā'nΔnamīt, wē'ki käh pipi'm-pō'ni'ʔta'wΔkin.

'ā, me'ti'k wehā'h niw ā'wiw,' ēwā'kin as tsiw-ini'm-mātsyΔ'tua?.

'nahā'w,' inā'nihtamin me'na'pus, 'tā'nituk aw-isē'ʔtΔyΔn as aw-awē'h-ke'te'nawΔk i'h-inuh kā'taw-ne'nak? nahā'w, upē'wΔnā'-skin ninaw-ā'wim!'

iniwin-pih sa'yā'h tsiw-ispā'ʔsit, as kē'we'ʔsit ini's. tsē'k teh iniwi'n as awē'h-pā'wihsih. nahā'w, ini's täh yō'h, sō'h niw pā'ts niw umā'ʔtikwΔn kayēs-nā'pa'ʔtā'hsima'tsin, sō'h niw pā'ts niw pimī'win. pā'hpisiw iniwi'n niw ās-tsi'Δhki'ʔtāt ini'h wātsē'w.

'hē, me'na'pus ne'new kitō'kima'minawan! itā'nin.

iniwi'n-pih sa'yā'h tsi-nawā'ts-pimē'nisiuh. nahā'w, iniwi'n käh as tsiw-kātā'w-natā'w-pimā'tsihih inuh awā'tuk.

me'napu's winah as mā'k-pāpimō'hnet, kΔni'win käh sēpē'w inim-matāpi'ahnet; ukā'skimΔ'nī? siwas apē'win.

'ta'ʔ täh u'mΔs ā'si'ʔta'yΔn?' inā'win me'na'pus.

'nā'sa kā'h ni nap yō'ʔ as ahkōnā'htawΔn me'napu's ukī'ʔsān unākisē'hseh as aw-pimī'puki'makah.'

me'na'pus iniwi'n niw ās panē'tehpe'punatsin; wā'htsitaw siw inim-uhpē'tehpewΔnin, tsiw-ihpōnā'tsin me'napu's.



"Take this with you now, as you go; go your ways; go, since it must be, toward the sunset; go, and there kindle fires. Thither shall mortals travel, one after the other, when they die."

And so it accordingly there happened.

But now Me'napus took thought what he should do to kill those who had slain his son. Although they tried also to give him a substitute for his son, he refused every kind of living creature.

Now, there came a time when all the greater spirits planned a big lacrosse game for all kinds of animals. Then this lacrosse game was held. Over yonder was a large hill; there, on top of it lay the greater spirits, looking on. Exceeding was the fleetness of the players. The sunfish, too, was there, darting now this way, now that, forwards, backwards, and to either side.

Now was when Me'napus was going to try to kill those spirits. He crept up to where they were. Me'napus was feared by all; they were constantly tense and uneasy in their fear of Me'napus. When he came near to that place, he disguised his appearance; he turned into a charred stump and took his stand close by. Then this thing was seen standing upright there, and they jumped in alarm.

"Look out! That thing wasn't standing there before, was it? It might be Me'napus! Come, let some bears go claw it!"

Some bears accordingly went and clawed it. Oh, just as Me'napus was near to giving up under the rough handling, they ceased.

"Why, it is really a tree!"

"Come, let a serpent twist round it," was said.

Accordingly a serpent constricted it. Oh, just as Me'napus was near to being entirely strangled, they did after all leave off.

"Oh, it really is a tree," they said, going away from there.

"Now then," thought Me'napus, "I wonder how I shall manage to go get a close shot at the creature I want to kill? Very well, I shall be a piece of plant-down."

Then he was carried aloft by the wind and drifted about there. Close by there he settled from the air. There, then, having carefully adjusted his bow, with careful aim he shot at him. At once he gave a kick and rolled off the hill.

"Hey, Me'napus is killing our chief!" was the cry.

Then, first of all, they chased him a ways. Then, of course, they set about trying to save that spirit-being's life.

But Me'napus, as he was walking on, in time came down to a river; there sat a kingbird.

"What are you doing here?" Me'napus asked it.

"Oh, I am only watching here for a piece of Me'napus' son's entrails to come floating by."

At that, Me'napus' hand slipped as he snatched for the creature's head; truly, its head was all mussed, as it went off, from the way Me'napus had snatched it.

'mm^, ā'nu kā'h ini'? niw a'hpān aw-inim-isēnā'kusiyan, ahkī aw-ā'ts-takīk!' inā'win.

ta'?, misi'k sa?yā'h tsi-mā'tsiat, s mā'k-niw-pāpimō'hnet, kani'w niw wē'yawēkehkō'hseh payī'tahamā'sit; kā'kōh pis-nayō'htamin.

'ā^, nuhkō'?, inā'win me?na'pus, 'wākī'? tāh ī'ni' nāyō'htaman

'ā^, wī'kupian, nuhsi'h, ā'wiwan.'

'ō^, inā'win, 'ta'?' tāh, nuhkō'?, ki-tō'taman?

'ā^, nuhsi'h, me?na'pus kēs-pimī'w awā'tukan; ini'? teh as katā'w natō'pikkak, ēwā'hin inuh wē'yawēkeh.

si nawē'na'w ihpih, 'hyū'h, mā'napusū'h nitinā'tān!'<sup>1</sup> kiw-iwā'hi, inuh wē'yawēkeh.

'nimā'?, nuhkō'?, yō't pas ānā'pumih, me?napu's ā'wiyan?' inā'win.

'tā'?' teh, nuhkō'?, kiw-inā'hamasi'yān ini's as kī-nanā'tawē' tsike'yān?' inā'win.

ta'?, ini'win-pih nā'kamit inuh wē'yawēkeh. kayē's-mā'wa pāts-kā'kutsimu'natsin, iniwi'n-pih payā'pakā'skitā'hpahatsin. iniwi'n-pih tāh pō'?sahatsin. nahā'w, iniwi'n-pih pō'?sehkawā'tsi sa?yā'h as tsiw-nayā'hīt ani'nuh wē'kupian.

iniwi'n as i'nim-nāwā'tsin, pā'hnihsak as miānā'tsi'tatua; msit kute'?nas inim-isī'win.

'ē^, nuhkō'?, kiwāwē'm!' inā'win.

'nyā', nuhsi'h, nikiw-pipī'm-yā'hpits-wānātī'mim, as kēs-pimō'h kitāwā'tukiminaw, ēwā'hin.

iniwi'n-pih sa?yā'h tsi-piātā't inih wē'kiwam, inis as ī't inuh nānā'tawēhih. āyē'tuh sku'ahtemih iniwi'n as apī'tua? mamāh-tā'htewak.

'yū'h, yū'h, yū'h, mānapusū'h nitinā'tān!' kiw-ēwā'kin aki'kuh tā'htewak.

's't, sinawā'? niw! ukēmā-wē'nin kinaw-mu'awāw, inā'win.

ta'?, iniwi'n niw sinawā'? niw ās-ī'tua? aki'kuh tā'htewak; iniwin tāh nisik kiw-itā'hkua? si nānawē'naw ihpih: 'ukēmā-wē'nin kinamō'naw!'

iniwi'n-pih misi'k kinūpikō'hseh tsiw-anō'ni' as aw-awē'h-nawā-sā'pahtsikāt. me?napu's winah s mā'k-niw-tasē'kit, kani'win niw kinū'pikō'hseh pis-sā'ki'tat.

misi'k ani'nuh, 's't, sinawā'? niw! kina-mamē'māpī'nin!' inā'win.

nahā'w, iniwin wā'h teh inuh tā'htew as kiw-pimē'wikō'htakah, winah ap inuh kinūpikō'hseh as kiw-wā'?sehku'sit.

me?napu's winah kayēs-tā'pinah inih wē'p, iniwi'n-pih kayā'hta'h-kunah. wā'htsitaw si sō'ski'tawin inuh mayāk-nanā'tawihih.

'awā'? tsē'kiw!' inā'win me?napu's.

<sup>1</sup> Ojibwa, says informant.

"Hm, at any rate, this is the way you shall always continue to look, as long as the earth shall endure!" he told it.

When he again went on and was tramping along, there a little old woman came singing; she came with something on her back.

"Why, Grandmother," Me'napus asked her, "what is that you are carrying on your back?"

"Dear me, my grandchild, it is linden-bark."

"Oh yes," he said to her; "What do you do with it, Grandmother?"

"Dear me, my grandchild, Me'napus has shot a spirit-being; and it's with this I am going to doctor him," said the old woman.

But then every little while, "Gracious me, I think it's Me'napus!" the old woman kept saying.

"Why, Grandmother, would Me'napus be looking at you like this, if I were he?" he told her.

"What kind of song, Grandmother, do you sing, when you do your doctoring?" he asked her.

Then the old woman sang. When he had carefully questioned her on all points, he dealt her a few hard blows on the head. Then he flayed her. Then he dressed himself in her skin and took the linden-bark on his back.

Then he saw on the way some boys playing; he was going from one place to another.

"Hey, Granny, you've lost your way!" he was told.

"Goodness me, child, I do nothing but stray around and get lost, with crying because our spirit-being has been shot," he said.

Then he came to the lodge where he was, who was being doctored. At both sides of the door sat huge bull-frogs.

"Hoo, hoo, hoo, Me'napus I think it is!" those bull-frogs kept saying.

"Hush, be still! You shall eat the chief's fat," he told them.

Thereupon those bull-frogs stayed quiet; only that they kept saying at intervals: "The chief's fat we shall eat!"

Then the little garter-snake was ordered to go and reconnoitre. While Me'napus was engaged there, suddenly the garter-snake peeped forth.

To it also, "Hush, be still! I will grease the whole length of you!" he said.

Now, that is the reason why the bull-frog is greasy at the throat, and why the little garter-snake, too, is shiny all over its body.

But as for Me'napus, he took hold of that arrow and jammed it way in. Truly, that creature that was being doctored, just stiffened out flat.

"What are you, anyway!" Me'napus said to it.

iniwin-pih pō''?sahatsin. iniwi'n-pih tãh, kayēs-nayā'hīt, inih-pih sa'yā'h tsiw-usi'mit. nahā'w, iniwin-pih sa'yā'h tsi-pimē'nisihōh. ē', ta', me'na'pus tsiw-usi'mit, sa'yeh wayēsā'huh, iniwi'n-pih me'naku'ahkun ini'm-nāwā'tsin.

'nuhkō'?, ki'asina'?! inā'win, 'kitā'kum kinaw-mē'nin, inā'win.

iniwi'n-pih sa'yā'h me'na'kuah tsi-wāpā'nehkasit; ta', me'na'pus ini'win niw uti'h. umā'win-pih niw kiw-pi'tsisikānā'?tat me'nakuah.

'nima'?, mātisi'-mitsē'h! kiw-inā'win me'napu's.

'ta''? ā'yān, me'na'pus? kiw-iwā'hin me'na'kuah.

'kā'n, nuhkō'?! "wāwēpā'nehki'nun!" kitā'nin.

iniwi'n kāh as kēs-kāsē'wāt me'na'pus.

ini'?

## 71. ME'NAPUS CURSES THE GODS

(kisēwātō'hseh)

umā'? ā'ts me'napus: 'nahā'w, mā'wa niw nikā'taw-ne' nawak awā'tukāk, nī'wīnuh s pi'htawē'hsihkua? awā'tukāk.'

nahā'w, me'napus ini? ā'ts: 'muhtsi'm nī'nah ā'hpina'situa?, nahā'w, mā'wa niw nina-kitsēwā'pinawāk awā'tukāk, muhtsim nī'nah ā'hpina'situa?, mamā'tua? nē'matan. nahā'w, mā'wa niw nina-kitsēwā'pinawāk, kān nikō'tuh 'awā'tuk' as aw-ētā'hkua? mamā'tsi?-tawāk.'

ini? ā'ts. nahā'w, iniwin-pih tsi-mā'tsiāt, wē'matan as nawēmā'tsin. nī'wīnuh as ihkuātī'mit, iniwin-pih payi'āt; nī'wīnuh s ihkuātī'mit, sā'hkihsih inis ke'tsika'miah, misēwā' nī niw ihkā'?tewin ke'tsi-kām, as mō'k me'na'pus, wē'matan as mahkā'mikut awā'tukāk. nahāw iniwin uma'nakah ispā'myah, as mō'k, ini'-nakah tayā'?tana'pit as kā'kītīt; kēs-ā'm-pā'pehnin kē'sik.

'nahā'w, yō'? nī mā' kā'taw-ihpā'nani'nakuk; mā'wa niw kikā'-taw-ne'ninine'muaw, muhtsi'm nī'nah ā'hpinasē'yāk. nahā'w, akum ninē'kihēkuk nipē'w as a-kū'āpahā'hkua?, sa'yā'h kikā'taw-mamu'ā-nine'muaw. nahā'w, kān nikō'tuh 'awā'tuk' as aw-ētā'hkua? nikā'taw-usē'htun yō'm ahkēw.'

kēs-nehkō'siw me'napus.

## 72. TURTLE BRINGS RUIN UPON HIMSELF.

(nehtsi'wihtuk)

hā'w, nikōtā's keh kēs-kā'?ts-nā'nitōwākin mānātō'wāk; kān-kawā'h isē'kiwāk mā'wa niw kēs-mā'wātsē'hsinukin as nā'nititua?. ayā'h mihkā'nāh ini'win wi'nah ap as i't; misi'k me'napus, iniwi'n



Then he flayed it. Then, making a bundle of it, he immediately took flight. Then he was pursued.

As Me'napus fled, he was being close pressed by his pursuers, when he came upon a badger.

"Grandmother, hide me!" he said to it; "I will give you a blanket-robe," he told it.

Then the badger began to dig its hole; and Me'napus, of course, kept close behind. Right there in front of him were always the badger's hind quarters.

"Dear me, what an ugly rump!" Me'napus kept saying to it.

"What did you say, Me'napus?"

"Never mind, Grandmother! 'Hurry and dig fast!' I said to you."

And so that is how Me'napus made his escape.

That is all.

## 71. ME'NAPUS CURSES THE GODS.

(Kisewatohseh)

This is what Me'napus said: "Now I shall kill all the gods, the gods of all four tiers."

Then Me'napus said: "Who have done grief even to me, all of the gods I will fling forth, who have done grief even to me, taking away my brother<sup>1</sup>. Yes, all of them I shall fling forth, so that never shall mortal men say the word 'god'."

He said that. Then he went from there, mourning his brother. When he had sobbed four times, he came there; when he had sobbed four times and lay there by the sea<sup>2</sup>, in every place did the sea dry up, when Me'napus wept, because the gods had robbed him of his brother. Then, as he wept, he faced upward, as he called out; the sky did nearly fall.

"Now even thus I mean to deal with all of you; all of you I mean to slay, who have done grief even to me. That my elders may draw water, I shall now take it from you. So that they never say the word 'god', I shall arrange this earth."

Angry was Me'napus.

## 72. TURTLE BRINGS RUIN UPON HIMSELF.

(Nehtsiwihtuk)

Once upon a time the animals<sup>3</sup> held a great feast; all the different species had assembled and were feasting together. Turtle was there too; and Me'napus also was there, along with the others, at the

<sup>1</sup> The wolf is variously nephew, son, and brother to Me'napus.

<sup>2</sup> They were water-spirits who had taken the wolf.

<sup>3</sup> The spirit-animals, in whose community this story takes place.

wi'nah ap as wē'ts-it, nā'nitih. nahā'w, ayā'h teh me'napus wē'wan kēs-nipō'nin. nahā'w, ini'win tāk as mā'k-kaskā'nihtah. hā', mā'ts-wē's; wē'ne?nan wā'paw kinuapī'katunin, misi'k kawī'n usāwāhā'-nan as uhpē'tehpet. upō'psehkakanan misi'k yāhpi'ts pē'kuskawanin as wī'ninakwahkin me'napus. hā'w, iniwi'n teh, wi'nah ap nāwī'n pāpimō'hnet ini's, ini'win s kā'p'ts-wē'nina'kusit. ā'ta?, ē'h-aku tāk wi'nah mānātō'wak unā'siwa'kin. hā', pō'psehkakanuwā'wan pī'ninaku'ahkin, wē'ne?nuwā'wan misik pā'ts-sāwā'hahkua?, wāsi'hītua?, unā'siwa'kin mānātō'wak. mamā'tsi'tawak ta? wi'nua? ap unā'siwa'kin, kā'p'ts-sasākā'tua?, upō'psehkakanuwā'wan as wē'skiwā'hkin.

hā'ta?, mihkā'nāh wi'nah ap upō'psehkakanan wā'htsita' niw wayē'skiwā'hkin as pō'sā'hkah, nināwātō'hsan misewā' niw akī'tawānin utī'hsih, misi'k upē'hsehkaka'ni as akī'takin nināwātō'hsan. hā' umā's s ki-pimō'hnet, wāhtsita kā'tin ki-yā'pits-sinā'wihne-nu'nin, kākitōwā'hnehkin anī'nuh unā'nawetō'hseman mihkā'nāh. hā'ta?, tsē'pata'win mi'n niw utsē'patakanan, — wāhtsita'w unā'siwanin, — mikā'nāh. hā'w, iniwi'n teh wi'nah ap as wē'ts-nā'ni as nā'nitih.

hā'w, me'napus nanisā'ninakusi'win, wē'ninakusit; nā'wiyaw iniwi'n misi'k kutā'p'as as ki-pimō'hnet. hā', mihkā'nāh wāhtsita'w ini'win as sē'hkanatsin me'napu'sun as wē'ninakusinit, mihkā'nāh.

'hā', wā'htsita kā'tin nisē'hkanaw ē'h-ayum me'napus as wē'nina'kusit! inā'nihtamin mihkā'nāh.

hā'ta?, nikōtā's sa?ye'h iniwi'n-nakah pits-isi'nit, mihkā'nāh as ā'yapit.

'hā', wā'htsita kā'tin nina-sā'kitswe'pinaw ē'h-ayum me'napus. kē'spin ē'h-umas ke'tsi'h pī'at! inā'nihtamin mihkā'nāh.

hā'ta?, tsiw-ā'yapit, me'napus, kānā'hkun as apē'nit, hā', iniwi'n-nakah pits-i'sit. sa?yā'h inis iniwi'n as pis-pī'atāt, ini's mihkā'nāh as tsiw-apē't. mihkā'nāh mīm-nī'pī'tawin, me'napu'sun tāpipunā'tsin. hā'ta?, kēs-tatā'hkesiwin ē'h-ayum mihkā'nāh; wī'yan tayā'pipunā'tsinin ki-miānō'wihewin ahpā'n niw. iniwi'n tāk me'napu'sun as tā'pipūnā'tsin uhkī'kanih; ume'hpih iniwi'n as tā'pipunā'tsin; uhkī'kanih tā'pipunā'win mihkā'nāh.

'hā'w, me'napu's, ānā'hsā'nun ē'h-umas! kikā'p'ts-sē'hka'nin! kiwē'nihawak inā'niwak ē'h-umas as mā'watsē'hsihkua?, nā'win as ki-pmī'm-kē'wikapu'wē'yen; kiwē'nihawak inā'niwak; ānā'hsānu'n, kitā'nin! mātsi'ah! inā'win as ka'htswāpina'tsin.

ōhwā'h, me'napus wā'paw iniwi'n kani'w as wī'hkihtuk as nakāhkī'skah, tsiw-ahpī'htsiwā'pinikut mihkānā'hkun. whā', ki'nah, me'napus wā'paw iniwi'n s pītā'namikā'puwit.

'hā'w, mihke'nāh, kipā'panatsihi'n! nikōtā's ā'wik kinah a'p kinaw-wē'nina'kusim! inā'nihtamin me'napus.

hā'ta?, iniwi'n, 'pūniahkō'hkun me'napus; mā'k-wi'nah-ap-kātāw-nā'niqūw! itā'nin.

'hā'w, pye'nun, me'napu's; umā's pits-apē'nun! inā'win.

hā'w, me'napus ta? isi'et, awēh-ā'yapit, wā'htsita kā'tin mihkā-

feast. Now, Me'napus' wife had died. Hence he was grieving. He was big at the head; his hair hung in long strands, far down, and as he had not combed it, his head was all in a mess. Likewise, Me'napus' clothes were altogether ragged and dirty-looking. And so, when he walked about there, in their midst, he looked very dirty. The animals, in contrast, were beautiful. With their clothes looking clean, and their hair carefully combed, and their faces decked with paint, beautiful were the animals. And the humans also were beautiful, having dressed up in great finery, in their very best clothes.

Turtle also had put on his very best clothing; little bells were fastened all over his leggings, and on his jacket, too, little bells were fastened. When he walked, truly, Turtle's little bells jingled with a clear sound at every step. Besides, he wore his upright head-feathers on his head, — they were really beautiful, — did Turtle. And now he was invited along with the others to the feast.

Now, Me'napus was a fearsome sight, with his dirty looks, as he kept walking here and there in the midst of the assembly. Turtle was truly disgusted with Me'napus, because he looked so dirty.

"I am positively disgusted with this Me'napus, he looks so filthy," thought Turtle.

Then, after a while, he came toward where Turtle was sitting.

"Really, I shall throw this Me'napus out, if he comes near here," thought Turtle.

He sat there, and then Me'napus, look you, did come toward where Turtle was sitting. And now he had come to where Turtle sat. Turtle rose to his feet and seized hold of Me'napus. A strong man was Turtle; when he took hold of anyone, he always had easy play with him. And so now he took Me'napus by the ~~collar~~; he held him at arm's length; by the scruff of his neck did Turtle seize him. me

"Now then, Me'napus, get out of here! You are disgusting to me! You are soiling the men who are assembling here, as you stand around among them; you are dirtying the people. Get out, I tell you. Be off!" he said to him and flung him with a shove of his arm. at

Poor Me'napus, it was a long ways before he ~~landed~~ on the ground, so hard had Turtle flung him. I tell you, it was a long ways off that Me'napus stood at last, facing the company. by

"That's all right, Turtle, I'll fix you! The time will come when you too will look dirty!" thought Me'napus.

Then, "Leave Me'napus alone; he too wants to take part in the feast," it was said.

"Come here, Me'napus; come sit over here!" he was told.

Me'napus went there and sat down; truly, Turtle always looked



*nā'hkun ahpā'n niw tsē'napumi'kin, nehkō'sinakut, sē'hkanikut. ā'ta?, me'napus winah ā'yapiwin. kayēs-anīh-nā'nīh, hā'ta?, māmātsi'wākin mānātō'wāk māmā'tsi'tawāk, kākiwā'tua?*

*hā'ta?, me'napus wi'nah ap kēwā'win.*

*wē'kih payi'ātāt, hā'w, 'hā', ta? ē'h-ayum aw-ihpā'nanak wā'htsitaw as a-wē'ninakusit mihkā'nāh?' inā'nihtamin me'napus.*

*utī'hsehsan tā'wānin nūhsī'nemun; mā'ts-anām ā'wiwin, anuh utī'hsehsan. nahā'w, iniwi'n sa?ye'h s kēs-kēsā'nihtah kā'taw-ihpā'-nanatsin mihkā'nā'hkun me'napus. iniwi'n anā'tsin anī'nuh utī'hsehsan, — anāmōhsē'hsak wi'nah kēs-tā'wākin, unītsi'nehsan inuh nūhsī'nem; kas niw i'nike'nukin aki'kuh nāmō'hsak; mitsi' nī keh niw kā'ts-nō'niwākin aki'kuh nāmō'hsak, me'napus utī'hsehsan.*

*'nahā'w, nīhshā'h, mahkū'hsihkwew kinaw-i'kām. i'h-inis as tāpā'paminā'kwah ini's awē'h-wē'kinun. wā'kinikān awē'h-usē'h-tuh. ini'? teh awēh-wē'kiyan; ē'h-akum misi'k kinītsyā'nehsak mā'wa niw kina-kanā'wihawāk ini's s awēh-wē'kiyek. ayā'h teh mihku'a'nap kinaw-usē'hāw. ini's tāh nikōtā's ā'wik, ē'h-akum apāhnī'hsak kina-mehkā'kuk as a-wē'kiyen. nahā'w, inis teh tahnā'nuh nā'hkahkin kina-kiw-pī'takuk apāhnī'hsak; kina-ki-teh-mē'winisiha'wāk. he', ta?', nīmē'wah ā'nuw kina-kē-kāke'kitutawa'wāk aki'kuh apāhnī'hsak payi'tū'hkuawin. nikōtā's teh niw as aw-ā'wik, ini'? as a-nō'htah mihkā'nāh. nahā'w, inu'? tāh a-mitsē'munat. pī'āt, kinaw-pī'tak ini's as a-nipā'yan. hā'w, ini'? teh aw-i'nāt: "mā'wa niw kī'?'sehkah ē'h-anum kipō'?'sehkaka'nan; ē'h-umās nanā'kuhtiah a'tu'h anu'm kipō'?'sehkaka'nan," kinaw-ē'nāw. hā'w, mā'waw kēs-kī'?'sehkah, ini'?-pih kās-kawā'h aw-ihpā'nanat as a-kātā'w-nipā'hat. hā'w, kēs-tāh-nī'pāt mihkā'nāh, nī'?-pih ki'nah as sā'kitō'hneyan s a-pits-kēwā'yan; aki'kuh teh kinītsi'nehsak ini'?-pih aw-anū'natua? as a-pā'hpīnu'tahkua? anī'nuh mihkā'nāh upō'?'sehkaka'nan. a-mē'tsita-muk misi'k teh a-sikē'tamuk. hā'w, ini'h teh pehkī'h misi'k ini'? aw-ahpā'kitā'hkua?, kās-kawā'h s aw-is-kāskiputsike'tua? s a-wē'nihtukua? anī'nuh mihkā'nāh upō'?'sehkaka'nan. ini? aw-isē'?-tayan,' inā'win me'napus utī'hsehsan.*

*hā'w, nīmā'?, mitā'muh iniwi'n-pih kō'hkina'kusit; wī'skiw-mitā'muh ā'wiwin me'napus utī'hsehsan; kī'sē'hseh niw ā'wiwin. wā'htsita kā'tin ini'win as unā'sit.*

*hā'w, mitā'muh iniwi'n sa?yā'h as mā'tsiāt as awēh-usē'htuk wē'k; uwā'kinikān teh usē'htawin. kayēs-kē'sihtuk, ini'win-pih anāhkī'htsiket inih wē'k; anā'hkyenan misē'wā niw a'ta'win, pī'htik pē'na'tsikāt wē'kih. hā'w iniwi'n-pih misi'k anīnuh unītsi'nehsē'hsan ā'sawakām ini'win as pitā'kuhatsin unītsi'nehsan. hā'ta?, ini'win-*



at him with anger and disgust. But Me'napus remained sitting there. When the feast was over, the people and animals all departed going to their various homes.

Me'napus, too, went home.

When he reached his lodge, "Now! What shall I do to this Turtle to make him look really dirty?" thought Me'napus.

He had a pet dog, a bitch; a big dog was this pet of his. So now Me'napus decided what he would do to Turtle. Then he said to his dog, — there were some little puppies too, the young of that bitch; all of a size were these puppies, and they were all still sucking, these puppies, Me'napus' dogs.

"Now, my dog,<sup>1</sup> Fawn-Woman<sup>2</sup> you will be called. Off there, as far as the eye can reach, there do you go and dwell. Go build a round-lodge. There you will go and live; and these young of yours you will bring up, there where you are to go and live. And a red sash you will make. And there, in time, the young lads will discover you where you dwell. Now then, every evening the lads will come to you there, but you will always drive them away. Yes, only a little while will you always talk with those young fellows, whenever they come to visit you. Then, in time, Turtle will hear of it. Now, him you will keep there. When he comes, he will come to where you sleep. Now, this is what you will say to him: 'Take off all your clothes; lay your clothes over here at the rear of the lodge,' you will tell him. When he has taken them all off, you will do everything possible to put him to sleep. Then, when Turtle has gone to sleep, you will go out of the lodge and come back home here, but you will order your youngsters to ruin Turtle's clothes. They are to befoul them and wet them. And besides, they are to throw ashes on them and in every way they are to claw and to dirty Turtle's clothes. That is what you will do," Me'napus told his dog.

Thereupon, lo, its visible form was changed into that of a woman; a fine woman did Me'napus' dog become; a young girl she was. She was really beautiful.

Then the woman went and built her lodge; she built a round-lodge for herself, as she had been directed. When she had completed it, she made the rugs and bedding for her house; she placed reed mats everywhere, making her house neat within. Then on the opposite side of the lodge she covered up her young. And

<sup>1</sup> "My pet," — Menomini has a term of address to one's dog, parallel in a way, with human terms of address.

<sup>2</sup> The name is foreign, and the first part of it is unintelligible, cf. the second version of this story, in Text 73; in the language from which the name is borrowed (Fox, Ojibwa?) it seems to have meant "Fawn-Woman".

pih teh mehku'a?napian wä'siha'tsin mitä'muh. ta'?, ini'?, keh h kēs-kē'si?tat äs-anō'nikut me?napu'sun.

nā'hkäh winah akum apāhni'hsak ini'win as mehkā'hkua? inih wē'kiwāmē'hseh. kayiwā'tua? aki'kuh pāhni'hsak, payiatā'tua? wē-kōwa?, ini'win as wī'htamōwā'tua? pehni'hsan.

'hā'w, mitä'muh nikēs-nāwō'naw; nahā'?s niw ā'wiw ini's as wāwē'kit. pi'nah kats kitā'sia?! wānītipā'hkäh kinaw-awēh-nāwō'naw s a-kākē'kitutawā'kih, itō'wākin aki'kuh apā'hni'hsak.

nahā'w, sa?yāh tsi-mātsyā'tua? wānītipā'hkäh, hā'ta?, payiatā'tua? inih wē'kiwām, wā?sā'hkune'win. kīmā'pitua?, ā, mitä'muh siwas apē'win, mehku'a?napē'hket. nimā^?, wāhtsita'w ini'win as ōnā'sit mitä'muhsē'hseh!

hā'ta?, aki'kuh pehni'hsak, 'hā'w, ninah nā'?tam kats nitā'wih-kākē'kitutawaw! ēwā'hin niku't inuh apāhni'hseh.

'nahā'w!' inā'win.

ta'?, ini'win sa?yeh s pī'htiket as isi'at. ani'nuh kī'sē'hsan as apē'nit, ini'win s nim-unā'pit apēhni'hseh, kākē'kitutawa'tsin kū'hsihkwā'wan. hā'ta?, mahkū'hsihkwā'w kākē'kitutawe'win ani'nuh pāhni'hsan.

hā'w, kayēs-tā'p-kākē'kitutawa'tsin, 'hā'w, katā's mātsi'ah; sa?ā'h nikā'ta-nipām, ēwā'hin mahkū'hsihkwā'w.

ā, mātsi'win ta? inuh pāhni'hseh, mē'winisihu'kut. hā'w, iniwi'n keh ni pā'hpis misi'k nikut s pī'htiket s awē'h-wi'nah-ap-kākē'kitutawa'tsin. hā'ta?, kākē'kitutawe'win misi'k ani'nuh.

ta'?, kayēs-anih-kākē'kitutawa'tsin mahkū'hsihkwā'w, 'nahā'w, katā's mātsi'ah; sa?eh nikā'ta-nipām!

hā'ta?, inuh apāhni'hseh mātsi'win. nimā^?, iniwi'n keh nī tipāh ā'hkwah pāhni'hsak āyī'suh as kī'kitutawa'tua mahkū'hsihkwā'wan; kawin pō'ts unāpā'nan mahkū'hsihkwā'w as pī'?tākut ani'nuh apēhni'hsan. wayā'pah mā'wa niw kēwā'wākin pehni'hsak.

hā'ta?, nā'sikas misi'k kī'seh ā'hkwah wāwē'kit mahkū'hsihkwā'w, hā'w, misi'k wānītipā'hkäh, sa?ye'h mā'watsihitō'wākin apāhni'hsak. wē'yak niw kan-kawā'h isēh-mānātō'wāk kēs-mā'watsihitō'wākin as wī'htama'titua? ani'nuh mahkū'hsihkwā'wan ini's as wē'kinit; misi'k tāh kan ukā'hkina'wā'nuwa'wan ani'nuh awā'? tsiw-ā'wit mahkū'hsihkwā'w. kan wī'yak ukā'hkina'wā'nan. hā', payiatā'tua? apāhni'hsak, wā?sā'hkunewin mahkū'hsihkwā'w wē'k, mehku'a?napē'hket.

'hā'w, ni'nah ne'?tam! ēwā'hin misik inu'h kayēs-pī'htiket.

'hā'w!' inā'win.

ta'?, pī'htiket, awēh-unā'piwin mahkū'hsihkwā'w utā'htanih, ta'?, ta'?, kākē'kitutawa'tsin apāhni'hsan, kayēs-tāpā'nimī, iniwi'n-pih misi'k sayā'kitsinā'sihatsin.

'hā'w, mātsi'ah!' inā'win, 'sa?ye'h nikā'ta-nipām!

ōhwā'h, apēhni'hseh kawin umānī'nihtanan sā'kitsinā'sihu'kut mahkū'hsihkwā'wan. hā'w, iniwi'n-pih keh misi'k niku't apēhni'hseh tsi-pī'htiket, awēh-unā'pit mahkū'hsihkwā'w as ā'pēt. kākē'kitotā'kut apāhni'hsan, hā'ta?, mahkū'hsihkwā'w kākē'kitutawe'win pāhni'hsan.

then the woman set about making a red sash. So now she had done as Me'napus had bidden her.

In the evening the young men discovered that little house. When the young men went home, on reaching their dwellings, they told the other young men about it.

"We have seen a woman; she is alone where she dwells. Do let us go there! Let us go there after dark and talk with her," those youths said to one another.

So then, when they set out, after dark, why, when they reached that lodge, there was a light within. They peeped in; oh, there sat the woman, weaving a red sash. Lo and behold, really beautiful was the little woman!

Then those lads, "Come, let me go first and talk to her," said one of them.

"Very well!" he was told.

So then the lad entered and went up to the young woman, where she sat, and there he sat down and talked to Fawn-Woman. Fawn-Woman conversed with the young man.

When she had conversed with him long enough, "Now then, it is time for you to go; I want to sleep now," said Fawn-Woman.

So the young man went away, since she had sent him off. But right afterward another one went into the lodge; he too was going to talk to her. She chatted with this one also.

Then, when Fawn-Woman had had her talk with him, "Now then, it is time for you to go; I want to sleep now."

The young man departed. So now, all night long did the young men by turns talk with Fawn-Woman; Fawn-Woman got no sleep at all, what with those young men coming in to visit her. In the morning all the lads went home.

All the next day Fawn-Woman stayed there undisturbed, but when the next night had come, the young men all assembled. Every imaginable kind of animal assembled, for they had told one another that Fawn-Woman lived there; and they did not know who Fawn-Woman might be. Nobody knew her. When the young men arrived, Fawn-Woman's house was lighted within, and she was working at a red sash.

"Now, let me be the first!" said one who had been inside before.

"All right!" he was told.

So he entered and sat down on Fawn-Woman's settee. She conversed with the young man, but when she had enough of it, again she sent him out.

"There, be off!" she said to him; "I want to sleep now."

Alas, the young man did not like it that Fawn-Woman sent him out. And then another lad entered the lodge and went and seated himself where Fawn-Woman was sitting. The lad chatted with Fawn-Woman, and so did she with him. But when their conver-



*hā'w, sa?āh nā'p api'ts'inim-mā'hnuw-kākī'kititua?, ini'win-pih mīsi'k wi'nah ap mayē'wine'sihuh.*

*'hā'w, katā's mātsi'ah; nikā'ta-nipām,' iwā'hin makhū'hsihkwāw.*

*hā'w, pāhni'hseh wāhtsita'w iniwi'n s kā'?ts-mā'hnu-kākē'kituta-wa'tsin, 'ōhwā', ki'nah, matsi'at mīsi'k wina'h ap. nimā'?, tipā'h ā'hkwah keh apāhni'hsak ini'win ā'nanū'hketua?, pī'htiketua?, kākī'-kitutawa'tua makhū'hsihkwā'wān. hē'y, mā'waw nī niw sē'hkanikukin pāhni'hsak. wāyā'pah mā'waw kēwā'wākin. hā'ta?, makhū'hsihkwāw inuh winah iniwi'n-pih ki-nā'nipāt, kayēs-mā'waw-mātsi'ānitsin apāhni'hsak.*

*payiātā'tua? wē'kōwa?, kākī'kititua? apāhni'hsak: 'hā', ta'? tāh tsiw-isē'kih, ayum mitā'muh mā'wā niw as sē'hkaninah? hā'w, mihkā'nāh awēh-wē'htamō'hkun; nawēnā'?s wi'nah pas minī'nimik as aw-wē'kimatsin, ēwā'kin pehni'hsak.*

*'hā'w, kitā'h-wē'htamōwō'naw,' iwā'kin, mātsi'ātua?.*

*payiātā'tua? mihkā'nāh as wē'kit, pī'htiketua?, hā'ta?, ayā'tsi-mitua? pehni'hsak: 'hā', mihkenā'h, tayā'h, mitā'muh umā'? as wē'kit; nahā'?s niw ā'wiw. kān nikā'hkinawānī'nawan awā'ni? utā'nan tsiw-ā'winīt. hā'w, wāhtsita'w kā'?tin undā'si'w inuh mitā'muhsē'hseh. ini'? nī'na? s ā'nawenihta'mah; hā'nuw mā'wa niw nīkō'tsi'tami'naw as katā'w-mamā'kih; yā'hpits nisē'hkanikunaw. hā', nawēnā'?s kina'h pas kimānī'nimik, inā'win mihkā'nāh.*

*'hā'w, nnaw-isi'ām; nehkā'h kina-wītsi'ānine'muaw,' ēwā'hin mihkā'nāh.*

*sa?ye'h nā'hkah, wi'nah mā'watsēhni'tō'wākin apāhni'hsak.*

*'hā'w, hā'ni? teh mihkā'nāh? kikā'taw-wītsi'ākunaw,' ēwā'kin apāhni'hsak.*

*hā'ta?, sa?yeh kāh pītiwā'hsinin mihkā'nāh. mā'?, tsi-kēs-sasā'kāt mihkā'nāh, nanā'h-pākā'ts! ta?, kehkā'tesiw. 'pā'tsi'sihta? 'pō'?seh-kaka'nan, wayē'skiwā'hkin upō'?sehka'kanan pō'sā'hkah? nanā'h-pākā'ts, mihkā'nāh tsi-kēs-sasā'kāt, tsē'patakāt min nī' ta? kinē'w-wānā'niān, nimā'?, utsā'm ā'wiwin!*

*pis-tākikā'puwit apāhni'hsak, 'hā'w, hā?-na'kah? tā? as ā'wik inuh mitā'muh tsi-wē'kit? ini? ā'si'yen, apāhni'hsak; inuh mitā'muh nitā'wih-nā'wāw,' iwā'hin mihkā'nāh.*

*'nahā'w, katā's!'*

*mātsyātā'tua?, payiātā'tua?, ta'?, kā'?tin wā'sā'hkune'win wē'kiwām wakinī'kān. kīmā'pit<sup>1</sup> mihkā'nāh, nimā'?, nanā'h-pākā'ts ā'wiwin as ōnā'sit inuh mitā'muh. mihkā'nāh iniwi'n utā'kum yō'm is-sāsinawīwā'win, utā'kum tsiw-ahpē'ts-wē'skiwah mihkā'nāh. mitā'muh ānā'pit ini's sku'ahtemih as kēmā'pit mihkā'nāh, ā', mitā'muh wāhtsita'w āyāyō'sinawā'win mihkānā'hkun. kawī'n tāh wi'nah wi'yān*

<sup>1</sup> Gesture: hand, palm out, is placed in front of face, just below level of eyes.



sation was well under way, this one too, most disappointingly, was sent away.

"Well, it is time for you to go; I want to sleep," said Fawn-Woman.

Oh, just as the young man was at his very best, talking to her, alas, there you are! he too had to go. And so, all night long the young men carried on in that way, going into the lodge and conversing with Fawn-Woman. She rejected every one of the young men. In the morning they all went home. And as for Fawn-Woman, that was when she would sleep and sleep, after the young men had all gone away.

When the lads reached home, they talked together: "Well, what manner of person may this woman be, since she rejects every one of us? Do tell Turtle about it; perhaps she will take a liking to him and marry him," said the young men.

"Very well, let us go tell him about it," they said, and departed.

When they came to where Turtle was dwelling, they entered the lodge and then the young men told their story: "Say, Turtle, just think, there is a woman lives over here; she is all alone. We do not know whose daughter she may be. Now, really and truly, that little woman is just beautiful! But we have given it up; though we have all tried to get her for our own, she won't have anything to do with us. Now, it may be that she will take a liking to you," Turtle was told.

"All right, I'll go there; I'll go with you tonight," said Turtle.

In the evening the lads gathered together.

"Now then, where is Turtle? He intends to go with us," said the lads.

And soon Turtle came jingling along. Oh, the way Turtle had adorned himself, he did make a splendid show of wealth. I should say he had heaps of clothes, of good clothes to put on! In splendid shape had Turtle decked himself, and he had put on a head-dress, too, of eagle plumes; oh, but he was glorious.

He came and stood up close to the young men; "Now then, which way? Where is it that woman lives? I am going there, boys; I am going to see that woman," said Turtle.

"Well, come on, it is time!"

They set out; when they got there, there, indeed, was a house with a light in it, a round-lodge. Turtle peeped in; lo and behold, splendid was that woman in her beauty. Then did this blanket-robe of Turtle's jingle with many bells, so elegant was it. When the woman looked toward the door, where Turtle was peering in, oh, truly the woman kept smiling at Turtle. And she had not smiled at any of

ukīw-āyō'sinawā'nan inuh mitā'muh ani'nuh apāhni'hsan. hā'ta?, hā'nōw wi'nah niw ki-kākē'kitutawe'win apāhni'hsan.

'hā', nimānī'nimik!' inā'nihta'min mihkā'nāh.

pāhni'hseh niku't nā'tam pī'htikewin as awēh-kākē'kitutawa'tsin.

'awā'? ayā'wit inuh umā's pits-kēmā'pit?' inā'win ani'nuh apāhni'hsan.

'ō', mihkā'nāh ā'w ayā'wit,' inā'win.

'hā'w, awēh-natō'min; kats pī'w. "kinātōmi'k," kinaw-ēnā'w,' inā'win ani'nuh apāhni'hsan mitā'muh.

hā'ta?, pehni'hseh sā'kitō'hnewin, mihkānā'hkun as wēhtamōwā'tsin.

'hā'w, kinā'tōmi'k,' inā'win pāhni'hseh ani'nuh mihkānā'hkun.

hā'w, mihkā'nāh mi-pī'htikewin as i'siat ani'nuh kī'sē'hsan. ā'ta?, mitā'muh iniwi'n-pih niw nayē'puwē'pahtuk as anāhkī'htsiket, katāw-nipā'tua?.

kayēs-anāhkī'htsiket, 'nahā'w, katā's kī'sēhkah ani'nuh kipō'sēh-kaka'nan, kitā'kum, mā'wa niw, kitā'hsan, kimā'hkesi'nan. nanā'-kū'htiah imi's a'tō'h.'

'nimā'?, mihkā'nāh umā'hkesi'nan kī'tswāpinah, utī'hsan, upē'h-sehkakan, utā'kum, mā'wa niw utsē'patakanan kayēs-kī'sēhkah, nanā'kuhtiah ini'win as a'tuk.

'hā'w, katā's sehkē'hsih,' inā'win mihkā'nāh.

'nimā'?, mihkā'nāh inim-kawēwā'pakisōwin s sehkē'hsih. wā'pu-wiyan kayā'nit ini'win pā'mim-akī'hikut. kī'sē'hseh wi'nah ap kayēs-kī'sēhkah upō'sēhkaka'nan, iniwi'n as pimī'm-wēhpima'tsin mihkānā'hkun. hā'ta?, mihkā'nāh iniwin s tā'pinikut, kī'skikini'kut, ā'yutsimikut, ā'ta?, mihkā'nāh wē'hpimi'kut kī'sē'hsan, mā'?, ta'?, as ā'yutsimikut ta' mihkā'nāh, kan-kawā'h as ihpā'nanikut.

'hā', mihkā'nāh, mihkā'nāh, kitāpā'nin, kitāpā'nin, kitāpā'nin, kitāpā'nin,' pahpaka'hikut, 'kitāpā'nin, kitāpā'nin, kitāpā'nin, kitāpā'nin!'

ā'ta?, pahpakahu'kut mihkā'nāh, kan-kawā'h as ihpā'nanī'kut, kākā'skenikut min nī', ta?, pāts-kākā'skinikut, kākā'skinikut, kākā'skinikut, ā'yutsimī'kut, ā', mihkā'nāh nikōtā's ini'win as nī'pāt.

kayēs-sū'hkihkwamit mihkā'nāh, mitā'muh ini'win-pih nayī'pi'tat. sinawā'? niw nī'pi'tat kī'sē'hseh, unītsi'anehsan awēh-pā'hkinewin.

'nahā'w, ih-ani'nuh ā'tikin mihkā'nāh upō'sēhkaka'nan awēh-pā'hpinutamu'kun; māmē'tsitamukun s a-sikē'tamik; pehkī'h, pehkī'h, pehkī'h kinaw-ahpā'kite'muaw; ktā'titepi'tamu'aw ini's mihkā'nāh upō'sēhkaka'nan s a-miānā'tsi'tayāk,' inā'win mitā'muh unītsi'anehsan.

ta'?, aki'kuh andāmō'hsak iniwi'n-pih nayī'pi'tatua? as awēh-wē'nihtukua? ani'nuh mihkā'nāh upō'sēhkaka'nan. hā'w, iniwi'n-pih teh wi'nah kayē'wāt mitā'muh me'napus wē'kih; iniwin āsis-

those young men. She had simply chatted with them; and that was all.

"Oho, she is taking a fancy to me!" thought Turtle.

One of the young men first went in and talked to her.

"Who is that came and looked in here?" she asked the young man.

"Why, that is Turtle," he told her.

"Then go call him; I want him to come here. 'She asks you to come,' you will tell him," she said to the young man.

The young man went outside and gave Turtle the message.

"Well, she asks you to come," the young man told Turtle.

So Turtle entered the lodge and went to the young woman. At once she sprang to her feet and prepared bed-mats for them to sleep.

When she had laid the mats, "Now then, without delay, take off your clothes, your blanket-robe and all, your leggings, your moccasins. Place them at the rear of the lodge, over there."

Oh my, Turtle flung off his moccasins, his leggings, his jacket, his robe, and, having taken off all his head-feathers, he laid it all at the rear of the lodge.

"There, now lie down," Turtle was bidden.

Oh, at once Turtle flung himself down and lay there. She gave him a different blanket, not his own, with which to cover himself. Then the young woman, having taken off her clothes, too, went and lay with Turtle. Oh, how she put her arms round Turtle and hugged him and kissed him again and again, that young woman, as she lay with Turtle, oh, how she kept kissing Turtle and doing all sorts of things to him!

"Oh, Turtle, Turtle, I love you, I love you, I love you, I love you," and she kept patting him; "I love you, I love you, I love you!"

Now, when she kept patting Turtle and doing all sorts of things to him and scratching him gently, — for she did that, too; she gently scratched and scratched and scratched him, — why, then at one time did Turtle fall asleep.

As soon as Turtle was sound asleep, the woman rose to her feet. Very quietly the young woman rose to her feet and went over and uncovered her young ones.

"Now then, go ruin Turtle's clothes that are lying right over there; befoul them all over and wet them; you will throw ashes and dust, ashes and dust on them; you will keep rolling around and playing about there on Turtle's clothes," the woman told her young.

Then those puppies got up and went and dirtied Turtle's clothes. The woman thereupon went home to Me'napus' house; she went straight back home. When those puppies had dirtied all of Turtle's



kē'wāt. ā'ta?, mā'waw kayēs-wī'nihtukua? ani'nuh po?sā'hkaka'nan, iniwi'n s sāsēhkī'hsihkua? aki'kuh anāmō'hsak. nikōtā's keh niw ini'-win as kuskō'sit mihkā'nāh. hā'w, kō'skusit, iniwi'n niw as kī'nut-sinā'tsin wē'wan. hā', yā'hpits kayī'nutsinā'tsin, kawin wi'yak mitā'muh.

hā'ta?, 'aku'Δtsih kana'pats tsiw-isī'w, inā'nihta'min mihkā'nāh. kōtā's sa?ye'h unē'win, sā'kats-pihā'tsin; nī'pi'tawin, sā'kitō'hnet mihkā'nāh.

'kuhsihkwā'w!'<sup>1</sup> ēwā'hin.

hē'y, si pahkā'nin.

nawē'naw sa?yeh mi'sik pā'si'k me'sih, 'kuhsihkwā'w, mΔhkuhsihkwā'w, kuhsihkwā'w!

he'?, kawin kā'kōh unō'htanan mihkā'nāh. ha'w, iniwi'n-pih apā'?-sik imi'nakah kuhkē'w ā'siΔt.

iniwi'n teh sa?yeh, 'wh, wh, wh, wh,'<sup>2</sup> — ā'ta?, iniwi'n-teh<sup>2</sup>, me'si'h s kī'skihsit<sup>2</sup>.

he'?, me'napus ini'win as nō'htawatsin mihkā'nā'hkun, sāsēhkē'hsih wē'kih.

'hā'w, wā'? teh ayu'm?' inā'nihta'min me'napus.

sā'kitō'hnewin wē'kih.

hā'w, iniwi'n keh niw ini's wā'htsimit<sup>2</sup>.

'hā'nē'?', ta? sī'kī'yen?' inā'win me'napus.

'hō', nimā'timō'hsim as māk-nipā'yan kēs-sā'kitō'hnew; kan wi'yak ini's s māk-nipā'yah; nipā'mi-nitūwā'māw. kan-e'? nap ini's upi'Δnan?' inā'win mihkā'nāh me'napu'sun.

'hō', ka'n!' inā'win; 'ta? ā'nih? uwī'hswan, ta? ā'nih?'

'mΔhkū'hsihkwā'w inā'w, iwā'hin mihkā'nāh.

'ha'? teh as wē'kit?

'umā'? niw, umā'? niw ā'Δtik wē'k, nē'kinaw.'

'hō'h, ka'n! kan nikā'hkinawā'nan wi'yak ini'h as a'w-inēh. nitī'h-seh kāh ni'sik ini? ā'nih; mahkū'hsihkwā'w inā'w; ini'? tāh as wē'kit; unūtsi'ΔnehsΔn ini'? as awēh-kanā'wihatsin. umā'? teh niw as i't nē'kih; pas kipits-tsē'?napumāw, inā'win me'napus.

hā'w, mihkā'nāh si'win, me'napus wē'kih pī'htiket. hā'ta?, sā'hsaki'kahkwan; kan kā'kōh utī'hsΔn, umā'hkesi'nan, upē'hseh-ka'kan, utā'kum; nā'ne? niw ā'wiwin. ānā'pit ini's tsikiskū'niah, nimā'?', mā'ts-Δnā'm ini'win s sehkē'hsih. hā', unōnā'kanan ahkī'hīh imi'win niw as pimāpī'hsine'nik, mmā'h-unōnā'kanan.

'mΔhkū'hsihkwā'w!' inā'win mihkā'nāh.

hā'ta?, mīm-nēpuwi'pahtawin Δnā'm, tsē'?napumikut mihkā'nāh mā'ts-mΔtsē'?-Δnā'mun.

<sup>1</sup> Almost inaudible, and on very high pitch; the following calls grow louder.

<sup>2</sup> Narrator whistles at these points.



clothes, they all lay there. After a while Turtle woke up. When he woke up, he felt in vain for his wife. He could not find her at all as he groped for her; the woman was gone.

"Well, she must have gone out of doors," thought Turtle.

After a while he got up from the couch, impatient with waiting for her; Turtle rose to his feet and went out of the house.

"Fawn-Woman!" he called.

It was all quiet.

After a while, more loudly: "Fawn-Woman, Fawn-Woman, Fawn-Woman!"

Oh, not a thing did Turtle hear. Then he went farther over in yonder direction.

And then, "Wh, wh, wh," and he whistled; and then he whistled more loudly.

Hah, that was when Me'napus heard Turtle, as he lay at ease in his lodge.

"There, what does this fellow amount to!" thought Me'napus.

He stepped out of his house.

And there he was whistling.

"What is it? What's the matter with you?" Me'napus asked him.

"Why, while I was asleep, my wife stepped out of the house; she is gone from where we were sleeping; I am going round calling for her to come. She hasn't come here, has she?" said Turtle to Me'napus.

"Oh, no!" he answered him; "What is she called? What's her name?"

"Fawn-Woman she is called," answered Turtle.

"Where does she live?"

"Right over here, right over here is her house, our house."

"Oh, no! I don't know anyone by that name. Only my dog has that name, to be sure; she is called Fawn-Woman; she stays over there; that is where she keeps her young ones. Over here she is, in my house; ~~we~~ might go take a look at her," Me'napus told him.

Turtle went there, entering Me'napus' lodge. He was bare-legged; he had no leggings, no moccasins, no jacket, no robe; he was all naked. When he looked over at the fireplace, why, there lay a big dog. Its dugs lay flopping way over the ground, its big dugs.

"Fawn-Woman!" Turtle called to it.

The dog jumped to its feet, and stared at Turtle, the big, ugly dog.

'tayā'h!'<sup>1</sup> inā'nihtamin mihkā'nāh sā'kitō'hnet me'napus wē'kih;  
'ini' kāh sa?ye'h kā'kōh as ihpā'nasit ē'h-ayum matsē'-me'na'pus,  
inā'nihtamin mihkā'nāh.

payi'ātāt ini's as tsi'-wē'kit inuh mitā'muh, mā'?, anāmōhsē'hsak  
ini'win as māk-miānā'tsi'tatua? ani'nuh upō'?sehkakanan mihkā'nāh  
as a'tekin. mihkā'nāh tā'pipunā'win ani'nuh anāmōhsē'hsan, kute'-  
nas as ā'yahpakina'tsin. hā', wātā'hpinah upē'hsehka'kan, hā',  
tsi-kēs-māmē'tsitā'hkua? mā'wa niw ani'nuh upō'?sehkaka'nan.

'ayī'h hya'h, apā'? keh wē'nihta'wak. nipō'?sehkaka'nan matsē'-  
anā'muk!' ēwā'hin mihkā'nāh as kē'wāt.

iniwi'n teh niw mitsi' niw as kākē'wa'tekin ani'nuh upō'?sehkaka'-  
nan mihkā'nāh s pakē'tah, kā'?ts-nehkō'sit. mitsi' niw teh niw neh-  
kō'siwin mihkā'nāh yō'hpīh.

ini'? mā'waw.

### 73. SOME ADVENTURES OF ME'NAPUS.

(mise'n makapī'w)

nahā'w, me'na'pus keh pā'pimō'hne'win. s mā'tsiat s mā'k-ni-  
pimō'hnet, kani'win nipē'hseh mātāpi'ahnet. nahā'w, mihkā'kuk  
ini'win as i'tua?. ini'win keh, nawēnāhā'tsin, kayēs-pi'ātāt inis  
sī'timih, inuh niku't mihkā'k ini'win pis-isi'at inis sī'temih. nahā'w,  
iniwi'n-pih me'napus kayē'kitutawatsin.

'hā', inā'win, 'nehsē', āniwā'k kāh kitū'nisi'muaw! nā'?s nina'h  
nap ini'h s aw-isēnā'kusē'yen!

'hā', me'napu's, awā'ni? pas wayī'hkihtuk ini'h isē'kiw as aw-  
ā'wiyen?

'hā', nehsi'meh<sup>2</sup>, nā's kat nina'h nap inih isē'kiw kat nitā'wim,  
ini'h kinu'a? as unā'siyek!

hā'ta?, iniwi'n-pih mā'wa niw payi'ātua?. mā'waw payi'ātua?,  
metā'tah nī's-inēh ā'wiwak.

'nahā'w, ta'?, nina-kutsē'?tam inih isē'kiw as aw-ā'wiyen. —  
nahā'w, awā'? tāh aw-ā'wit?

'hā'w, nine'? tāh aw-ā'wiyen, ēwā'hin inuh nikut mihkā'k.

iniwi'n-pih kayi'tinah upē'hsehka'kan, me'napu'sun as pō?-  
sā'hkatenā'tsin inih upē'hsehkakan. hā', iniwi'n keh me'napus  
mihkā'k as ā'wit, pahpisē'w winah na'p pahpisē'w nipī'hīh pimē'-  
tsimet, kākō'kēt, mī'tsihsit, wasā'hsian as mē'tsik.

'hā'w, me'napu's, ini'? sa'yā'h s a-mātsi'yah, inā'win.

he'? keh uhpī'tatua? mā'waw, mātsyātua?, uma'nakah tāh ayāts-  
kē'sawah s isyātua?, as inim-mā'k-pimā'skatua?, 'me'napu's, umā's  
mā'ts-minī'kan kinaw-inim-nā'mi?. pō'n tsī'kahkyah anā'pinun;  
pō'n anā'pēnun! kahpi'h niā'kā'yah s a-pimē'neyah, "hō'!" aw-  
iwā'k pāmā'tesitua?, "mihkā'kuk pā'miskātua?!" pō'n tāh pā'hpis  
anā'pinun ini's tsī'kahkyah; kinaw-misō'kām, — pā'sketsisu'awākin.

<sup>1</sup> Gesture: hand held round mouth as if about to vomit.

<sup>2</sup> Foreign word, probably Ojibwa.

"Heavens!" thought Turtle, and went out of Me'napus' lodge; "So it's now that this confounded Me'napus has played me a foul trick!" thought Turtle.

When he came to where that woman had dwelt, lo, there were some little puppies playing where Turtle's clothes lay. Turtle seized those little puppies and threw them down somewhere, one after another. Oh, when he picked up his jacket, why, they must have befouled all those garments of his.

"Confound it, the nasty dogs have certainly dirtied my clothes!" said Turtle, starting for home.

And even now they are lying around here and there, those garments of Turtle's which he abandoned in his great anger. And to this very day Turtle is angry.

That is all.

### 73. SOME ADVENTURES OF ME'NAPUS.

(Misen Makapiw)

Now, Me'napus, as usual, was tramping about. Once, when he set out and was wandering along, he came down to the shore of a lake. There were some geese. So then, when in creeping up to them he had reached the water's edge, one of the geese came to the bank there. Then Me'napus spoke to it.

"Hello, Little Brother," he said to it; "you surely are beautiful; I wish I too could look like that!"

"Why, Me'napus, who ever could bring it about that you should be a creature like that?"

"Oh, Brotherkin, please let me be like that, handsome like you!"

Then they all came. When they had all come, there were a dozen of them.

"Well now, I shall try to be like that. — Very well, who will it be?"

"I'll be the one!" said one goose.

With that, he drew off his jacket and put it on Me'napus. So now Me'napus was a wild-geese and accordingly swam along in the water with the others, dived here and there, and got his food, eating water-weeds.

"Now, Me'napus, it is time for us to be going," he was told.

So then they all flew up and started off, going in yonder direction where it was still warm weather, and as they were traveling along: "Me'napus, over here we shall see on our way a large town. Do not look down at the ground; do not look! When we are seen flying past, 'Ho!' the people will say; 'Some geese traveling by!' But be sure not to look down at the earth; you will get hit." — he meant that they would be shot at with guns.

wā<sup>h</sup>, me'napus, 'ā<sup>h</sup>, mihkā'kuk käh!' pā'pik kēs-anā'piwin imi's ahkī'hīh. hā'?, iniwi'n keh s tsi-mi'sōh ā'htasih-nis-anā'pit. hā'ta?, ini' keh as ni'pāk me'napus. ta'?, ku'm tāk ā'neh mātsī'wak; winu'a? teh kən misu'anuwawan. ha', me'napus teh winah ini' as nipā'k.

hā'w, nā'hkah; — ini's s kēs-pā'pehtsih, mehkī'h iniwi'n s kēs-uhtsē'kawik; sikas niw inā'kuhkī'hnenin nih me'hkīh, — iniwi'n keh wā'h-unēt, yā'h-pimā'tesit. hā'w, ini' s mātsyāt; te'nas keh niw is-mā'tsiw.

s māk-pāpimō'hnet, kani'win wē'kiwam nayā'mik. ha'?, iniwi'n-keh-na'kah ā'siat. payi'htiket ini's wē'kiwamih mahwā'w siwas apē'win.

'hā'ni?, me'napus? ta'-nakah wāh-pī'yen?

'ō', ume' keh niw wāh-pī'yen.'

hā'ta?, iniwi'n keh as ā'yit. nā'hkah, sa?ye'h pī'wakin aki'kuh, inuh mahwā'w ukī'ʔsən; ne?ni'wakin. hā'w, pī'ta?si'wakin.

'nīpū'Λnimeh!' inā'win nuh mahwā'w.

hā'?, me'napus tsayē'napumā'tsin, karwin kā'kōh upitū'nuwawan!

ha'?, inuh mahwā'w iniwi'n ānā'tsin ani'nuh ukī'ʔsən niku't, 'hā'w, imi's kitā'h awēh-pū'na?suwin!

hā'w, iniwi'n keh winah ā'siat mahwā'w; hā'w, iniwi'n s awēh-mē'minet ini's me'napus s apē't.

'tā'!<sup>1</sup> me'napus wi'nah; 'sī'h, kina-wē'nihtsikā'm!' ēwā'hin me'napus.

a'?, inu'h tāk mahwā'w, keʔts-inā'niw ayā'wit, 'hā'ni?, me'napus? wā'ki? tāk ō'h ki'nah a-mē'tsan?

ta'?, me'napus, 'awā'ni? tāk ō'h pas wayi'hkihtuk as a-mē'tsik inih mē'mēnΛn?

nahā'w, iniwi'n keh, wayā'pah misi'k pahpē'situa? aki'kuh inā'niwak, akuh mahwā'wak, hā'w, payi'Λtua?, wē'wasī'wakin. nahā'w, pī'ta?si'wak.

'hā'ni?, nehsē'?, kitā'ninihiku'nawak kiki'ʔsina'wak!' iwā'hin me'napus.

ha'?, iniwi'n keh tāk kΛ'niw mētsimē'hseh as apu'ahsīt, māmī'tsihsit. ta'?, iniwi'n keh wāwē'kimi'wāt, inis āyi't inis.

nikōtā's niw ayā'wik, 'nahā'w, me'napus, kātāw-ahkā'w ayum u?nā'hsimaw kiki'ʔsinaw, iwā'hin nuh keʔts-inā'niw ayā'wit; 'mā'wa niw kina-wawihkī'hsine?; kən wī'yak unaw-tsē'napumā'nan. nā keh nā'p, me'napus, kən kā'kōh kki-pehtā'nan wayē'htamΛkā'yΛnin!

ha'?, mā'wats-sehkī'hsihkua?, wāwihkī'hsihkua?, ta'?, iniwi'n keh wi'nah mahwā'w as a'hkāt. hā', nikōtā's ayā'wik, me'napus inim-tsē'napumā'tsin, hā'w, iniwi'n as tsi'ΛhklΛnā'htamΛ'kut inih

<sup>1</sup> Strongly labialized t.



Oh dear, Me'napus, — "Of course, they are just geese!" — at once looked down at the earth there. And so he was hit by a shot, right then when he looked thither. So now Me'napus died. But the others went on; they were not hit. But as for Me'napus, there he was, dead.

When evening came, — there where he had fallen the blood had run from him; the blood stood there to quite a depth, — then he arose from there, restored to life. Then he went away from there; to some place or other he went.

As he tramped along, after a time he saw a dwelling. So he went toward it. When he entered that dwelling, there sat a wolf.

"Hello, Me'napus! Where do you come from?"

"Oh, from just over here a ways!"

So there he stayed. At nightfall they came, that wolf's sons; there were three of them. They were bringing home the game.

"My nephew!"<sup>1</sup> ~~he called those wolves~~ *the wolf called him* (2)

Me'napus looked at them: they were not bringing anything at all!

Then the wolf said to one of his sons, "Now, go over and set down your game before your uncle!"

So then that wolf went there; and then he vomited there where Me'napus was sitting.

As for Me'napus, "Fie, you are dirtying things!" he said.

But that wolf, the old man, "Why, Me'napus, what would there be for you to eat?"

And Me'napus, "Why, who do you suppose could eat that vomit?"

So then, on the next day, when those men, those wolves, hunted again, when they came home, they carried packs. They brought home the game.

"Why, Brother, our sons are doing great things for us!" said Me'napus.

So now at last he roasted some meat and had a supply of food. So he stayed there and lived with them.

Then, at one time, "Now, Me'napus, this oldest son of ours is going to extract marrow," said the old man; "We shall all lie with our heads covered; no one will watch him. Of course you, Me'napus, never heed anything you are told."

They all lay down and covered their heads, and the wolf began to crack marrow-bones. Then, at one time, as Me'napus watched him, a chip from the bone he was smashing flew at Me'napus. The

<sup>1</sup> A man's brother's son.

uhkā'n. a'?, me'napus iniwi'n-nakah ā'hpitik inih uhkā'n; inis wē'nih ini? as pā'pehneh. hā'w, me'napus ini'win as wanā'nihtah. nāwā'h kani'w ā'piskawin, yā'h-pemā'tesit.

nahā'w, iniwi'n keh, 'nahā'w,' iwā'hin inuh ke?ts-inā'niw, 'nahā'w, ayō'? mayē'ninan ayum uhsē'mimaw, kiki'?s as aw-ā'wit, 'iku'ahin ani'nuh ke?ts-inā'niw, 's a-kiw-pahpē'sit, a-ki-ne'?tuah a-mē'tsan, apā'hsusun. ta'?, nikā'ta-kusē'mēnaw. me'napus; kinu'a? nap kusē'kun kute'?nas kay'ā'nituh; 'nina'? nap kayā'nituh ninaw-isi'aminaw.'

nahā'w, wayā'pah iniwi'n keh s kusī'tua?. ta'?, me'napus kute'?nas ke'h niw wi'nah ap kusī'tua?, mā-k-pimō'hnetua?, ini'win, nipē'hseh matāpi'ahnetua?, me'napus uma'nakah ānā'pit, wē', wā'?naw ini'win ā'hkik inih nipē'hseh. misi'k uma'nakah ānā'pit, wā'?naw misi'k ahki'win ini'h nipē'hseh. ini's tāh as i'tua?, umā'n-pih niw ākāmē'wik. hā'w, iniwi'n keh s wawī'kitua?, pā'pahpisinit aninuh ukī'?sān kayēs-mē'nih.

ta'?, nikōtā's niw ayā'wik, 'kē-spin, niki'h, usā'm nehkā'h, pō'n, umā's teh tepā'h pis-ahpi'yen, pō'n pis-misākā'nun; kiā'tō'hnenun wī'ki niw. mātisi'-awā'tukāk yō'? as i'tua?.'

hā'w, kōtā's ayā'wik, iniwi'n-pih ā'hpit inuh inā'niw; hā', as tsē'?napumā'tsin anum kē'sō'?nān, ini'win sa?ye'h s nī'k, s inim-nī'k. hā'w, wā'?naw ahku'akamiwin nih nipē'hseh; uma'nakah mi'n niw wā'?naw ahku'akamiwin. hā'w, iniwi'n-pih payā'ts-sū'hkisiit inih upā'kwahteh.

'nahā'w, minā'? teh niki'hki?tam. ini'? niw s a-tā'p-misākā'yen!'

iniwi'n teh sa?yeh tsi-wā'pēt; ta'? mehku'āmē'wiwin as kepā'teh. ē', kā'?tin, wā'pēt, kā'?ts-wā'pēt, sa?ye'h ā'pehtaw payi'ātāt, iniwi'n-pih payē'kuskat inuh mehku'ām. hā'nuw inim-kāku'ahnit, ni-kutā-pāmā'tsin ani'nuh mehku'āmian, ayā'tsku'āt kāku'ahnet, iniwi'n s sū'hkisiit, ini'? keh, māmē'kit. hā', me'napus ini'win as sā'ki-tsi'pahtuk; hō'hwāh, me'napus ukī'?sān ini'? keh nipi'hih h tah-pānā'nit.

hā', ini'? keh me'napus s kā'?ts-mōk; iniwin keh as wāwē'kit, ini's niw.

nahā'w, aku tāh anā'mahkiah ayi'tua? mātisi'-awā'tukāk, anī'-wānin wātā'hpeni'kut inuh, ani'nuh ukī'?sān. s mā-k-mā'mōk, nayi'-wuku'nakah, kani'win pis-pi'htike'nit ukī'?sān.

ini'win tah ā'tua? aki'kuh mātse'-awā'tukāk: 'sī'h, ta'? teh yō'm as isē'?tayqk, me'napus mamu'awāk ani'nuh ukī'?sān? kinaw-nināwā'tsihikunaw; mā'wa niw kinaw-ppi'm-ne'ni'kunaw; mātse'-wi'yak ā'wiw me'napus. yāh-mē'nehkun ukī'?sān!'

nayi'wuku'nakah, iniwi'n-pih payi'ānit ukī'?sān.



piece of bone flew straight at Me'napus; it landed on his head. Me'napus lost consciousness. After a long time he came to, restored to life.

So then, "Well now," said the old man, "I give you this youngest one to be your son," the old man told him, "to hunt and to kill food for you, deer. For we are going to move camp. Do you and he, Me'napus, also move camp, to some other place; I and the others, also, shall go to another place."

So, on the next day, they broke camp. Then Me'napus and his companion moved on to some place; as they were walking along, when they came down to a lake, and Me'napus looked over yonder, why, to a great distance did that lake extend. And when he looked the other way, a long ways, again, did that lake extend. But where they were, the opposite shore was right close. So there they continued to dwell, and his son that had been given to him always hunted.

Then, at one time, "My son, if it gets too dark and you come to the place right across here, do not cross the water to come home; walk all the way round, regardless of the distance. Evil spirits are in this place."

Then, at one time, to that place came that man; when he looked at this sun, it was already low upon its setting course. A long distance stretched the water of that lake; and in the other direction as well, to a far distance went the water of the lake. Then he tightened his belt.

"Oh, it will be well, I am a swift runner. I shall get across well enough right here!"

Then he started to run; for it was all frozen over with ice. Truly, as he ran, running with all his might, and had got halfway to his goal, then that ice broke up into moving blocks. Though he kept leaping as he went along, jumping upon the blocks of ice, at last, as he sprang, he slipped. That was the end; he was taken. Oh, Me'napus ran out of his lodge, — alas, there Me'napus' son perished in the waters.

So then Me'napus, weeping bitterly, continued to dwell in that same place.

Now these evil spirits who dwell under the ground, they were the ones who had taken that son of Me'napus. As he thus continued to weep, on the fourth day, suddenly into the lodge came his son.

For this was what the evil spirits said: "Beware! Why do ye this thing, taking his son from Me'napus? He will destroy us; he will set about killing us all; a powerful being is Me'napus. Give him back his son!"

On the fourth day came his son.

'hā'w, hā'w, nuhne'?, niyā'h-piām!'

'ō^, inā'win me?na'pus, 'sa?ye'h nikē's-usā'mati'mjm. nahā'w, ume'?-tāh-na'kah as nī'k, ini'?' tāh s awēh-i'yen, ki'nah. tā'?-nakah ō'h a-kiw-isi'Δtua? pāmā'tesitua? kayēs-nipāku'awin? s utā'?'tsiΔkuwitua? ini'?'-nakah a-kiw-is-mātsi'skatua?.'

iniwi'n-pih teh inih nikut mehsē'w kahkā'hna?tew mayēnā'tsin.

'hā'w, yō'?' teh kitā'skutem; kēs-piΔtā'yan, ini'?' teh s a-pō'tawe'yΔn. ini'?' tāh a-kiw-isi'Δtua? utā'?'tsyΔkuwā'wan.'

hā'w, iniwi'n keh tāh wiyaΔk nā'pikin yō's ayum kā'yΔs-mamā'tsi'taw, iniwi'n-nakah kiw-is-mātsi'skat s utā'?'tsyΔkōwit.

nahā'w, me?na'pus iniwi'n-pih mayā'tsi'Δt, papā'm-mō'k papā-mati'mjt. mā'k-niw-pimā'skat, iniwi'n-pih nayā'mik wē'kiwΔmΔn, pāmā'tesitua? s wī'kitua?. ta'?, misā'hkΔtewā'win, mahkā'hsiw wāsi'hjt.

nahā'w, payi'htiket niku't keh niw inih wē'kiwΔm, 'ā^h, apē'nun, apē'nun!' inā'win.

nā'hkah, payi'Δtua? pahpē'siwaΔk, awā'hΔn pīnΔ'wΔkin. hā'w, iniwi'n nayā'niitua?. anu'm tah unā'hkΔn inuh awā'hseh, usē'tΔn, wē's, iniwi'n ās-kē'sitek nikū't inuh ahkā'h; nahā'w, ta'?, umΔ's tāh misi'k s mī'tsimē'hsiwit. hā'w, kayēs-kī'sisi'Δhkjh, ini'h nikut unā-kan inih wē's ini'win s a'?'tuh msik anōh usē'tΔn unā'hkΔn inuh awā'hseh.

'hā'w, awē'h-nitō'mehkun mihkā'nāh!'

ha'?, iniwi'n keh s awē'h-natō'mih. e'h, pī'hktikewin mihkā'nāh.

'hā'w, imi's awē'h-apē'nun,' inā'win.

ha'w, iniwin-pih mā'mih inih unā'kan inih awā'hseh-wē's as a'?'tik.

hā'w, misik mihkā'nāh, 'nahā'w, wī'yΔk kutā'?'nΔs wāh-pi'Δtsin, ki-kΔtā'w-menā'tsihaw. ini's keh wētō'hprumin ayu'm ki'Δtāw!'

ta'?, kawī'n kehkē'nawa'nan payā'kwΔts me?na'pus as ā'wit. hā'w, ni'?' kāh as mī'tsihsitua?. ta'?, me?na'pus as mesā'hkΔtewāt, mahkā'hsiw! ta'?, misi'k anum unā'hkΔn kΔn ukēs-kisē'?'nitunan. ta'?, iniwi'n keh mihkā'nāh as wēnā'nimatsin.

'si'h, kiwī'nikasi'ΔhtΔn yō'm niwē'nim!'

hā'w, iniwin tāh, — hā'ta?, me'?'napus winah kaskā'nihtΔmin; ta'?, mā'k-papā'm-ppā'matimuw.

nahā'w, wayā'pah, tsi-mā'tsiΔt me'?'napus, sikΔ's ihpih keh ni'w payi'Δtāt, iniwi'n-pih 'hā'w, mitā'muh ninaw-ā'wim!' ēwā'hin.

nahā'w, misi'k tāh apā'hkjhien nāyōmā'tsin, yā'h-wΔskēt, ini's tāh s isi'Δt kuh mamā'tsi'tawΔk s wī'kitua?, hā'w, payi'Δtāt, nayi'ah, — nayāwā'tua? mitā'muhsΔk, — iniwi'n pis-pō'na'sit, s kΔtāw-wē'kit. ha'?, akuh mitā'muhsΔk isi'wΔkin; ta'?, kΔn unā'nawanu'-wawan awā'?'tsiw-ā'wit. ta'?, iniwi'n keh s nā'tamuwā'tua? s unī-



"Now, now, Father, I have come back!"

"Oh," said Me'napus to him, "by this time I have overwept. So then, in yonder direction where the sun sets, there do you go and dwell. For where are the people to go, whenever one has died? In the substance of their souls, that is where they will always journey."

With that he gave him a burning brand from the fire.

"Now, here is some fire for you; when you have arrived, there you will kindle your hearth. And thither their souls will always go."

And so, there, whenever anyone dies here, of these ancient Indians, to that place he journeys in his soul.

Then Me'napus set out, and went about weeping and crying. As he traveled along, he saw some houses, where some people lived. Now, he was fasting; with charcoal he painted his face.

When he entered one of the houses, "Well, sit down, sit down!" he was told.

At eve, when the hunters came, they brought in a bear. So then they had a feast. The front and hind feet of the bear, and its head were cooked in one kettle. And the same was done with the fleshy part. When the cooking was done, the head was put into a bowl, and also the bear's hind-paws and fore-paws.

"Well, go and invite Turtle!"

So then he was gone for and summoned.

"Hello! Go sit over there!" he was told.

Then that bowl was taken in which lay the bear's head.

And again Turtle was told, "Now then, whenever anyone comes from some place, one always treats him with consideration. So do you eat along with that stranger there."

For he was not known to be Me'napus. So now they ate. Now, Me'napus, as he was fasting, — charcoal! And he had not washed his hands either. Then, of course, Turtle felt disgust at him.

"Bah, you are eating this bear's head of mine with dirty finger-nails!"

Me'napus felt hurt at these words; anyone could see that he was going about in mourning.

On the next day, when Me'napus went from there, when he had gone a little ways, he said, "Now I shall be a woman!"

Then, carrying on his back some reeds for a wigwam, he went back to where these people lived; when he got there and was seen, — when the womenfolk saw him, — then he came and set down his load, making ready to camp. Of course, the women went to where he was; for they did not know who he was. So then, of course, they

kā'nit. ha'?, me'napus, kayēs-kē'sihtukua? inih wē'k, payi'htike-tua?, pō'tawet, tsīpā'hkīt, maskūtsi'hsan misi'k tāk sēwā'pimīnan iniwin ās-tsīpā'hkīt.

'kani'w, kēs-mī'tsihsī'yāk, kits-mātsi'amuaw, inā'win ani'nuh mitā'muhsan kayēs-nā'tamkut ini's s usē'htuk inih wē'k.

hā'w, iniwi'n keh kayēs-mātsi'ani'nuh mitā'muhsan kayēs-pis-nā'tamkut, iniwi'n-pih ayā'n mehkū'napian wā'sihatsin.

ha'?, nā'hkah, payi'atua? pahpē'siwak wā'skinenī'tua?, wē'kiwam siwas a'te'win, kayā'nit wē'kiwam.

'ā'?, tāk? awā'?, teh yō'm wē'k?

'hā', sinawa'?, niw! yō'?, keh s uskē'h-pī'hkusit nikut mitā'muh.'

ha'?, wānī'tipā'hkah, wā'skinenī'tua? ayā'pits-awēh-kēmā'piwakin ini's wē'kih. hā', mitā'muh siwa's apē'win, mehkū'napian as usēhā'tsin. niku't tāk i'nuh uskī'h-inā'nīw we'htsita ni'w payi'atāt, iniwi'n-pih niw payi'htiket, awēh-unā'pit inis pī'htik, kākē'kitutā-watsin, kutsē'munatsin tā'?-nakah wāh-pī'ani't.

'hō', umā'?, keh ā'neh pāmā'tesitua? as i'tua?; ini'?, wāh-pī'yen niw; yō's ninō'htan hā'neh pāmā'tesitua? wāwī'kitua?; ini'?, wā'h teh s pī'yen; inē'?, ikū'ahin.

'hō', inā'win.

'ā', iwā'hin inuh mitā'muh, 'kan-ā'?, pas kitā'h-nitōmā'nan inuh mihkā'nāh? nikā'tew-kā'?'ts-nā'wāw; kina-tipā'hun.'

hā', mā'ts-mehku'a'nap, iniwi'n isē'kiwan mayē'nikut.

'nahā'w, ayō'?, keh mayē'ninan as aw-awē'h-natō'mat mihkā'nāh.'

hā'w, iniwi'n-pih mayā'tsiat inuh inā'nīw as awēh-ntōmā'tsin mihkā'nā'hkun.

payi'atāt, 'hā'ni?, mihkā'nā'h? kine'?, nā'tumih inuh mitā'muh; kikā'taw-kā'?'ts-ni'ak.'

'sē'h, kits-kinō'hkim!'

'kan! nā', tsē'napumin ē'h-ayum mehkū'a'nap! anu'?, tā'pah! as a-pis-natō'minan.'

'ha'?, hā'w, ninaw-isi'am!'

hā', mihkā'nāh, namā'hkwakum ā'wiwin utā'kum; nahā'w, misi'k uti'hsan, iniwi'n isē'kin ayā'wik, namā'hkwakum, misi'k uwi'ah-kwan, nanā'h-pakā'ts! s isi'at teh ini's ani'nuh mitā'muhsan, payi'htiket, hā'ta?, iniwi'n-pih ni'w wayāp-kākē'kitutā'kut.

'ninānō'htan ki'nah kuhkē'w ah tsiw-isē'kiyen. ini'?, wā'h-pī'yen, "nā'?'s kas nikā'nawihik!" s inā'nihtaman, — s a-wē'kimatsin teh s a-wē'kihtitua?.

hā', ini'win keh kākī'kititua?. nahā'w, ta'?, ini'?, as nahkū'h-titua? as katā'w-kanā'wihe'titua?.

'nahā'w, sa'yeh keh pas kinā'pā?; sa'ye'h kinī's wānī'tipā'hkat.'

ta'?, iniwi'n keh nāpā'tua?, hm, kayēs-nipā't mihkā'nāh, iniwi'n pih wi'nah mayā'tsiat me'napus. hā'w, wāyā'pah kō'skusit, hā'w

helped him build his wigwam. Then Me'napus, when they had completed his wigwam, and had entered, built his fire and cooked; beans and sweet-corn were what he cooked.

"Wait; when you have eaten, you may go," he said to the women who had helped him build his lodge.

So then, when those women who had come and helped him, had gone away, he started to work at one of those red sashes.

In the evening, when the young hunters came home, there stood a house, a new house.

→ "What's this? Whose house is this?" *"Why, be quiet! This is where a woman has made a house."*  
After dark the young men incessantly went and peered into his lodge. Oh, there sat a woman, working a red sash!

One of those young men went ~~all the way up~~ to the place and entered and sat down inside there, and struck up a conversation with her, asking her whence she came.

"Oh, just over yonder some people live; that is whence I come; I heard that some people live right here; that is why I came here; that is all," she told him.

"So that's it, is it?" he answered her.

"Oh," said that woman, "can't you please go and call that Turtle? I am very eager to have sight of him; I shall reward you."

A big red sash, that was the thing she gave him.

"See, this is what I give you, so that you will go call Turtle."

Then that man went from there to call Turtle.

When he reached the place, "Hello, Turtle! It is none other than you that woman is inviting; she is very eager to have sight of you."

"Bosh! No doubt you are lying!"

"No! Just look at this red sash here! It's this she has given me in payment for coming and inviting you!"

"Oh, all right, I shall go there!"

Well, Turtle's blanket-robe was of beaver-skin; and his leggings, too, were of the same, of beaver-skin, and his hat to boot, — splendid! When he went to where that woman was, and entered the wigwam, at once she began to converse with him.

"I have always heard that you are an unusual person. That is why I have come here, with the thought, 'I do wish he would marry me!'" — that he was to live with her, that they were to live together.

So then they talked with each other. And then they agreed to marry each other.

"Well then, it is time we might be sleeping; it has been dark for a long time."

So then they went to bed. As soon as Turtle was asleep, Me'napus went away from there. In the morning, when he woke up,

wā'nipa? utā'kumΛn! utī'hsΛn, uwi'ΛhkwΛn kΛn kā'kōh. hā'h, iniwi'n keh mihkā'nāh as kaskā'nihtah. hā'w, mayā'tsiΛt ppām-kutsē'mutsi'kāt ntōnāhā'tsin, uma'nak anā'mahkiaḥ yō'?-nakah nā'?tΛm kayēs-ni-tōnāhā'tsin.

kute'?nas payi'htiketsin, nitīwāmā'tsin, 'ta? ō'h tsiw-i'nēh inuh mitā'muh tsi-kēs-mΛmu'ah ani'nuh kitī'nan?

'ta?', wā'kuhsī'hkwew inā'win.'

'ō, ta?', kΛn wi'yΛk nikā'hkinawā'nan ini'h as aw-i'nēh, wakūh-sī'hkwew.'

hā'w, kayēs-misēwā'-niw-isi'Λt, iniwi'n-pih misi'k uma'nakah spā'miah mitsi' ppām-kutsē'mutsikāt, nitīwāmā'tsin ani'nuh wā'kuhsī'hkwā'wΛn. hā', iniwin kāh s kī'nunehā'tsin.

'tsē'h, me?na'pus kΛt nitā'syΛm; winah na'p awā'tuk ā'wiw, me?na'pus.'

mā'tsyΛt, hā'w, payi'Λtāt inis me'?napu<sup>s</sup> s tsi-wāwē'kit, 'hā'ni? mihkā'nāh? wā'ki? tāh?

'ā, tā'ni?, nenā'?! kine'? niw kuhkē'w ā'sikj'yen. mitā'muh nikēs-wehtsi'taw-kō'hpatsi'hik; mā'waw nipō'?sehka'kanan nikis-mamu'Λk.'

'ō, ta'? tāh tsiw-i'nēh?

'ta?', wā'kuhsī'hkwew inā'w.'

'ō, nitī'hseh keh ini'? ā'nih; wākūhsī'hkwā'w inā'w. ē'h-ini? tāh s tanū'hsit, unītsi'ΛnehΛn as pemēhā'tsin. hā'w, kitā'siΛ?!

hā, payiΛtā'tua?, kawin pō'ts nā'kwΛtun ani'nuh misi'hkew upō'?-sehkakanan, mihkā'nāh. nā, wi'nah mihkā'nāh kaku'a?nenΛkā'nihtamin; aki'kuh Λnāmō'hsΛk mā'waw mī'tsitā'hkua?, kawin nā'kwΛtun.

'hā, nahā'w, mihkā'nāh, kikēs-apā'?tsinawā'himit as kēs-wēnā'-nimiyen, ini'h-pih mayi'tsihsiyah, s kēs-nā'nikeyah awā'hseh! nahā'w, ini'? teh sa?ye'h as aw-usē'hēnan, ini's s aw-ini-tanā'sēyan aw-ā'ts-ahkē'wik.'

kayēs-tā'pinih mihkā'nāh, iniwin ni ke'tsi'h s nō'patsē'skiwΛkah as asī'kanī'hsihkik, kayēs-tā'pinatsin me'?napus mihkānā'hkun, ini'win ā'hpakinā'tsin. ōhwā', mihkā'nāh ini'? keh kēs-anī'h-nā'na-wē'htawit; ā'h, atsi'skihkiāh ā'yutsi'?tapā'?tawin.

'ini'? keh, yō'?-nuh ahpā'n niw aw-i'nim-tanā'siyen aw-āts-ahkē'w-takik!'

ini'? keh mihkā'nāh s kēs-kō'hpatsihih.

hā'w, iniwin-pih misi'k mayā'tsiΛt me'?napus as kΛtā'w-awē'h-ne?na'tsin ani'nuh kayēs-mamu'akut ukī'?sΛn. iniwi'n-pih mehnō'-nan wā'sihatsin. kayēs-kē'sihatsin, iniwi'n-pih inis payō'sit. iniwi'n-pih tāh pmī-nānī'mit ini's umāhnō'nimih; iniwi'n-pih ki-nīkā'mit,



why, where was his blanket-robe? His leggings and his hat were gone. Ah, then was Turtle grieved. When he set out and asked, looking for her, down here under the ground was where he first sought her.

Whenever he entered anywhere, calling for her, "Why, what is the name of that woman who you say has taken your things?"

"Fox-Woman<sup>1</sup> she said was her name."

"Oh, well, ~~we~~ do not know anyone by that name, Fox-Woman."

Then, when he had gone everywhere, he went about, in turn, through the upper regions on his quest, asking for Fox-Woman. But he sought her in vain.

"Worse luck, suppose I go to Me'napus; he too is a being endowed with spirit-power, is Me'napus."

He set out and came where Me'napus dwelt, "How do you, Turtle? What is it?"

"It is not well with me, Brother! It is you who are a being of more than common power. A woman has indeed cruelly abused me; she has taken all my garments from me."

"Is that so? And what may be her name?"

"Fox-Woman she is called."

"Why, to be sure, my dog is called by that name; Fox-Woman she is called. Right over there she stays with her puppies, for she is caring for her young. Let us go there."

When they came to that place, beyond recognition were Mesih-kew's, Turtle's clothes. Turtle was aghast; those puppies had befouled them all; they were beyond recognition.

"Now then, Turtle, you know that you angered me in no small way when you showed your disgust at me, at the time when we had our festive meal of bear's meat. And it's now that I will dispose of you, so that you shall have your place over yonder, as long as there shall be an earth."

Turtle was seized, and right close by, where there was a mud-hole in a marsh, when Me'napus had seized Turtle, into that place he flung him. Poor Turtle, that was the end of his being a hero; bah, in the puddle he squirmed with sinews standing out all over his body.

"So there now! This is the place where you shall always continue to dwell, as long as the earth shall endure!"

Thus was Turtle brought to ruin.

Then did Me'napus again set out, to go and slay him who had taken his son. He built a raft. When he had completed it, he embarked. And then he kept dancing there on his raft; and then he kept singing,

<sup>1</sup> Apparently an adaptation of the unintelligible foreign name which appears in the first version.

'wē'natayāw,  
pis-kū'hsina?,  
pis-kū'hsina?,  
pis-kū'hsina?!

kiw-inā'hamΛ'sōwin.

ta'?, inuh wi'nah matsē'?-awā'tuk as māk-ā'yit, kani'win niw ini's  
ni tipā'h me'na'pus pis-nanī'?tanahamΛ'sīt.

'sī'h, awēh-kō'hnehkun; pis-kā'?ts-miΛnāī'tam ayum me'napus!

ta'?, me'na'pus winah s ki-māk-nānī'mīt kaniwin niw pis-nā'-  
kisitua?, katā'-pis-kō'hnikut.

'titititititi!' inā'win; 'kan wi'nah ki'nua? kinā'tawe'niminine'-  
nuwawan. inu'? niw māmī'ts kō'hnuwaw nā'tawe'nimak as a-pis-  
kō'hsit.'

ha'?, me'napus māk-pipī'm-nānī'mīt, kani'win niw ahpā'n  
kā'hkinah, tā'hpahō'nikut s kō'hnikut. ni'? keh, ahpā'n kā'hkinah.  
kōtā's keh niw ayā'wik, kaniwin ni'w kā'hkinah. wē'kiwΛm inā'-  
pahtsikā'win; inisa'? wi'nah ani'nuh matsē'?-awā'tukΛn umā'?na-  
tih as i't. hā', tātsē'?napā'htsiket, ā'yanapit, hā', nikut mā'ts-Λmā'skus  
sī'was i'win inis, misi'k apā'hsus, misi'k kitā'mi'w, misi'k ā'hsipan,  
mahwā'w, unā'wanik, wē'yΛk käh niw isē'kiwΛk. hā'neh sa?ye'h  
kēs-nipō'kin aki'kuh ahka'nuh tsi-kēs-kō'hnihtua?. hā', me'na'pus  
ā'yanapit, hō', kani'win nis kā'kōh ā'kutik. mayā'minunā'pahtah,  
payā'kwΛts ini'win utā'h matsē'?-awā'tuk.

'nahā'w, nehsē'mehsΛk, kē'hutamui'kun; kina-pimā'tesi?.'

iniwi'n-pih sa?ye'h, umā'?tikwΛn, wē'p; iniwin-pih teh sa?yeh  
nayı'mīt.

nī'mīt, kayē's-īt, nih wē'p inih-pih umā'?tikupih, 'hā'w, kē'hu-  
tamōwē'kun!'

ta?, iniwi'n-pih keh sa?ye'h nayı'mīt, tsi-nikā'mīt,

'hiyeh hiyeh hyeh hyā',  
hyā^ he he he,  
hyā^ he he he!

ināhamΛ'sōwin.

ha'?, inuh matsē'?-awā'tuk iniwin ā'ts, 'hā', nikā'?ts-miΛnā'tsite-  
hā'skΛk me'napus; kana'pats imi's as ahkē'w as kē'skikeh ini's as  
pis-awēh-mē'minanak.'

ha'?, me'napus winah we'htsita niw,

'hya hya hya hya' hyē',  
hyā' hya hya hya,  
hyā' hya hya hya!

ināhamΛ'sōwin.

"Dirty-gut,  
Come swallow me,  
Come swallow me,  
Come swallow me!"

he kept singing.

Where that evil spirit had its lair, suddenly right there opposite the door Me'napus came singing.

"Bah, go swallow him; a most disagreeable noise is this Me'napus making as he comes hither."

Then, as Me'napus was singing and singing, suddenly those creatures appeared, coming to swallow him.

"Tut, tut, tut, tut, tut!" he said to them; "It is not you I want. It is your father and none other that I want to come and swallow me."

Ho, while Me'napus was continuing to dance about there, suddenly it was the last he knew, as that being sucked him in and swallowed him. That was all, he knew nothing more. After a time, suddenly he became conscious. He made out the semblance of a house; in fact, he was in the evil spirit's stomach. When he examined the look of things, turning his gaze this way and that, there was a big elk there, and a deer, and a porcupine, and a raccoon, a wolf, a squirrel, in fact all kinds of living creatures. Some of those who had been swallowed a long time back were already dead. As Me'napus looked this way and that, over there hung something. When he looked at it more closely, it appeared that it was the evil spirit's heart.

"Now then, little brothers, urge things on for me; we shall save our lives!"

Then he took his bow and arrow, and then he danced.

He danced; he put the arrow on the bowstring, "Come, whoop it up for me!"

And then he danced and sang,

"Hye-hye-hye-hyah,  
Hyah-hye-hye-hye,  
Hyah-hye-hye-hye!"

he sang.

Hoh, what the evil spirit said was: "Me'napus is greatly nauseating me; I think I shall go to the edge of the earth and vomit him over it."

But Me'napus kept right on,

"Hya-hya-hya-hya-hyay,  
Hyah-hya-hya-hya,  
Hyah-hya-hya-hya!"

he sang.

*hā', nī'?, ta'?, aki'kuh ini's ayī'tua?, unā'wanīk ta? kē'hutamōwatsin, iniwi'n winah ap nā' s tasēh-nī'mit, 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, kē'hutamōwatsin, 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik!*

*ini'h-pih keh misi'k pā'pim-nī'mit me'napus wi'nah.*

*'hā'w, ini? sa?ye'h as aw-pemō'taman yō'm utā'h, ēwā'hin me'napus.*

*ha?, iniwin keh s siku'Δkutek inih utā'h,<sup>1</sup> pimō'tah.*

*'hā'w, iwā'hin, 'nō'hkumeh umā'yawisitimi inī' s a-sā'hkihsih a'yum; inī'-nakah aw-is-mātsī'skat.'*

*hm', iniwi'n keh s mātsī'skat; ini'win s awēh-sā'hkihsih. hā'w, wēyΔwēkehkō'hseh wi'nah, nipē'w as tsi-nā'tik, hā', wiyΔk isē'kiw siwas inā'spihsinin. ha'?, me'napus, nī? wāh-kehkē'nawatsin aninuh ō'hkumā'hsan.*

*'nuhkō?', pis-tawā'sin ayu'm; inī' aw-ō'h-kitsē'tayah, iwā'hin.*

*ta'?, iniwi'n-pih inuh wē'yΔwēkehkō'hseh tā'sikan as awēh-tā'tusu'Δtsin.*

*hā'ta?, me'napus, 'nahā'kāts niw, nuhkō'?!' inā'win; 'kina-pe'?-tesī'minaw, — nahākā'ts niw s a-tā'tusu'Δtsin.*

*ta'?, iniwi'n keh, inuh wē'yΔwēkehkō'hseh nahākā'ts niw tā'tusu'Δtsin, hā'w, iniwi'n keh wāh-kitsī'tatua? niku'h mitsī' niw tsi-pimā'tesitua?*

*'nahā'w, ta? ki'nah tsiw-aw-is-tā'tua? pāmā'tesitua?, wiyΔk nipē'w ā'wih-minā'kin, ini's niw siw a-kī'-yōh-utā'hpahō'nat s a-ki-kō'h-nat? kēspi'n kan ne'ni'nan, kan wī'yΔk una-tā'nan pāmā'tesit.'*

*inī' keh tsi-kēs-ne'na'tsin; nā's niw inuh isē'kiw nipē'w ā'wih-minā'kin, iniwi'n niw as ki-mu'atsin, kō'hnatsin.*

*inī' keh; inī' mā'waw.*

#### 74. ME'NAPUS GOES A-VISITING.

(mā'sinikā'puwuw)

*ni'nah ap ninaw-ā'te'nō'hkem nimē'wah.*

*nahā'w, me'napu's keh wāwē'kiwin; wē'wan tā'wanin misi'k teh unītsi'Δnehsan, me'napusō'hsak.*

*hā', nikōtā's niw as āyā'wik, iniwi'n sa'yā'h me'napus, 'nahā'w, nitā'wats-isī'tawēkām; nehsē'h nikā'taw-isī'tawaw māmā'w.'*

*hā'w, iniwi'n sa?ye'h mī'p s mā'tsiΔt. payiΔtā't imis uhsē'mehsan s wē'kinit, iniwin s pī'htikawā'tsin māmā'wan. ta'?, wi'nah ap inuh māmā'w wē'wan tā'wanin misi'k unītsi'Δnehsan, māmā'hsak.*

<sup>1</sup> Fist clapped into hand for shot.



Now, some of those who were there, and in particular Squirrel, urged things on for him, and he too now danced there; "Shinninick, shinninick, shinninick, shinninick," he chanted for him; "Shinninick, shinninick, shinninick, shinninick, shinninick!"

Now Me'napus himself danced close up there.

"Now is when I shall shoot this heart of his!" said Me'napus.

And that was where that heart pointed as it hung; he shot it, — zip!

"Now then," he said, "at my grandmother's landing-place is where this creature will drift to shore; that is the direction in which it will go."

And so that was the way it went; that was where it beached. As for the little old woman, as she was fetching water, why, there lay some kind of creature, bulking high. From where he was, Me'napus knew it was his grandmother.

"Grandmother, come cut him open; that is the way we shall come out," he said.

So then the little old woman went and started to rip it open with her knife.

Then Me'napus, "Easy there, Grandmother," he called to her; "you will be cutting us if you aren't careful," — wanting her to cut it open more slowly.

And then, the old woman cutting it more slowly, then through that opening came forth as many as were still alive.

"Look you, how do you suppose there ever could be mortal men, if whenever anyone went to drink water, right there you would always draw him in and swallow him? If I had not killed you, no mortal man would in future exist."

So now he had killed it; whenever any living being, of whatsoever-kind, went to drink water, right there it had devoured him, swallowing him.

So then, that is all.

#### 74. ME'NAPUS GOES A-VISITING.

(Māsinikapuwīw)

I too shall tell sacred stories a while.

Well then, Me'napus lived in a place; he had a wife and children, the Little Me'napuses.

Once upon a time Me'napus said, "Now then, I shall go visiting for a bit; I want to visit my little brother, Woodpecker."

So then in the morning he set out. When he came to where his little brother dwelt, he entered Woodpecker's lodge. Now, Woodpecker, too, had a wife and children, the Little Woodpeckers.

nahā'w, iniwi'n-pih inuh māmā'w kayi'kitit: 'hā'w, wā'kituk teh nā'p aw-ahsā'makih ē'h-ayu'm me'napus? nahā'w, ini'h niw ā's niw!

ini's teh pī'htik ini'win s tsē'patsih me'tik. iniwin ā'hpaki'sit inuh mā'māw, s nim-ahku'ahtawet s ni-kākā'kitit. nahā'w, iniwi'n siw nikut kutā'nas ini's iniwi'n s tā'taniwā'hikit mā'māw. nikōtā's niw ayā'wik, kaniwi'n niw ā'hsipānān tsi-yō'h-kitā'kutsinā'nik s kitsēwāpina'tsin inuh mā'māw. ha', inuh māmā'w wē'wān ini'win s pīmī'-nawā'tinatsin anuh ā'hsipānān, pīmī-wē'nanihā'tsin, tsi-wih-tsipā'hkit. kayēs-kī'sisi'ahkit, hā'w, iniwi'n-pih pā'mi-ahsā'mih me'napus. kayēs-anih-mi'tsihsit, hā'w, iniwin-pih nāpā'tua?

misi'k wayā'pah, iniwin misi'k ā'nahsamih. kayēs-anih-mi'tsihsit me'napus, iniwin-pih unā'nehsyan ini's niw tsē'kapah iniwin niw pitā'kuhatsin; iniwin-pih teh mayā'tsiat.

sikās ni'w ihpih i'nis payi'ātāt, 'hē, ninā'nehsi'ak nipā'yana-wak! nipuānimā'hsak kās nipitu'akuk!

iniwi'n teh ā'ts inuh mā'māw: 'ini's niw wēh-yōh-wā'pinamō'h-kun!

iniwin-pih wayāpī'tua? akuh māmā'hsak s awā'tuwa'tua? anuh unā'nehsyan me'napus. iniwin teh niw kā'taw-yōh-wā'pinamu-wā'tua?

'i', 'i', 'i', 'i', kinaw-sākā'kunā'hsimawā'wak! pī'nehkun niw!

kayēs-ōtā'hpina'tsin, 'wā'pah kō'hne? kat pī'w-eh imi's nī'kina-nua?; kinu'asa? sō'h pā'hkatēyāk.

wayā'pah iniwi'n-pih sa'ye'h mayā'tsiat hā'sit mā'māw, isi'tawatsin u'nā'hsan. kēsā'ts teh wi'nah kēs-nim-mō'sihewin me'napus. kute'nas wē'winān tsi-kēs-mehkā'wāw: ini'win teh s kēs-ni-kākēskaha'tsin. kayēs-pi'ātāt teh i'nis wē'kōwa?, iniwin-pih kayēs-uhpōnā'tsin; umā's tāh utsi'ānih yō'win kēs-kākutā'skinanā'tsin. kayēs-minuāskine'nit, iniwin-pih nis ā'natsin tsē'kapah. ini' teh winah wayā'pah as pi'at ayāh mā'māw, isi'tawatsin me'napu'sun.

hā'w, kayēs-tsiw-ā'yapit, iniwin-pih kayi'kitit me'napus: 'hā'w. wā'kituk teh nā'p aw-ahsā'makih ayum nehsē'h?

kē's inis winah tsē'pate'win timā'hnakat, pī'htik, tsi-kēs-pī'htikatōk inuh me'napus. hā'w, iniwin-pih sa'ye'h kayākā'kitit. inih tāh mā'māw kiw-inī'tah iniwin tāh ānī'tah. iniwin-pih āhku'ahkawet inuh me'napus; ume'win tāh s kēs-a'na'tsin nuh wē'wēnan utsi'ānih umā's. iniwin teh ā'nim-ihku'ahtawet; iniwin teh as awēh-tā'taniwā'hiket. nikōtā's sa'ye'h uma'nakah yā'pits imi'nakah kihtā'hkih-sinā'nik, iniwin-pih pits-payi'takutsih. utā'skutemuwa? inis tsiskip'niah as ā'wik ayā'ts-pehkō'wik, iniwin s pā'pehtsih.

hā'ta?, 'ta' ayum ā'si'tat? ēwā'hin inuh me'napus wē'wān.

Then Woodpecker spoke up, "Now, I wonder what we can give this Me'napus to eat? Well, we'll do the best we can!"

Inside the lodge there stood a tree. Woodpecker flung himself upon it, climbing up and screeching. Then, a ways up, Woodpecker took to hammering and drumming with his beak. After a while, all at once a raccoon popped out of that place, and Woodpecker yanked it free. Then that wife of Woodpecker's arose and picked up that raccoon and cleaned it and went to cook a meal. When she had finished cooking, then Me'napus was served a meal. After he had eaten, they slept.

The next morning he was fed in the same manner. When Me'napus had eaten, he laid his mittens under something, there close by the wall of the lodge; then he departed.

When he had gone a little ways, "Hey, I have left my mittens! Have my nephews bring them to me!"

Then Woodpecker said, "Go throw them to him from over there!"

Then the Little Woodpeckers ran to take Me'napus' mittens to him. From over there they were going to toss them to him.

"Up-up-up-up-up! You will make a frightful mess of them!<sup>1</sup> Bring them all the way!"

When he had received them, "I should like your father to come to our house tomorrow; after all, it is you folks who really go hungry!"

Then, on the next day, Woodpecker set out to return Me'napus' visit. Me'napus had anticipated his coming. He must have found a pair of deer-horns somewhere; and then he had sharpened them. When he got home, he had nicely shaped them; then he had kept fitting them like this, into his nose. When they fitted well, he laid them down by the wall. So now, on the next day came Woodpecker, to visit Me'napus.

When he had been seated, Me'napus spoke up, "Now then, what can we give my little brother here to eat?"

Now, over yonder ~~had stood~~ a cut-off tree-stem; and Me'napus had brought it inside the lodge. And now he began to screech. He made the kind of noise the woodpecker always makes. Then Me'napus climbed up; he had stuck those horns into his nose there. Then he climbed up; and up there he hammered and drummed. Soon, when the horns had pushed, by stages, far into him there, he suddenly came tumbling down. By the fire, right at the hearth, as far as the ashes lay, he fell.

"What is he doing?" said Me'napus' wife.

<sup>1</sup> An unusual word is used in this formula; the present-day meaning seems to be, "You will bring them down with injury on the snow"; originally it meant "You will break their backs."



iniwin teh s kākī'ʔtinamuwa'tsin aninuh wē'wēnΛn. nawēnā'h-sihsih iniwi'n-pih ayā'piskat me'ʔnapus. pits-ōnē'win.

'ā', ini'ʔ keh kiw-isē'kiyen ayu'm s ki-kātā-pō'tawet!' inā'win anī'nuh umā'timō'hsemΛn.

hā'w, iniwin-pih teh inuh mā'māw pā'mi-ihku'ahtawet, kākā'kitit; wih-tanīwā'hike'win inis; nawēnā'hsihsih kΛnī'win niw payi'ta-kutsih ā'hsipΛn. hā'w, iniwin keh mī'w-utā'hpina'tsin me'ʔnapus wē'wΛn, wē'nanihā'tsin, mī'tsihsituaʔ, kayēs-kī'sisi'Λhkijt. wayā'pah misi'k iniwin ni misi'k ā'nahtsikā'tuaʔ. kayēs-anī'h-mī'tsihsituaʔ, iniwi'n-pih mayā'tsiat mā'māw s kē'wāt.

hā'w, nikōtā's misik iniwi'n ā'ts me'ʔna'pus; 'nahā'w, pas nikēs-isi'ʔtawēkā'm; nehsē'h unā'wanik ninaw-isi'ʔtawaw.'

iniwin keh s mā'tsiat.

hā'w, payi'Λtāt, pī'htikawā'tsin uhsē'mehsΛn, hā'w, nawēnā'h-sihsih ayā'wik, iniwin ā'ts unā'wanik: 'hā', wā'kituk tāh nā'p aw-ahsā'makih ayum me'ʔnapus? hā'w, nih niw ā's niw, nipē'w akōtō'h ahkā'hkuh!'

kayēs-akōtō'nik unā'wanik umā'temō'hsemΛn, 'nahā'w, uhkā'nih pī'tōh!' inā'win anī'nuh umā'temō'hsemΛn.

iniwin-pih saʔyāh kayākā'kitit unā'wanik; nikō'tās niw ayā'wik iniwin-pih saʔyāh as pimī'-ahku'ahtawe'pahtuk utsi'pahkwΛnā'htikuwaʔ. inis tipā'h inuh ahkā'h as akō'tsih, iniwi'n s awē'h-apē't. nikōtā's niw ayā'wik, iniwin-pih inih uhkā'nih pāhpā'sipahā'tsin ninuh unā'ʔsiwayan. nimā'ʔ, mΛnō'meh! wāhtsitsa kā'ʔtin sāsikwā-pihne'nin inih mΛnō'meh; ahkā'hkuh teh iniwin s pēhtsipi'tāk. hā'w, iniwi'n kāh mī-pinē'ʔtat unā'wanik. inā'sinamuwā'win anī'nuh umā'timō'hsemΛn inih uhkā'neh.

hā'w, ini'ʔ saʔyeh nikō'tās s kē'sitik inih mΛnō'meh; iniwi'n-pih ā'hsamih me'ʔnapus as mī'tsihsit. hā'w, wayā'pah misi'k iniwi'n niw misi'k ā'nahsamih mī'p. hā'w, ini'ʔ saʔāh misik s tā-kē'wāt, unā'ʔneh-syΛn tsē'kapah iniwi'n as a'ʔnatsin. iniwin-pih tāh mayā'tsiat.

skΛs nē' hpih ini's payyΛ'tāt, 'ā'h, nnā'ʔnehsik nipā'yΛnawak: nipu'Λnimā'hsak pas nipitu'Λkuk!'

iniwi'n tāh ā'ts inuh unā'wΛnik: 'ini's niw wēh-yō'h-wāpinamō'h kun!'

iniwin-pih mayātsyΛ'tuaʔ unā'wanikō'hsΛk; iniwin teh niw skΛ: ni'w ihpih kā'taw-yōh-wā'pinamōwa'tuaʔ.

'i'ʔ, i'ʔ, i'ʔ, i'ʔ, kina-sākā'kunā'hsimΛwā'wΛk! pī'nehkun niw!'

kayēs-utā'hpina'tsin: 'wā'pah kōhne'ʔ kΛts pī'w-eh nī'kinanuaʔ; kinu'asaʔ sō'h pā'hkΛte'yāk,' iniwi'n ānā'tsin.

ā', saʔyā'h wayā'pah, 'ā', nā's kΛt keh ninaw-i'siΛm,' ēwā'hin unā'wanik.



Then she pulled those horns, one after another, out of his nose. After a little while, Me'napus came to. He rose from where he lay.

"Yes, of course, that is the way things go with me, whenever this person is about to make her fire!"<sup>1</sup> he said of his wife.

Then Woodpecker went and climbed up and screeched; he hammered up there; after a little while suddenly a raccoon fell forth. Then Me'napus' wife went and picked it up, skinned and cleaned it, and when her cooking was done, they ate. The next morning they had another meal of it. After they had eaten, Woodpecker departed for home.

Then again, one day, Me'napus said, "Well now, I ought to be going on a visit; I shall go visit my little brother, Squirrel."

So then he set out.

When he got there and had entered his little brother's lodge, then after a little while, Squirrel said, "Well, what can we give Me'napus here to eat? Well, try this, anyway; hang up a kettle of water."

When that wife of Squirrel's had hung it up, "Now bring the awl!" he bade his wife.

Then Squirrel began to chatter; then, at one time, he went over and climbed at a run up on the frame of their cooking-place. He squatted right above where the kettle hung. Then, suddenly, with that awl he jabbed his testicles. Lo and behold, wild-rice! Really and truly, that rice poured out in a steady flow; into the kettle it streamed. Then Squirrel came down. He handed the awl to his wife.

Then, in time, when the rice was cooked done, Me'napus was served a meal. The next morning, early, he was fed in the same way. And then again, when he was about to go home, he laid his mittens down by the wall. Then he departed.

When he had gone a certain distance, "Hey, I've left my mittens! My nephews can bring them to me!"

Squirrel said, "Toss them over to him from right out there!"

Then the young Squirrels went; and from a little distance they were going to throw them to him.

"Up-up-up-up-up! You will damage them frightfully! Bring them right here!"

When he had taken them, "Suppose your father comes to our house tomorrow; after all it is you who really suffer from hunger," he said to them.

So, on the next day, "Well, I guess I might as well go there," said Squirrel.

<sup>1</sup> So. "out of doors"; the usual expression for the menses.

ā', payyā'tāt sa'yā'h ini's me'napus wē'kih, pī'htikawā'tsin, s ā'yapit inis unā'wanik, hā'w, iniwi'n sa'yeh me'napus s kī'kitit.

'hā'w, wākitu'k tāh nap aw-ahsā'makih nehsē'h?' inā'win ani'nūh wē'wan; 'nahā'w, inih niw ā's niw, nipē'w akō'tōh!' inā'win ani'nūh wē'wan.

iniwi'n teh ā'kut ani'nūh wē'wan: 'ā', kami'nah ayu'm; kā'kōh tsi-kēs-awēh-nā'wikōw!

'ōhōhō', wāwē'pi'tah!

nahā'w, iniwin-pih pā'mi-akō'tōk inuh mitā'muh inih nipē'w.

kayēs-akōtō'nik inih nipē'w, 'nahā'w, uhkā'neh inih pī'tōh!' inā'win ani'nūh mā'temō'hsem.

kayēs-mē'nikut inih uhkā'neh, iniwin-pih sa'yeh kayākā'kitit me'napus. inih teh unā'wanik kiw-ini'tah iniwi'n āni'tah. nikōtā's sa'yeh tsipā'hkwanā'htikōwāw inih iniwin āhpaki'sit; iniwin niw kīkī'seh niw s ānawī'hisit katā'w-ihku'ahtawet. wē'ki keh nap minu'apiwin ini's inuh ahkā'h as akō'tsih. hā'w, iniwin teh s kākā'kitit. kō'tās niw ayā'wik, iniwin-pih sa'yeh pā'hpasipaha'tsin ani'nūh unā'siwayan. mā'?, mehkī'h sē'kiputā'win!

'ā', ta? ayum ā'si'tat? ēwā'hin me'napus wē'wan; 'kiwē'nah-kami'kisim!' inā'win.

nikōtā's niw ayā'wik, kaniwin ni payi'takutsih me'napus. tsī'ki-skuniah iniwi'n s ā'nitsinihkī'hsih. nawēnā'hsihsih mīw-unē'win.

'ā', yō'?' keh kiw-isē'kiyen as ki-katā-pō'tawet ayu'm nimā'temō'hsem!' ēwā'hin.

hā'w, iniwi'n-pih kayi'kitit unā'wanik: 'ā', kayā'nit akōtō'h nipē'w!

iniwin-pih nā'tutamuwa'tsin inih uhkā'nih. āhku'ahtawē'pahtuk unā'wanik inis tsipā'hkwanā'htikuh tipā'h inuh as akō'tsih ahkā'h. iniwi'n-pih pāhpā'sipahā'tsin nūh unā'si'wayan. nimā'?, mānō'meh! ahkā'hkuh teh iniwi'n s pē'htsipitāk inih mānō'meh. nahā'w, iniwi'n keh nā'p s mī'tsihsitua?. wāyā'pah iniwin nī' misik ā'nah-tsikā'tua?. kayēs-anīh-mī'tsihsitua? mī'p, iniwin kāh s kē'wāt unā'wanik.

hā'w, nikōtā's misik iniwin ā'ts me'napus: 'nahā'w, pas nikēs-isī'tawikām; sikā'k nehsē'h ninaw-isī'tawaw, ēwā'hin me'napus.

iniwi'n keh s wā'pōhnet. hā'w, iniwin sa'eh s pyā'tāt, pīhtikawā'tsin uhsē'mehsan.

hā'w, iniwi'n teh ā'ts sikā'k, s kēkitutawa'tsin ani'nūh wē'wan. 'wā'kituk teh nap aw-ahsā'makih me'napus? nahā'w, inih niw ā's niw, pā'hkihtā'hnituh inih sku'ahtem!

iniwin-pih sa'yeh pā'mi-pā'hkihtā'hnituk. iniwi'n teh s awēh-mā'skitsi'hsih; iniwi'n teh āku'atsih ā'sitsēhkā'hsih. iniwi'n-pih tāh kayā'htanā'mit. nimā'?, apā'hsusuk misa's niw sehkē'hsinukin!

hā'w, iniwi'n keh sikā'k wē'wan, hā', nikut ani'nūh awēh-wē'nanihā'tsin, tsipā'hkit. iniwi'n keh s kā'ts-mī'tsihsit me'napus.

When Squirrel had reached Me'napus' lodge and had entered and was sitting there, then Me'napus spoke up.

"Now then, what shall we give my little brother to eat?" he asked his wife; "Well, at any rate, hang up some water!" he told his wife.

But his wife answered him, "There this fellow goes again! I daresay he has been off seeing somebody do something or other!"

"Oho, just you hurry up!"

So then the woman set to work and hung up the water.

When she had done so, "Now bring that awl!" he told his wife.

When she had given him the awl, Me'napus began to chatter. He made the noise a squirrel always makes. Then, at a certain moment, he flung himself at the cooking-frame of their hearth; but then, clumsily, he failed to climb up. At last, with much trouble, he did manage to squat where the kettle was hanging. There he kept chattering. Then, at one time, he jabbed his testicles with the awl. Oh, the blood streamed forth!

"Dear me, what is this person doing?" cried Me'napus' wife; "You are making a dirty mess all over the place!" she said to him.

But shortly, all of a sudden Me'napus toppled and fell. By the edge of the hearth he lay, face up. After a little while he arose.

"Yes, this is the way it always goes with me, when this wife of mine is about to make her fire!" he said.

Then Squirrel spoke, "Well, hang up some fresh water!"

Then he asked him for the awl. Squirrel climbed at a run up the cooking frame, right above where the kettle hung, and then pierced his testicles. Lo and behold, wild-rice! Into the kettle streamed that rice. So then at last they had their meal. On the next day they ate the same kind of food. When they had eaten breakfast, Squirrel went home.

Then, once upon a time, again Me'napus said, "Well now, it is time I had been paying some visits; I shall visit my little brother, Skunk," said Me'napus.

So then he started out walking. Soon he arrived and entered his little brother's lodge.

Then said Skunk, addressing his wife, "But what shall we give Me'napus to eat? Well, we shall do what we can; just open the door!"

Then she went and opened it. He went there and crouched on all fours; he crouched with his backside pointing out of the door. Then he pressed his wind. Lo and behold, deer lay everywhere!

Thereupon Skunk's wife went and skinned and cut up one of them, and cooked a meal. So then Me'napus had a big dinner.

*hā'taʔ, wayā'pah mī'p iniwin ānā'tsin sikā'k ani'nuh uʔnā'hsan, 'nahā'w, kikā'taw-mē'nin keh nīsō'hkeh as ā'wik, me'napu's. nahā'w, māskitsī'hsih teh!*

*kayēs-māskitsī'hsine'nik, iniwi'n-pih teh yō'm ā'nisa'muwatsin s ki'aʔtesa'mōwatsin inih utsē'h. kayēs-mi'Δkunamōwa'tsin, iniwin-pih teh inis nī's-inuh ās-pā'kitit inuh sikā'k.*

*'hā'w, ini'ʔ, inā'win; 'ni'ʔ!*

*kayēs-yā'h-aʔtuwā'tsin inih utsē'h s kipā'nuhamōwa'tsin, 'hā'w, ini'ʔ, me'napus, nīsō'hkeh kimē'nin, inā'win aninuh uʔnā'hsan.*

*hā'w, iniwi'n-pih teh mayā'tsiat me'napus. unā'ʔnehsian iniwin niw wāhtsihkanā'tsin.*

*sikΔs nī' hpih payyΔ'tāt, 'ā'h, ninā'ʔnehsiak nipā'yanawΔk; nipu'Δnimā'hsΔk kΔs nipitu'Δkuk!*

*'ini's niw awēh-yōh-wā'pinamō'hkun!' inā'win inuh sikā'k.*

*iniwin saʔyā'h wayāpī'tua? aki'kuh sikākō'hsΔk; iniwi'n niw kā'taw-yō'h-wā'pinamōwa'tua?*

*'i'ʔ, i'ʔ, i'ʔ, i'ʔ! kina-sākākunā'hsimΔwā'wΔk! pī'nehkun niw!*

*kayēs-mΔmā'tsin anuh unā'ʔnehsian, 'wā'pah kΔts pī'w-eh kō'hneʔ. kinu'asaʔ sō'h pā'hkate'yāk, inā'win aninuh upuΔnimā'hsan.*

*hā'w, iniwin keh wayā'puhnet me'napus s kē'wāt.*

*nikōtā's niw as māk-pā'pimō'hnet, iniwi'n ānā'nihtah, 'hā'nituk kā'ʔtin as a-kēs-mē'sit ayō nehsē'h, inā'nihtamin.*

*kōtā's niw s māk-pimō'hnet, mā'ts-askā'h tsē'pa'tsinin imi's kutā'ʔ-nas.*

*'nahā'w, pinah nitā'wats-kutsē'ʔtΔm!*

*inuh askā'h inis s tsē'patsih, iniwi'n ā'sitsēhkā'ʔtΔt me'napus. iniwi'n-pih kayā'htana'mit. nimā'ʔ, pā'hpisē' nā'sihsinin inuh mā'ts-askāh!*

*'hō, kā'ʔtin keh niw nisāwā'nimikusah nehsē'h!' iwā'hin me'napus.*

*hā'w, iniwi'n keh misi'k wayā'puhnet. nikōtā's niw misi'k, kΔniwi'n niw, mā'ts-aʔsan.*

*'hā'nitōk kā'ʔtin as a-kēs-mē'sit nīsō'hkeh ayō'w nehsē'h!' inā'nihtamin misik.*

*iniwin saʔye'h misik ini'nakah s isē'tsihkā'ʔtΔt. iniwi'n-pih misik kayā'htanamit; nimā'ʔ, inuh a'ʔsen pā'hpisiw pī'kwΔpē'win!*

*'uwā, ini'ʔ keh; kā'ʔtin keh niw nisāwā'nimē'kōsah nehsē'h!' ēwā'hin me'napus.*

*hā'w, iniwi'n-saʔyāh-pih mayā'tsiat misi'k s kē'wāt.*

*ā, kayēs-pyΔ'tāt wē'kih, hā'w, saʔyeh wayā'pah, 'hā, nā's kΔt keh nina'w-isiam!' ēwā'hin sikā'k; 'nina'w-isī'ʔtawaw me'napus.*

*payiΔtāt inis me'napus wē'kih s ā'yapit, kō'tās niw ayā'wik, kī'kitutawe'win ani'nuh wē'wΔn me'napus.*

*iniwi'n ānā'tsin: 'ha, wā'kituk teh nā'p aw-ahsā'makih nehsē'h?*



The next morning Skunk said to his big brother, "Now then, I am going to give you two charges of powder, Me'napus. Well, squat down on all fours."

When the other had got on all fours, he cut out his anus for him, like this, cutting round it in a circle. Skunk lifted it out and then twice broke wind into that place.

"There you are!" he told him; "There!"

He put back the other's anus, covering up the place, and then, "All right now, Me'napus, I am giving you two charges," he told his big brother.

Then Me'napus took his leave. Of course he went off without his mittens.

When he had gone a little ways, "Eh, I've left my mittens; won't my nephews bring them to me?"

"Go throw them to him from right over there!" Skunk told them.

Then the little Skunks ran off; they wanted to toss them to him from right close by.

"Up-up-up-up-up! You will make a frightful mess of them! Just you bring them right here!"

When he had taken his mittens, "Won't your father come tomorrow? After all, it is you folks who really suffer hunger!" he said to his nephews.

So now Me'napus started walking homeward.

At one time, as he walked along, he reflected; "I wonder if this little brother of mine did really give me that," he thought.

After a while, as he walked on, there in some place stood a big pine-tree.

"Well, let me just take a try!"

Where that pine-tree stood, thither did Me'napus turn his rear end. Then he pressed his wind; lo and behold, on the instant that big pine-tree came down flat.

"Why, what do you think of that! So my little brother did really give me a precious gift!" said Me'napus.

Then he started walking again. Soon again, there was a huge boulder.

"I wonder if this little brother of mine really did give me two charges!" he thought again.

So now again he levelled his buttocks that way. Again he forced his wind. Lo and behold, at once that rock lay in splinters.

"Wow, it's really so! My little brother really did take pity on me!" said Me'napus.

Then he again set out for home.

When he had reached his lodge, then, on the next day, Skunk said, "Well, suppose I go there; I shall visit Me'napus."

When he had come there, and was sitting in Me'napus' lodge, then at one time, Me'napus spoke to his wife.

This is what he said to her, "I wonder, what can we give my little

nahā'w, inih niw ā's niw, pā'hkihtā'hnitōh inih sku'ahtem!' inā'win aninuh umā'timō'hsemΛn.

'hā^, kami'nah winah ayu'm kā'kōh tsi-kēs-awēh-nā'wikōw,' iku'ahin aninuh umā'timō'hsemΛn.

'hōhō'?, wāwē'pi'tah!' inā'win aninuh umā'timō'hsemΛn.

hā'w, iniwi'n keh s awēh-pā'hkihtā'hnituk. iniwi'n sa'yeh me'?-napus kayēs-pī'minah utā'siyen, iniwi'n teh ā'wih-isē'tsihkā'hsih aku'Δtsih ini'nakah. iniwin-pih kayā'htana'mit: ē'?, kawī'n nap uwi'hkihtu'nan. iniwin keh s tasē'kit, kākā'htana'mit; ahkō'si'k niw kΛniwi'n niw payā'pehneh inih umī'h s mē'sēt. kayēs-tāp-mē'sēt, mi-nī'pi'tawin.

'ā'h, yō'?, keh niw kiw-isē'kiyen ē'h-ayum s ki-katā'w-pō'tawet!' inā'win anī'nuh umā'timō'hsemΛn.

hā'w, iniwi'n-pih pā'mim-nī'pi'tat inuh mitā'muh, me'?napus wē'wΛn, s awēh-pakē'tah inih mī'h.

hā'w, iniwi'n-pih teh sikā'k pā'mi-nī'pi'tat wi'nah s awēh-isē'-tsihkā'?'tat inis aku'Δtsih. kayā'htana'mit, mā^?, misΛs nī' sehkē'h-sinu'kin pā'hsusuk!

nahā'w, 'ini'?' inā'win; 'nikut inuh awēh-wē'nanihin as a-mī'-tsihsi'yāk!' inā'win anī'nuh wē'nimun.

iniwi'n keh māmī'tsihsitua?. wayā'pah teh iniwi'n-pih kayēs-kē'wāt inu'h sikāk.

ini? tāh ā'hkwΛtsimī'yen. kΛni' misik nikō'tās. ini'?

## 75. ME'NAPUS VISITS HIS LITTLE BROTHER, THE WOODPECKER.

(nehtsi'wihtuk)

nahā'w, me'?napus wāwē'kiw; wē'wΛn unītsi'ΛnehsΛn tā'wΛn. me'?napu's as pahpē'sit, kΛn kā'kōh unā'?tunan. umā'?tikuΛn wē'pan kēs-usē'htaw, as katā'w-ne'na'Λtsin mΛnātō'wΛn.

hā'w, mī'p ini? as mā'tsiΛt s pahpē'sit. nawēnā'?s ā'pehtaw-te-pā'hikan as pi'Δtāt, ini? as nāwā'tsin apā'hsusun.

'hā'w, nikā'taw-pīmu'aw!' ini? ānā'nihtah.

nawēnāhā'tsin, ke'tsi'h s pi'Δtāt, ini? sa'yā'h umā'?tikuΛn wē'p s katā'w-pīmu'atsin as ni'Λkut anī'nuh apā'hsusun.

'sē^, nΛnā'?, ta'? tāh wi'nah as katā'w-ne'sē'yen? kina-kitā'mahim!' inā'w.

'wā^, nehsē'h, kitā'm-kitā'mahin; ini'? keh kā'?tin! nahā'w, nina-pō'ni'tam,' inā'w me'?napu's, pā'hsus s mā'tsiΛt.

me'?napu's pu'Λwi'taw; wē'wΛn pu'Λwi'tawan; unītsi'ΛnehsΛn pu'Λwi'tawΛn. hā'w, mātsi', misik pahpē'sit.

misī'k awā'hsΛn ini-nāwā'tsin kutā'?nas, 'hā'w, nina-ne'?naw!' ini? ānā'nihtah.

brother to eat? Well, at any rate, throw open the door!" he said to his wife.

"Yes, there he goes again; no doubt this person has been off seeing someone or other do something!" his wife said to him.

"Now! Just you hurry!" he answered his wife.

So then she went and hung open the door-flap. Thereupon Me'napus twisted aside his breech-clout and then went and lay with his backside pointing out of the door. Then he pressed his wind; ho, he could not do it at all. So there he kept at it, forcing his breath; finally there fell some of his dung. When he was thus relieved, he got up on his feet.

"Yes, of course, this is the way things go with me, when this person is about to make her fire!" he said of his wife.

Then that woman got up, Me'napus' wife, and removed that dung.

Then Skunk in turn arose and went and turned his buttocks to the door. When he forced his wind, lo and behold, everywhere lay deer!

"There we are!" he said to her; "Take one and prepare it, so that you may have a meal," he told his sister-in-law.

So then they had a plentiful meal. On the next day Skunk went home.

That is as far as my story goes. Some other time I shall tell more. That is all.

## 75. ME'NAPUS VISITS HIS LITTLE BROTHER, THE WOOD-PECKER.

(Nehtsiwihtuk)

Well, Me'napus lived somewhere; he had a wife and children. When Me'napus hunted, he killed not a thing. He had made himself a bow and arrows, to kill game-animals.

Now, one morning he went out to hunt. When he had gone perhaps half a mile, he came upon a deer.

"Well, I shall shoot it," he thought.

He crept up to it, and, when he had got near, wanted to shoot it with his bow and arrow, when the deer caught sight of him.

"Fie, Big Brother, do you really mean to kill me? You will be the undoing of me!" it said to him.

"Why, Little Brother, I had nearly brought you to ruin; it is the very truth! Well, well, I shall stop," Me'napus told it, and the deer went away.

Me'napus was hungry; his wife was hungry; his children were hungry. He went on, to hunt some more.

When somewhere on his way he came upon a bear, "Well, I shall kill it," he thought.

mātsi'at, nawēnāhā'tsin, ke'tsi'h payi'atāt, ini' sa'yeh katā'w-pimu'atsin, ini' as ni'akut.

'sē, me'napō's, ne'nā'h, tsī'mikat tsi-katā'w-pimī'yan! kina-kitā'mahē'm!

'wā, nehsē', kitā'm-kitā'mahin!'

nahā'w, awā'hseh ini' s mā'tsiat.

hā'w, misi'k mātsi'w. kā'tsi'h misi'k ini' s nāwā'tsin amā'skusun.

'hā'w, nina-ne' naw, inā'nihtam.

mā'tsiat, nawēnāhā'tsin, kā'tsi'h payi'atāt, ini' sa'yā'h s katā'w-pimu'atsin. hā'w, ini' as ni'akut.

'sē'h, me'napō's, nānā'?! pōni'tā'h! kina-kitā'mahim!

'wā, nehsē'h, kitā'm-kitā'mahin! hā'w, nina-pō'ni'tam!'

nahā'w, amā'skus ini' as mā'tsiat; ayōhō'piw, pimā'tesit.

hā'w, me'napu's ini-mā'tsiat, pahpē'sit, hā'w, as pi'atāt, ini' s nāwā'tsin sē'sipān nipī'hīh; ā, usā'mat.

'hā'w, nina-ne' nawak!'

nawēnāhā'tsin, ke'tsi'h pi'atāt, mā'watī'tatua? aki'kuh sē'sipak, hā'w, ini', tā-pimu'atsin, ini' as ni'akut.

'hē, me'napō's, ne'nā'h, pō'ni'tah! kina-kitā'mahiminaw!'

'ā, nehsē'mehsak, kitā'm-kitā'mahinine'muaw! hā'w, nina-pō'ni'tam!'

hā, sē'sipak mātsi'wak, wā'naw.

hā, me'napu's mātsi'w, kē'wāt. kan kā'kōh upitō'nān wē'kih; pu'awitaw; wē'wan pu'awitawān; unītsi'anehsan pu'awitawān; kan kā'kōh umī'tsihsuān.

hā'w, wē'wan ini' ānā'tsin: 'hē, pahpeni'siwak! kipu'awitaw. nahā'w, wā'pah ninaw-isi'am nehsē'h as wē'kit, inā'w wē'wan.

nahā'w, wayā'pah mī'p mātsi'w, māmā'w wē'kih; ini' ā'syat, uhsē'mehsan. payi'atāt, ini' s pī'htiket māmā'w wē'kih.

hā'w, māmā'w ini' ā'ts wē'wan: 'hā'w, tsipā'hkīnun, nipē'w nā'tih; me'napu's a-mē'tsihsōw, inā'w wē'wan.

mitā'muh utā'hkehkun utā'hpīnew, nipē'w as nā'tik. kayēs-pī'tōk, ini' s akōnā'tsin utā'hkehkun s pō'tawet. mā'māw ini'-pih nayī-pi'tat. nanā'kuhtiah, wē'kih pī'htik, ini'win as tsē'patsih me'nā'h-kusōw-me'ti'k. mā'māw ani'win kō'tapamā'tsin, kā'kitit, as ahku'ah-tawet. spā'myah ini's payi'atāt, ini'win kēskikahā'tsin mā'māw. nikō'tās kā'h niw ayā'wik, kani'win niw pits-kitā'kutsih ā'hsipān; ahkī'hīh ini'win s pā'pehtsih mā'ts-ā'hsipān. hā'w, ini'win-pih misi'k kayēskikahā'tsin; nikō'tās kani'win misi'k nikut pits-kitā'kutsih ā'hsēpān; ahkī'hīh ini'win s pā'pehtsih mā'ts-ā'hsipān.



He went on, he sneaked up to it, and when he had got near, he was about to shoot it, when it saw him.

"Fie, Me'napus, Big Brother, it really seems that you want to shoot me! You will be the undoing of me!"

"Why, Little Brother, I had almost brought you to ruin!"

So then the bear went away.

Again he started off. Again after a little ways, he saw an elk.

"Well now, I shall kill it," he thought.

He went on, he stole up to it, and when he got near, he was about to shoot it. Then it caught sight of him.

"Fie, Me'napus, Big Brother! Stop! You will be the undoing of me!"

"Why, Little Brother, I had almost brought you to ruin! Yes, I shall stop."

So then the elk went away; it whooped with joy because it had kept its life.

Now Me'napus walked on, a-hunting, and when he got to a certain place he saw some ducks in the water, oh, a great number.

"Well now, I shall kill them!"

He stole up on them, and when he got near to where those ducks were assembled, he was about to shoot them, when they caught sight of him.

"Hey, Me'napus, Big Brother, stop! You will be the undoing of us!"

"Why, Little Brothers, I had almost brought ruin upon you! Yes, I shall stop."

Well, the ducks went away, far away.

Me'napus went on, returning home. Not a thing did he bring to the lodge; he was hungry; his wife was hungry; his children were hungry. He had no food.

Then he said to his wife, "Well, we are in a sorry plight! We are hungry. Tomorrow I shall go to my little brother's house," he said to his wife.

So then, the next morning he went to Woodpecker's house; that was where he went, to his little brother's. He reached the place and entered Woodpecker's lodge.

Then Woodpecker said to his wife, "Now then, do your cooking; fetch water; Me'napus shall eat," he told his wife.

The woman took up her kettle and went for some water. When she had brought it, she hung up her kettle and built the fire. Then Woodpecker rose from his seat. At the rear end, within the lodge, there stood a great dead tree. Woodpecker dashed up to it and cawed as he climbed it. When he had got up aloft, Woodpecker broke it with his beak. Then after a time, suddenly there came tumbling out a raccoon; to the earth fell a large raccoon. Then again he hacked open the tree; and suddenly soon another raccoon came tumbling out; to the earth fell a large raccoon.

'hā'w, ini'?' ēwā'hin māmā'w, pinē'?'tat. unā'piwin utā'htanih.

nahā'w, mitā'muh utā'hpineu āhsipa'nān; skū'tiah iniwi'n as a'na'tsin, wāwē'su'atsin, kākāskaha'tsin, pēniha'tsin. nayi's kayēs-pē'nēhatsin, ini'win-pih ahkā'hkuh payōnā'tsin, tsipā'hkīt, mā'wa ni' niw. hā'w, ini'win kayē's-kīsisī'ahkīt, as aku'nā'tsin utā'hkehkun mitā'muh. mā'ts-unā'kan utā'hpina'min; utā'miskwan utā'hpina'min. hā'w, mā'wa niw āhsipa'nān ini'win s a'na'tsin unā'kanih; napō'p mā'wa niw ini'win s sē'kinah. hā'w, yāhpi'ts mō'skine'win inih unā'kan; mā'ts-me'tik-unā'kan ā'wiwin.

'hā'w!' inā'win 'kā'?'ts-ināni'āman.

hā'w, māmā'w ini'win ā'ts: 'hā'w, ināsina'muwin me'napō's; kats mē'tsihsō'w,' inā'win wē'wan.

mitā'muh inā'sina'muwā'win me'napu'sun, as mī'tsihsinīt. nimā'?, me'na'pus pu'āwi'taw; wā'htsitaw ini'win nāskā'n as pimā'tesit, as mī'tsihsit. mā'wa niw kitāmī'win āhsipa'nān, nī's as mu'atsin. napō'p mā'wa niw minu'ahin me'napu's. kā'?'ts-mī'tsihsit, wē'wan kan umā'hkawe'nimānān; unītsyā'nehsan kan umā'hkawe'nimānān.

nahā'w, ini'win-pih me'napu's, kayē'wāt, unā'?'nehsian ini'win s payānā'tsin. māmā'hsak miānā'tsi'tatua?, ini'win s nāwā'tua? me'napus unā'?'nehsian. utā'hpinewin i'nuh māmā'hseh.

'nuhnā'?, me'napu's unā'?'nehsian payā'nā'w!

'ō', ēwā'hin māmā'w ke'?'ts-inā'niw, 'awātūwī'n!' inā'win unī'tsi'ānehsan.

hā'w, māmā'hseh mātsi'win.

'hē, me'napō's, kinā'?'neh kipā'yānā'w!' inā'win.

me'na'pus nakā'?'tawin, tsē'?'napumā'tsin.

'hē, pīsi'n!' inā'win me'napu's.

hā'w, māmā'w wāpē'win s awēh-mēnā'tsin unā'?'nehsian.

'hā'w, wā'pah mī'p kats pī'w-eh kōhne'?' imi's s wē'kiyan. "kin-tōmī'k me'napō's," kinaw-ēnā'w kō'hne?', inā'win.

'ō!' ēwā'hin māmā'w.

kēwā't, payi'ātāt, ini'win ānā'tsin hō'hnan: 'nuhnā'?, kinā'tumī'k me'napu's: "wā'pah kats pī'w-eh nēkinanō'?", kitā'kuah.'

'ō!' ēwā'hin māmā'w.

nahā'w, me'napu's payi'ātāt wē'kih, hā'w, kan kā'kōh upitō'na; wē'wan unītsyā'nehsan pu'āwi'tawan. hā'w, me'napu's utā'ninaq; ini'win-pih wātā'hpinah s sā'kitō'hnet wē'kih, natōnāhā'tsin me'ti'kwān. hā'w, ini'win as nāwā'tsin mā'ts-me'ti'kwān, me'nā'hku'wān. ini'win as kēskaha'tsin, kawāhā'tsin. hā'w, ini'win-pih mīsi'k inih wē'k ānīspi'keh, ini'win āhku'ahkuhā'tsin ani'nuh mā'ts-me'nā'kusōw-me'ti'kwān. hā'w, kayēs-kēskaha'tsin, ini'win-pih me'napu's hāspina'tsin. hā', nāskā'n kitēskine'win ani'nuh me'ti'kwān. hā'w, s awānā'tsin wē'kih, piātā'wiha'tsin, nimā'?, ini'win as tsēpana'tsin ani'nuh me'ti'kwān. hā'ta?, mitā'muh yō'win niw ānāpuma'tsin ukā'?'ts-ināni'āman.

"There, that will do!" said Woodpecker, descending. He sat down on his settee.

Then the woman picked up the raccoons; she placed them in the fire to singe them; she scraped them and cleaned them. When she had cleaned them both, she set them to boil in the kettle; cooking them entire. Soon she had finished her cooking, and took them out of the kettle. She picked up a large bowl; she picked up her spoon. Then she put all the raccoon into the bowl; she poured all the broth into it. Entirely full was the bowl; it was a large wooden bowl.

"All right!" she said to her husband.

Then Woodpecker said, "Very well, hand it to Me'napus; let him eat," he told his wife.

The woman handed it to Me'napus, who began to eat. Oh, but Me'napus was hungry; in truth, his life was just barely saved by his getting this meal. He ate up all of the two raccoons. Me'napus drank all of the broth. He was so taken up with eating, he did not think of his wife, he did not think of his children.

Then Me'napus, starting to go home, left one of his mittens behind. The young woodpeckers were playing about and came upon Me'napus' mitten. A little woodpecker picked it up.

"Father, Me'napus left his mitten!"

"Oh," said old man Woodpecker, "take it to him!" he told his child.

So the little woodpecker went out.

"Hey, Me'napus, you have left your mitten!" he told him.

Me'napus stopped and looked at him.

"Well, bring it here!" Me'napus told him.

The woodpecker ran to give Me'napus his mitten.

"Now then, suppose your father comes over yonder to where I live tomorrow morning. 'Me'napus invites you,' you will tell your father," he said to him.

"Very well!" said the young woodpecker.

He went home, and when he got there, he told his father, "Father, Me'napus invites you. 'Suppose he comes to our house tomorrow,' he said of you."

"So that's it!" said Woodpecker.

When Me'napus reached his lodge, why, he brought home not a thing; his wife and children were hungry. Then Me'napus took his ax and stepped outside the lodge, looking for a tree. There he came upon a large dead tree. He chopped it through and felled it. Then he trimmed that large dead tree as long as his house was high. When he had finished hewing it, Me'napus lifted it up. Hah, he could just barely lift its weight. When he took it to the lodge, oh, he truly just managed to get it there. Then he got it inside the lodge; at the rear end he set the tree upright. The wife simply stared at her husband.



*hā'w, 'tā? ēh-ayō'm kā'taw-isē'?tat?' inā'nihta'min mitā'mu nāwā'tsin me?napō'sun.*

*nahā'w, iniwin-pih misi'k mayā'tsiat; utā'ninapeh awātā'wi hā'w, iniwin s nāwā'tsin misi'k me?ti'kwān. hā'w, iniwin as kē kaha'tsin, pa?sahā'tsin. hā'w, ini'win as pīnā'tsin wē'kih. hā' tā'?sikan tā'hpīnamin, mō'hkutah; uhkā'neh ini'win wā'sihtu utsi'Δsīh ēh-yō'win as a'?tuk, hā'w, kē'hkah imi's ta? utsi'Δnīh ā'wik. hā'w, misi'k nikut usē'htawin; nī's teh ā'wiwā'nin. kayē'si tuk, ēh-yō'win as pē'hnahah utsi'Δsīh. hā', pāhpisi yō'win niw ā' kapuwē'kin; mā'ts-utsi'Δs me?napu's. hā'w, yō'win niw ānāp... tsin inu'h wēyΔwē'keh.*

*hā', 'tā? ē'h-ayōm kā'taw-isē'?tat?' inā'nihtamin mitā'muh.*

*'hā'w, ini'?' ēwā'hin me?napu's.*

*ini's as apē't ini'win pātsē'skihniōk anī'nuh upā'tsiskahi'kanu as sāsēhkē'hsih me?napu's.*

*hā'w, wayā'pah mī'p mātsī'win māmā'w, me?napu'sun wē'l as isi'Δt. hā'w, payi'Δtāt māmā'w me?napus wē'kih, iniwin as pī tīket.*

*hā'w, me?napu's, 'hā', nehsē'h! hā'w, misā'hsē'h! inā'win mān wān.*

*hā'w, māmā'w ini'win kāh s misā'hsih.*

*hā'w, me?napus iniwin-pih wē'wān ānunΔ'tsin: 'hā'w, nīpī nā'tih; kī'naw-tsipā'hkīm. wā'ki? ōh aw-ahsā'makih nehsē'h? niw ā's kī'na-tsipā'hkīm,' inā'win wē'wān.*

*hā'w, wē'yΔwē'keh: 'hā'w, wā'ki? tāh a-kē'sisaman? kan kā'k a?te'wān,' ēwā'hin mitā'muh.*

*'sinawāi'? niw! wē'pats nā'tih nīpē'w, kitā'nin!'*

*hā'w, mitā'muh utā'hkehkun utā'hpīnewin, nīpē'w as nā'ti kayē's-ku'Δpahah nīpē'w, pītō'k wē'kih, hā'w, ini'win s akō't skū'tiah, pō'tawet mitā'muh.*

*hā'w, me?napu's ini'win-pih nayī'pī'tat. utō'hkaneh ini'win-p wātā'hpīnah me?napu's, ēh-yō'win utsi'Δsīh as pē'hnahah inih utō' kaneh. sa?ye'h misi'k nikō't napā'n ini'win misi'k s pē'hnahah si'Δsīh. nūmā', me?napu's mā'ts-utsi'Δs! mitā'muh yō'win niw ānī puma'tsin.*

*hā'w, 'ta? ē'h-ayōm kā'taw-esē'?tat?' inā'nihtamin mitā'muh.*

*hā'w, me?napu's tsē?napumā'win anī'nuh me?ti'kwān inis pī'hi tsi-kēs-tsēpana'tsin. hā'w, me?napu's ini'win tayā' pipunā'tsin anī'ni me?ti'kwān, as ahku'ahtawet.*

*'ka ka kā', kā'!'<sup>1</sup>*

*hā', me?napu's spā'miah imis, 'kā', kā', kā' ka ka!'*

*hā', nikō'tās ini'win sa'yā'h s patsē'skaha'tsin me?napu's anī'ni me?ti'kwān. umā's s patsē'skahatsin, ini'win niw tahnā'nuh may*

<sup>1</sup> Vowels strongly nasalized.



"What is he trying to do now?" thought she, when she saw Me'napus.

Then he went off again; he took his ax with him. He came to another tree there. Then he chopped it through and split it. Then he brought it to his lodge. He took his knife and whittled it; he made an awl; he stuck it into his nose like this, so as to have something sharp there on his nose. Then he made another; two there were. When he had finished them, he stuck them, like this, into his nose. Why, then of course, just like this was the way the two things stood; big was Me'napus' nose. His good wife stared at him.

"Why, what is this fellow bent on doing?" she thought.

"Now, there we are!" said Me'napus.

Right where he sat, Me'napus stuck away these prongs of his, and lay down to rest.

Early the next morning Woodpecker set out to go to Me'napus' house. When Woodpecker reached Me'napus' lodge, he entered.

Then Me'napus, "Hello, Little Brother, do be seated!" he said to Woodpecker.

So then Woodpecker sat down.

Then Me'napus commanded his wife, "Now then, fetch water; you are to cook a meal. We must give my little brother something to eat, mustn't we? So, in any case, you are to cook a meal," he told his wife.

Then the good woman, "Why, what am I to cook? There isn't anything," said she.

"Keep still! Hurry and fetch some water, I tell you!"

The woman took her kettle and went for water. When she had drawn water and brought it to the house, she hung it over the hearth, and kindled the fire. She went and sat down.

Then Me'napus arose. He took his awl and stuck it, like this, inside his nose, that awl. Then he stuck the other one into his nose, on the other side. Oh, a big beak had Me'napus! His wife simply stared at him.

"What is this fellow trying to do?" she thought.

Me'napus fixed his eyes on that tree which he had set up there, inside the lodge. Then Me'napus took hold of the tree and began to climb up.

"Caw, caw, caw, caw!"

Why, there was Me'napus way up aloft, "Caw! Caw! Caw, caw, caw!"

Then suddenly Me'napus jabbed that tree with his beak. Every time he jabbed it, that awl went deeper into his nose. Finally, at

tsi'skΛk ini'h utō'hkaneh, anā'miah utsi'Λsiah as isi'makah. nikō'tās as pΛkā mā'tsin inih utō'hkaneh, ini'win wē'sih anā'miah yā'hpits as si'makah utō'hkaneh; ini'win-pih me?napu's kΛn kā'hkinah. ini'win tsē'k skū'tiah h pā'pehtsih, as ōhtā'kutsih s ni'pāk.

ōhwā', mitā'muh, 'ā', nīpu'ah ke?ts-inā'nīw me?napō's! ēwā'hin mitā'muh, kā'?ts-mō'k.

nītsi'Λnuk mā'waw ini'win as nī'puwītua? as mū'kua?, nawīmā'tua? ō'hnuwa'wan. hā', māmā'w yō'win nīw ānāpuma'tsin me?napusun. hā'w, nīpi'ta'win māmā'w.

ini'win ā'ts: 'hā'w, tā? ā'nahkami'kah ā'sikit hē'h-ayu'm me?napu's? wī'yΛn nayāwā'tsinin kā'kōh ā'si'tΛ'nit, ini'? nīw ki-kātā'w isē'?tΛt,' ēwā'hin māmā'w; 'nikē's-ninah-a'p-esē'htsika'sim as a kēw-isē'?tayan, kā'taw-mī'tsihsjyΛnin.'

'hā'w, kī'tinamuwā'win ani'nuh upā'tsiskahē'kanan me?napu'sun. ēh-yō'm ahkē'w yō'win pātski'nah māmā'w, sisōnamōwā'tsin utsi'Λsiah. me?napu's ini'win as pā'hkawa'tesit. hā'w, ā'yanapiwin me?napus, yā'h-pemā'tesit.

'hā'w awē'h-misā'hsih!' inā'win māmā'w.

hā'w, māmā'w ini'win-pih wī'nah āhku'Λhtawet ani'nuh me'?ti kΛn. spā'miah payi'Λtāt, ini'win winah kayē'skikahā'tsin māmā'w. hā', kō'tās kΛnī'win kāh nīw payā'pehtsih mā'ts-ā'hsipan ahkī'hīh. hā', mitā'muh yō'win nīw ānāpuma'tsin. hā'w, sa'yā'h misi'k māmā'w kēsikahā'win ani'nuh me'ti'kΛn. hā'w, niku't misi'k ini'win s pā'pehtsih mā'ts-ā'hsipan.

'hā'w, ini'?! ēwā'hin māmā'w; 'hā'w, tsīpā'hkinu'n; kinaw-mī'tsihsimuΛw,' inā'win ani'nuh mitā'muhΛn mā'māw.

hā', mitā'muh tā'hpine'win ā'hsipΛ'Λn, skū'tiah wāwe'su'atsin. utā'?sikan kākāskaha'tsin, pē'nēhatsin. kayēs-pē'nēhatsin, ini'win pih ahkā'hkuh payōnā'tsin mitā'muh. hā'w, kayēs-kīsisi'Λhkit, utā'pine'win utā'hkehkun misi'k utōnā'kan, utā'miskwΛn, mā'waw a. hā'tsin ā'hsipΛ'Λn, unā'kanih s a'?natsin, mā'wa nīw napō'p kinah unā'kanih.

'hā'w, mī'tsihsiku'n,' inā'win unītsi'ΛnehsΛn mitā'muh.

hā'w, wāhtsita'w ini'win kayā'?ts-mī'tsihsitua? nītsi'Λnuk, mī'muh, mā'waw kitāmu'atua? ā'hsipanan, napō'p minā'kua?.

'hā'w, ini'? keh mā'hnu-pimā'tesiyah,' ēwā'hin mitā'muh.

me?napu's sāsehkē'hsinin.

ini'? mā'waw.

## 76. ME'NAPUS VISITS HIS LITTLE BROTHER. THE SQUIRREL.

(nehtsi'wihtuk)

unā'muΛn ā'wīw yō'm ā'te'nō'hkakΛn.

nahā'w, nikō'tās keh wāwē'kiwin me?napu's, wē'wΛn unītsi'ΛnehsΛn. nahā'w, nikō'tās as ā'wik, payu'Λwī'tΛt, ini'win-pih ās tawa'tsin uhsē'mehsΛn unā'wānī'kun. mī'p mātsi'w; payi'Λtāt u. wanīk wē'kih, ini'? as pī'htiket.

one time when he struck it with his awl, that awl went all the way up into his head; then Me'napus knew nothing more. He fell tumbling down to the side of the hearth and lay dead.

The poor wife, "Oh dear, dead is my husband, Me'napus!" she said and wept terribly.

The children all stood there weeping and lamenting their father. Woodpecker merely stared at Me'napus. Then Woodpecker stood up.

This is what he said, "Why, what in all the world is the matter with this Me'napus? Whenever he sees anybody doing anything, he wants to do that very thing too," said Woodpecker. "I, to be sure, do naturally do that way whenever I want to eat."

Then he pulled out the sharp pieces of wood for Me'napus. From this earth Woodpecker broke a clod, like this, and rubbed it on his nose. Then Me'napus regained consciousness. He looked this way and that; he was restored to life.

"There, go sit down!" Woodpecker told him.

Then Woodpecker climbed that tree. When he reached the top, then Woodpecker hacked it open with his beak. After a time, lo, there suddenly fell to the ground a big raccoon. The woman simply stared at him. Soon Woodpecker pecked the tree open again. Then another big raccoon fell down.

"There, that will do!" said Woodpecker; "Now then, cook your meal; you shall all eat," Woodpecker told the woman.

Oh, the woman picked up the raccoons, singed them in the fire, scraped them with her knife, and cleaned them. When she had cleaned them, she set them to boil in the kettle. When she was done with her cooking, she took her kettle and her bowl and spoon, and ladled out all the raccoon, putting it into the bowl and pouring all the broth into the bowl.

"There, eat!" she said to her children.

Then in truth heartily did the children eat, and the woman, devouring the raccoons and drinking the broth.

"There, that will do! We have had a fine meal!" said she.

Me'napus still lay there.

That is all.

## 76. ME'NAPUS VISITS HIS LITTLE BROTHER, THE SQUIRREL.

(Nehtsiwihtuk)

A true story is this sacred tale.

Once upon a time Me'napus dwelt in a place with his wife and children. Then once, when he was in want, he went to visit his younger brother, the squirrel. Early in the morning he set out; when he reached Squirrel's house, he entered.

unā'wanīk s māk-ā'yapit wē'kih, me'napusun ini-pī'htika'kut, hā'w, ini? ānā'tsin: 'misā'hsih, me'napu's, āsu'Δkām,' inā'w.

ini'win-pih unā'wanīk kayē'kitutawa'tsin wē'wΛn: 'nahā'w, nipē'w nā'tih; kinaw-tsīpā'hkīm, me'napu's as a-mī'tsihsīt,' inā'win wē'wΛn.

mitā'muh nī'pī'ta'win, utā'hkehkun as utā'hpina'tsin, nipē'w as nā'tik. kayē's-pī'tōk, akōnā'win utā'hkehkun as pō'tawet, awēh-misā'hsih mitā'muh.

unā'wanīk iniwin-pih wātā'hpinah utō'hkaneh, nī'pī'tat. ini'win as ahku'ahawet tsīpā'hkwΛnā'htikuh, as awē'h-kākā'kitīt: 'si'ninik. si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik si'h si'ninik, sē'h si'ninik, si'ninik, si'ninik, si'ninik, si'ninik!'

iniwi'n as nē'puwit tsīpā'hkwΛnā'htikuh, ispā'miah. utō'hkaneh tahkō'namin, kā'?ts-kākā'kitīt: 'si'ninik, si'ninik, si'ninik, si'ninik. si'ninik, si'ninik!'

nikōtā's me'si'h s kā'kitīt, ini'win-pih tayā'pipunā'tsin utā'?se-nimΛn, as patsē'skaha'tsin utō'hkaneh.

'hā'w, wēyΛwē'keh, unā'kan, umΛ's pītō'h!'

wē'yΛwē'keh utā'hpēnΛ'min mā'ts-unā'kan; as aku'ahkihsinā'ni: ukā'?ts-inā'niΛmΛn, ini'win as awē'h-tahkō'nah inih mā'ts-unā'kan. unā'wanīk, kayēs-pits-tahkōname'nik inih unā'kan, ini'win-pih kayī'?tsiputōk inih utō'hkaneh s kēs-pasē'paha'tsin ani'nuh utā'?se-ne'man. nimā^?, mā'ts-mΛnō'meh sē'kiputā'win; unā'kan inih ini'win as pā'pehneh mamā'tsi'taw-mΛnō'meh. me'napu's yō'win niw ānā'-puma'tsin unā'wanīkun.

hā'w, sa'yā'h mayō'skinik inih unā'kan, 'hā'w, ini'?! ēwā'hin unā'wanīk.

hā'w, pīmī'm-pinē'?tawin unā'wanīk s awēh-misā'hsih; patsē's-kihnitā'win utō'hkaneh. nimā^?, mitā'muh mā'wa niw ini'win as sē'kina inih manō'meh ahkā'hkuh, s kā'?ts-tsīpā'hkīt. hā'w, kayēs-kīsisī'Δhkīt, pinānā'win ani'nuh utā'hkehkun. utōnā'kan, — mā'ts-unā'kan ā'wiwin, — ini'win mā'wa niw as sē'kina inih manō'meh.

'hā'w, ini? s kīsisī'ΔhkiyΛn,' inā'win unā'wanīkun mitā'muh.

'hā'w, inā'sinamuwi'n me'napu's as aw-mī'tsihsīt,' inā'win wē'wΛn unā'wanīk.

mitā'muh nī'pī'tawin as awēh-a'tuwā'tsin me'napu'sun as aw-mī'tsihsīnit.

'nahā'w, me'napu's, mī'tsihsīnun; yō? ni nā'p nina? ā'na' tsikā'yah.'

'wō!' ēwā'hin me'napu's, 'wāwā'nin, nehsē'mehsΔk,' ēwā'hi me'napu's s kā'?ts-mī'tsihsīt.

mā'wa niw kitā'min me'napu's mΛnō'meh, mamā'tsi'taw-mΛnō-meh. hā'w, kawin pō'ts umā'hkawenima'nan wē'wan unītsi'ΔnehsΔ' s pu'Δwi'tatua?. ini'win niw mā'waw s kitā'kāt.



Squirrel was sitting in his house, and when Me'napus came in to him, he said to him, "Be seated, Me'napus, across the lodge<sup>1</sup>."

Then Squirrel spoke to his wife, "Now then, fetch some water; you are to cook a meal, that Me'napus may eat," he told her.

The woman stood up from where she sat, took her kettle, and fetched water. When she had brought it, she hung up her kettle, made the fire, and went back to her seat.

Then Squirrel picked up his bone awl and arose. He climbed up on the frame of the hearth on which the kettle hangs, and there kept calling, "Shinninick, shinninick, shinninick, shinninick, shee shinninick, shee shinninick, shinninick, shinninick!"

That was where he stood, way up on the cooking-frame. He took, firm hold of his bone awl, all the while loudly calling, "Shinninick, shinninick, shinninick, shinninick, shinninick!"

Then, at one time, with much chattering, he suddenly seized hold of his testicles<sup>2</sup> and jabbed them with his bone awl.

"There, wife, the bowl, bring it here!"

The wife took up a great big bowl; where her old man was sitting up on the frame, there she went and held that big bowl. When she had come and was holding the bowl, Squirrel yanked out that bone awl of his which he had jabbed into his testicles. Lo, a great quantity of wild rice came pouring out; into the bowl it fell, Indian rice. Me'napus simply stared at Squirrel.

Then, when the bowl was full, "There, that will do!" said Squirrel.

He came down and went to his seat; he stuck his bone awl away. Lo, the woman then poured all of that wild rice into the kettle and proceeded to cook a big meal. When she had done cooking, she took down her kettle. Into her bowl, — it was a large bowl, — she poured all the rice.

"There, I have finished my cooking," she said to Squirrel.

"Good; hand it to Me'napus, that he may eat," Squirrel told his wife.

The woman arose and went over to place it before Me'napus, that he might eat.

"There, Me'napus, eat; this is only what we always have."

"Oho!" said Me'napus; "Thank you, Little Brother and Sister," said Me'napus and heartily fell to.

Me'napus ate up all the rice, Indian rice. Not at all did he take thought that his wife and children were hungry. He simply ate up every bit.

<sup>1</sup> The man of the house sits by the wall at one side; guests seat themselves at the opposite side.

<sup>2</sup> Literally "his stones," euphemism.

*hā'w, mātsi'win me?napu's as kē'wāt. hā'w, ini'win s payānā'tsi  
unā'?nehsian. unā'wanikō'hsak nītsi'Λnuk s miΛnā'tsi?tΛ'tua?, ini'-  
win as nāwā'tua? me?napu's unā'?nehsian.*

'hā'w, nuhnāʔ, meʔnapū's unāʔnehsian payā'nāw, inā'wi-  
ō'hnan unā'wanikō'hseh.

'hā'w, awātuwī'n!' inā'win unā'wanik.

*pāhnī'hseh sākitsēpahta'win as awā'tuwa'tsin.*

'hē'y! inā'win me?napusun.

me?napus nakā'ʔtarwin.

'kinā'neḥ kipā'yanaŋw!

'hē'y, pī'si'n!' inā'win me?na'pus unā'wanikō'hsan.

*hā'w, awēh-mēnā'win unā'nehsian.*

'hā'w, kōhnā' wā'pah kʌts pī'w-eh nē'kinanō', inā'win unō  
wanīkō'hsʌn.

*kēwā'pahtawin unā'wanikō'hseh, pī'htike'pahtuk wē'kōwa?*

'nuhnä'?, me?napu's kinātōmī'k, wā'pah s aw-isī'yen!' inä'wi  
ō'hnan.

'ō^!' ēwā'hin unā'wanik keʔts-inā'niw.

me?napu's, payi'atāt wē'kōwa?, hwa'ta?, kawin kā'kōh upitō  
nan sī'atawēkāt. utā'ninapeh mamu'ahin, sākitō'hnet, papā'm-nah  
nāhā'tsin me'ti'kwān. kutā'?nas ini'win as mehkāwā'tsin me'ti  
kwān; ini'win s pa'sahā'tsin. kayēs-pa'sahā'tsin, ini'win-pih pit-  
kē'wāt. kayi's-piat, utā'?sikan utāhpina'min as mūhkutā'?sit; mā't-  
uhkā'neh usē'htawin. hā'w, yō'win niw ānāpuma'tsin mitā'mu-  
ukā'?ts-ināni'aman.

'wā'kī? ē'h-ayum wā'sihtuk?' inānihtΛ'min mitā'muh.

kayēs-kē'sihtuk inih mā'ts-uhkā'neh, nāku'ahkiñnitā'win ȫ'ā' /  
tanih, sāsehkē'hsih me?na'pus.

wayā'pah mī'p mātsī'win unā'wanīk. hā'w, payi'ātāt me'ʔn: p  
wē'kih, pī'htike'win unā'wanīk. hā'w, me'ʔnapus pmī'm-ōnē'win

'hā<sup>h</sup>, nehse'?, misä'hsih!

ini'win-pih kayēkitu'tawa'tsin me?na'pus wē'wan: 'hā'w, ni, nā'tih; kina-tsīpāhkī'm!' inā'win wē'wan.

*hā'w, mitā'muh kΔn kā'kōh ukā'hkina'nan wā'ki? tsi-katā'w-ts  
pā'hkwΔtah.*

'ā<sup>h</sup>, ini'win ānā'tsin, 'ā<sup>h</sup>, k<sub>Λ</sub>n kā'kōh a?lewā'n!

ā', me?na'pus ini'win ā'ts: 'sinawā'? ni'w! wē'pats nā'ti'h ni'w  
kitā'nin!' inā'win wē'wan.

*nahā'w, mitā'muh nī'pi'ta'win, utā'hkehkun as q̄tā'hpina' tsi  
nipē'w as nā'tik. kayēs-pī'tōk nipē'w, pimi'm-akōtā'win s kā  
pō'tawet, awēh-misā'hsih. ta?, kən kā'kōh ukā'hkina'nan wū'k  
tsi-kātā'w-ənā'h mitā'muh.*

*hā'w, me?napu's pmīm-nī'pi?ta'win; utō'hkaneh mīm-utāhpina  
min, nē'puwēpa'htuk; utsīpāhkwānā'htik mī'm-kutāpā'htamin a  
ahku'ahtawe'pahtuk. nimā^?, spā'miah ini'win as awē'h-nē'puwi:*

*hā'w, ini'win käh sa'yä'h me'napus s käh kitit: 'si'ninik, si'nini!  
si'ninik, si'ninik, si'ninik, si'ninik, si'ninik!*

Then Me'napus left, to go home. He left his mitten behind. The little squirrels, the children, in playing, came upon Me'napus' mitten.

"Oh, Father, Me'napus left his mitten," a little squirrel told its father.

"Then take it to him!" Squirrel told it.

The youngster ran out of the lodge to take it to him.

"Hey there!" it called to Me'napus.

Me'napus stopped.

"You left your mitten!"

"Hey, bring it here!" Me'napus told the young squirrel.

It went and gave him his mitten.

"Well, suppose your father comes to our house tomorrow," he said to the young squirrel.

The little squirrel ran home and came running into the lodge.

"Father, Me'napus invites you to go there tomorrow!" it told its father.

"So that's it!" said old man Squirrel.

When Me'napus got home, why, nothing at all did he bring from his visit. He took his ax and walked out of the lodge, looking about for a tree. Somewhere thereabouts he found a tree; then he split it lengthwise. When he had split it, he came back. Having come back he took up his knife and began to whittle; he made a large awl. His wife simply stared at her old man.

"What is this fellow making?" she thought.

When he had made that large awl, he laid it away under his settee, and then Me'napus went to bed.

Early the next morning Squirrel set out. When he reached Me'napus' lodge, he entered. Me'napus got up from where he lay.

"Ah, Little Brother, be seated!"

Then Me'napus addressed his wife, "Well now, go fetch some water; you are to cook a meal," he told his wife.

Now, the woman did not know of anything that she could use for cooking a meal.

"Why," she told him, "why, there isn't anything!"

Oho! Then Me'napus said, "Be still! Hurry up and fetch water, I tell you!" he said to his wife.

So the woman got up, took her kettle, and fetched water. When she had brought the water, she proceeded to hang it up, and made a big fire, and returned to her seat. Why, now, she did not know of anything that she might be expected to cook.

Well then, Me'napus proceeded to arise; he took his awl and jumped up; he made a dash for the cooking-frame and climbed up with speed. Why, up on top of it he went, and stood there.

That was the time when Me'napus chattered, "Shinninick, shinninick, shinninick, shinninick!"

ta?, unā'wanīk yō'win niw ānāpuma'tsin me'napusun kā'ts-kā'kitīnit.

hā'w, me'napu's: 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik!

hā'w, nikōtā's ini'win sa'yā'h as tā'pinatsin ani'nuh utā'sene'man, kā'ts-kā'kitit. nikō'tās ini'win sa'e'h pātsiskahā'tsin tā'sini'man.

'hā'w, wēyΛwē'keh! unā'kan umΛ's pis-tahkō'nah!' inā'win wē'wan.

hā'w, mitā'muh nē'puwē'pahta'win; utōnā'kan — mā'ts-unā'kan ā'wiwin — wātā'hpinah, hā'w, ini'win tipā'h as awē'h-tahkō'nah inī unā'kan. hā'w, me'napus ini'win-pih kayi'tinah utō'hkaneh kēs-patsē'skahatsin ani'nuh utā'sene'man. nimā'?, mehkī'h wā'h tsita'w si pits-ku'ahnipitā'win! hā', mitā'muh, kΛnahwē'nuh mūski nepi'win inih utōnā'kan mehkī'h; ā', sākisi'win mitā'muh. hā'w, me'napus ini'win-pih sa'yā'h sākā'hkī'tat saka'nah as nī'pā' mehkī'h me'si'h s māt'si'makah. hā'w, nikōtā's ini'win sa'yā'h u wanā'nihtah. ōhwā', tsī'kiskuni'ah niwin s pā'pehtsih as nī'pā' pē'hkikawiwīn. ō'hwā', mitā'muh kā'ts-mōk, nītsi'Λnuk me'napus ō'hsΛk nē'puwē'pahtawa'kin, ōhnu'wawan as nīpā'nik, as nau mā'tua?. hā'w, unā'wanīk pipi'm-nī'pi'tawin.

'hā'w, ta? ā'nahkamī'kah ā'sikit ē'h-ayum me'napō's? kā'k nayā'wikī'tsin, ini'niw wi'nah ap ki-kātāw-isē'htsikēt, ēwā'h unā'wanīk; 'nina'h Λp nikēs-isē'hikem, kā'taw-mītsihsīyΛ'nīn ini as aw-kiw-isē'tayan, ēwā'hin unā'wanīk.

ahkē'w ini'win wātā'hpinah unā'wanīk as sisō'nah ini's me'napus utā'senimih; ini'win as pō'nikawik mehkī'h. nawē'naw m. unē'win me'napus. nimā'?, yō'm ā'si'tat s ā'yanapit me'napu' mehkī'h sāmī'natin!

'wā', tā' teh yō'm āsiki'makah? ēwā'hin me'napus.

'hā? nā's aw-isē'kih? kikā'timā'htun kē'yaw. awē'h-misā'hs inā'win unā'wanīk.

mī'm-utā'hpina'min inih mā'ts-uhkā'neh unā'wanīk as ahku'tawe'pahtuk. spā'miah ini'win unā'wanīk as awēh-tāsi'kitasit: 'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik! — nawā'ts-kisē'nitō'h inih unā'kan, inā'win ani'nuh mitā'muhsΛn.

mitā'muh kayēs-nawā'tsiputōk inih unā'kan, kisē'nitōk, pā hā'w, unā'wanīk, 'hā'w, umΛ's pis-tahkō'nah!' inā'win.

hā'ta?, mitā'muh tipā'h ini'win s pits-tahkō'nah inih unā'kan.

unā'wanīk, kā'ts-nehkō'sit: 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik! kōtā's as ā'wik, ini'win-pitayā'pipōnā'tsin ani'nuh utā'seni'man, patsē'skahatsin. kayi'tinah inih utō'hkaneh, nimā'?, mamā'tsi'taw-manō'meh wāhtsita'w pis-



Now, Squirrel just stared at Me'napus as he loudly chattered.

But Me'napus, "Shinninick, shinninick, shinninick, shinninick, shinninick!"

Then, all at once, he took hold of his testicles, chattering loudly. And then, at one time, he jabbed through his testicles.

"Here, Wife! Come hold a bowl here!" he told his wife.

The woman jumped up; taking her bowl, — it was a big one, — she went and held it right underneath. Then Me'napus jerked out his awl, which he had jabbed into his testicles. Oh dear, the blood really just came spouting forth with a leap! Oh, the woman, — in no time at all her bowl was filled with blood; oh, the woman was frightened. And Me'napus, by this time was holding fast to the frame, nearly dead, what with so much blood leaving him. Then, at one time, he lost consciousness. Dear me, to the edge of the hearth he fell, and died; he had bled to death. Alas, the woman wept greatly, and the children, the little Me'napuses,<sup>1</sup> leaped up and began to lament over their father, who had died. Then Squirrel stood up.

"Now, what in all the world is the matter with this fellow Me'napus? Whenever he sees people doing anything, right off, he always wants to do the same way," said Squirrel; "I, to be sure, was so created that, whenever I want to eat, I do that way," explained Squirrel.

With that, Squirrel picked up some earth and rubbed it there on Me'napus' testicles; then the blood stopped flowing. After a while Me'napus rose up from where he lay. Dear me, when Me'napus did like this and looked about him, there was no end of blood!

"Wow, what does this mean?" asked Me'napus.

"What do you suppose it means? You are simply destroying yourself. Go sit down where you belong," Squirrel told him.

Squirrel proceeded to take that large awl, and ran up the wooden frame. Up aloft there, Squirrel worked himself into excitement, "Shinninick, shinninick, shinninick, shinninick, shinninick! — Just you first wash out that bowl," he said to that woman.

She grabbed up the bowl and washed it, carefully. Then Squirrel said to her, "All right, come hold it here!"

So then the woman came and held the bowl right underneath.

Squirrel, getting into a frenzy with his "Shinninick, shinninick, shinninick, shinninick, shinninick!" then, at one time, took hold of his testicles, and jabbed them with the awl. He pulled out his awl and, lo, wild rice truly came spilling and pouring out; into

<sup>1</sup> Me'napus' children are spoken of by the diminutive of his name; otherwise this manner of designation is confined to the young of animals.

sikwā'piputā'win; unā'kanih ini'win as pā'pehneh. hā'w, mitā'muh wāhtsita kā'ʔtin ini'win as minī'nihtah as kɛtew-kā'ʔts-mī'tsihsit. yā'hpits mōskine'win inih unā'kan manō'meh.

'hā'w, ini'ʔ!' inā'win unā'wanīk; 'hā'w, tsipā'hkɛnun!' inā'win unā'wanīk mitā'muhɛn.

hā'w, mitā'muh manō'meh mā'waw ini'win ahkā'hkuh mā'waw as sē'kinah, kā'ʔts-tsipā'hkɛt. hā'taʔ, unā'wanīk mātsi'win as kē'wāt. mitā'muh kayēs-kīsisī'Δhkɛt, mī'm-pinānā'win utā'hkehkun, utōnā'-kan as a'ʔtuk, manō'meh mā'waw ini'win as sē'kinah.

'hā'w, mītsihsiku'n!' inā'win unītsi'Δnehsē'hsɛn.

hā'taʔ, meʔnapusō'hsɛk wāhtsita'w ini'win s kā'ʔts-mī'tsihsituaʔ. hā'taʔ, meʔna'pus yō'win ānāpuma'tsin wē'wan unītsi'Δnehsɛn kā'ʔts-mī'tsihsinit. iniʔ käh s kēs-mā'tsiɛt unā'wanīk.

iniʔ käh mā'waw, nikō'tunuh kayēs-isē'kit meʔnapu's.

nahā'w, sinawā'ʔ niw. kimāmī'yahtumō'naw meʔnapō's s a-sawā'nimi'nah.

iniʔ kayēs-uhtsē'ʔtɛt as a-kiw-āyāyā'nit mamā'tsi'ʔtaw kahpi'h ayāyā'tsimē'htsin hāts-ahkē'w-a-takī'k, ayā'teh as aw-inim-pimā'tesit pāmā'tesit yōs ahkī'hīh.

neʔnimā'wan teh kimēnō'naw as a'w-uhpuɛt, misi'k teh sū'nyen kimēnō'naw s a-minī'nihtah s a-nā'tamunah s a-pemā'tesiyah.

## 77. THE SWEET-ROOT.

(Jerome Lawe)

nikōtā's käh meʔna'pus as mā'k-pāpimō'hnet, kaniwi'n niw wi'yɛn kayē'kitutā'kut: 'meʔnapō's, ninaʔ niki-mōkā'minaw; "askipu'awak" nikiw-ēkā'minaw!'

taʔ, 'ahā'! meʔnapu's pā'hpisiw pipi'm-mōnahe'win as kutā-mā'tsin.

'nimā'ʔ, hāniwā'h keh kiwē'hkini'muɛw!'

taʔ, meʔnapus nāʔs kā'h usā'mi'ʔtawin nikuh tsi-mwā'tsin. kayēs-kā'ʔts-tā'pinuɛnā'tsin, iniwi'n-pih saʔyā'h misik mayā'tsiɛt.

as mā'k-niw-pimō'hnet, kani'win niw pā'sketsi'sikan wā'htɛwik. 'ha'y!' ēwā'hin meʔnapu's as tsiw-tapā'sit. nawē'na niw saʔyā'h misik uhtiwā'win pāsketsi'sikan; iniwi'n niw kiw-i'tāh 'hā'y!' as tsi-kiw-tapā'sit. ahkō'ʔsik usā'matin wā'htsitaw siw yā'pitiwā'wanin ani'nuh pāsketsi'sikanan. hā', iniwin käh meʔnapus as pipi'm-tahtā'pasit; wāhtsi'taw iniwi'n niw āniwā'kin ahpā'n niw.

'taʔ, nikā'nōnikām!' inā'nihtamin.

the bowl it fell. The woman was really glad, then, that she was to have a good meal. Entirely full of rice was the bowl.

"There, that will do!" Squirrel said to her; "Now, cook your meal," he told her.

Then the woman poured all the rice into the kettle and cooked a big meal. Then Squirrel left, to go home. When the woman had done cooking, she took down the kettle, and, placing ready her bowl, poured in all the rice.

"There, eat!" she told her children.

Then truly with zest the Little Me'napus<sup>1</sup> fell to. Me'napus gazed at his wife and children as they vigorously ate. By this time Squirrel had gone.

So this is the end of this adventure of Me'napus.

Now, be silent. Let us pray to Me'napus that he may take pity on us.

The reason he did those things was that mortal men might always laugh, whenever the story of him is told, as long as there is an earth, as generation after generation man continues to live here on earth.

And let us give him tobacco that he may smoke, and let us give him money<sup>1</sup> that he may be pleased and may help us to live.

## 77. THE SWEET-ROOT.

(Jerome Lawe)

Once upon a time when Me'napus was tramping about in his usual way, suddenly someone spoke to him, "Say, Me'napus, we too are edible; 'Sweet-Roots' we are called!"

Then, "Oho!" Me'napus of course set about digging them up, to try their taste.

"Oh, but you do taste good!"

And then Me'napus, to be sure, went too far in the amount he ate. When he had eaten a great fill of them, he started off again.

While he was thus walking along, suddenly a gun sounded from somewhere. "Hi!" said Me'napus, and dodged. Very soon again came the report of a gun; and he kept crying, "Hi!" and dodging. At last it really went too far, the way those guns were banging. That was when Me'napus kept dodging this way and that; but truly that noise went on ceaselessly.

"Why, I am being bombarded!" he thought.

<sup>1</sup> That is, the narrator dedicates to Me'napus the money which I had paid him for telling the story. This, of course, does not affect the actual material use of the money. Of the tobacco, however, a little is laid into a small hole dug in the ground.

iniwi'n tãh as pipi'm-tahtã'pasit, inih tãh as pipi'm-ẽtãh: 'a'y, a'y, a'y!' ahkõ'²sik yã'hpits pẽ'hkatskõ'win; nikõ'tãs pipi'm-wã'-paku'tsinin. kayẽ's-wã'paku'tsih, kõtã's iniwi'n niw ahpã'n ãnĩ'wãk: 'ĩ, ĩ, ĩ!' payã'kwãts winesa'² niw tsiw-ã'wit, as pãkitĩ'skãkut ani'nuh askĩpuwã'wãn.

ta'², kayẽ's-ãnĩ'h-atskit, pipi'm-unẽ'win; sa'yeh misi'k mãtsĩ'win. s mã'k-ni-pã'pimõ'hnet, wã', kãniwi'n keh õhõ'piwãk wãhtsi-mĩ'tua². imi'nakah ãnã'pit, usã'matin mẽ'kunãk tsẽ'patãkãkãk, mãmã'tsi²tawãk as tsi-kã'²ts-nĩ'mĩ'tua². nahã'w, sõh niw pã'ts niw pakõtõmã'win utã'hkehkun; ini's tãh wina'h ap as enẽ-yõ'h-kã'²ts-nĩ'mĩ't, pãhpesi' ta² kiw-inim-õhõ'piwin. pãhpiskahã'win inis nãwĩ'n tsiw-ini'm-tasĩ'hsimit s kã'²ts-nĩ'mĩ't, mayãminunã'pahtah, mãs-kõtã'maskun niw ã'wiwãnin ani'nuh payã'²ts-wĩ'tsihsimĩnu'tah. ta², umã's as kĩ-pitã'nimah, ini's tãh as tsi-ki-kã'kituwã'²nehkin ani'nuh mãskõtã'maskun, ini'win tãh ini's 'hõhõ'piwãk' as inũ'asĩt. ta'², iniwi'n kãh misi'k as mãminunã'nihsit ã'sikit, tsiyã'w, kayẽs-awẽ'h-nawãtinã'tsin utã'hkehkun, inim-wãpuhne'win.

iniwi'n misi'k ini's kayẽ's-isẽ'kit me²napu's.

## 78. THE SWEET-ROOT. SECOND VERSION.

(mã'sinikã'puwiw)

pimõ'hnewin kãh me²napus. hã', as mãk-pãpemõ'hnet, kãni'win niw pinã'hsãk kute²²nas inis wã'hkwãpitua².

'hwã'h tã'yãh, pinã'hsãk!' ẽwã'hin me²napus.

kayẽs-pĩ'minah utã'siyãn, iniwi'n keh s mãtsina'tsin aninuh pi-nã'hsãn.

hã'w, iniwi'n-pih mayã'tsiãt, pãpemõ'hnet yõ'm minãs. s mã'k-pimõ'hnet, kutã'²nas kãniwi'n niw kã'kõh tsayẽ'patek.

'hã'h, nehsẽ'², ta'² kiw-ikã'yan?' inã'win ani'nuh.

'hã'w, me²napu's, iskĩ'puaw keh niki'w-ikãm, nikiw-ikõ'k mãmã'tsi²tawãk. niki-mõ'kuk mi'n niw mãmã'tsi²tawãk.'

'kã'²tin ã'² niw, nehsẽ'²?'

'ã', inã'win; 'niki-mõ'kuk.'

'nahã'w, nehsẽ'², kina-kutã'min kãh.'

'hã'w, mō'nahina'² keh, iku'ahin.

hã'w, iniwi'n keh me²napus s mō'nahatsin skĩpu'awan. kayẽs-mō'nahatsin, iniwi'n-pih kō'tamatsin. nimã'², usã'mat ã'win ãs-wẽ'hkinĩt inuh skĩ'puaw!

'nimã'², nehsẽ'², ãniwã'k kãh kiwẽ'hkinim!'

hã'w, iniwi'n keh misi'k s pmi'm-nitõnãhã'tsin. kayẽs-mehkãwã'tsin, ini² keh ni' misik as mō'nahatsin s mu'atsin. iniwi'n keh niw



And he kept dodging and ducking about and as he did so saying, "Hi, hi, hi!" At last he was entirely exhausted; he tumbled over and fell. When he had fallen down, something all the time sounded "Ee ee, ee." Then it turned out that it must have been he himself, the sweet-root having made him flatulent.

When his weariness had gone, he got up and started out again.

As he was walking along, why, suddenly came the sound of some people whooping. When he looked in that direction, there were the head-gear feathers of some people who must have been dancing with all their might. In all due form he set down his kettle from his back, and there he too began to dance with all his might; and of course he kept whooping as he went on. When, in the course of it, dancing with great vigor in their very midst, he took a more careful look at things, why, prairie-weeds were those things in whose dance he had mistakenly joined. For, when the breeze blew that way and those prairie-weeds rustled in the wind, that was what he had taken for whooping men. So then, when he thought over what was happening to him, crestfallen, he went and picked up his kettle and walked on.

That is the way Me'napus fared there.

## 78. THE SWEET-ROOT. SECOND VERSION.

(Mäsinikapuwiiw)

Me'napus was walking along. Then, as he walked along, there at some place lay a nestful of young partridges.

"Well, what do you think of that! Young partridges!" said Me'napus.

He twisted aside his breech-clout and beshat those young partridges.

Then he set out again, wandering here and there over this island, the earth. As he walked along, there in a place stood something set in the ground.

"Now, little brother, what are you called?" he asked this being.

"Why, Me'napus, Eaten-Raw (Sweet-Root) am I called; so do men call me. And the people eat me, too."

"Is that really true, little brother?"

"Yes," it told him; "They eat me."

"Very well, little brother, I shall taste you."

"Yes, just dig me up," the other told him.

So then Me'napus dug up the Sweet-Root. When he had dug it up, he tried its taste. Why, it was incredible, the delightful taste of that Sweet-Root!

"Heavens and Earth, little brother, but you do taste good!"

So then he went looking about for more. When he had found it, he just dug it up and ate it. That was the way he went on,

ā'nahkamike'sit meʔsi'h s pmī'm-mō'nahatsin, wāhta' teh ni'w s  
tā'pinit me'ʔnapus.

hā'w, kayēs-tā'pinit, 'hā'w, ini'ʔ keh s tā'pini'yen, nehsē'ʔ, inā'win.

hā'w, iniwi'n-pih mayā'tsyat misik. hā'w, nikōtā's niw-māk-  
pāpimō'hnet, ni'ʔ saʔyeh s pā'hsikit s pa'hsinikit. nikōtā's niw-māk-  
pimō'hnet, kaniwi'n niw, 'pu'm!' kā'kōh ānī'wāk.

'a'ʔ, a'ʔ!' kāʔts-tsē'piʔtawin me'ʔnapus; 'hā'w, wā'kitō'wāk inih  
ayā'wik kayā'kitō'wāk?' inā'nihta'min.

misi'k niw nawēnā'hsihsih niw ini'ʔ saʔyā'h misik, 'pu'm!'

nimā'ʔ, tsi-kā'ʔts-tapā'sit. kōʔsik ni'w wāwē'pats niw kā'kitō'wāk inih.  
nimā'ʔ, ini'ʔ saʔyā'h s wāpē'hiwet me'ʔnapus. s wā'pēt, iniwi'n  
niw inim-inī'wāk.

'pu' pu' pu' pu' pu' pu' pu'!' inī'wāw as ni-wā'pēt.

'heh hā'h, apā'hpeni'siwāk!' inā'nihta'min; 'wi'yāk keh kana'pats  
nikā'ta-ne'ʔnik!' inā'nihta'min.

nikōtā's niw, wānā'hkišiwī'k inis, iniwi'n as nim-pā'kisit, ki'ʔsit  
teh imis; ā', iniwi'n s sā'sehkē'hsih. nawēnā'hsihsih iniwi'n saʔā'  
tsi'ʔhkihki'ʔtat s ā'yanā'pit.

kaniwin ni' misik, 'pu'ʔ!' ānī'wāk.

hā'w, iniwi'n keh misik ki'ʔsit. iniwi'n keh ā'nahkamike'sit. ka-  
teh ukā'hkinanan wi'nah niw as pā'kitit. iniwi'n teh kani'w s  
kē'nah ini's s sehkē'hsih, ki'ʔsit; misi'k s pā'kitit, iniwi'n kani-  
nō'htah ini'h utsēh s kā'kitō'wāk. āyā'nīwin me'ʔnapus s  
ni'piʔtat.

'ā', ninesa'ʔ ni na'p ayā'wik nitsē'h kayā'kitō'wāk!' inā'nihta'min.

hā'w, iniwi'n saʔyā'h misi'k as wā'puhnet. pāpimō'hnet,  
nikōtā's misik ni'ʔ misik kā'kōh s tsiw-inim-mā'minunā'pahtah.

'ā', nehsē'ʔ, wāʔsē'kiw ayā'wiyen?

'ō', sā'puhsē'kan niki'w-ikōk mā'ā'tsi'ʔta'wāk.'

'ā', nehsē'ʔ, ta'ʔ teh kiw-isī'ʔtatua? ki'kuh mā'ā'tsi'ʔta'wāk?'

'ō', niki-mō'nahuku'k käh; niki-mō'kuk teh; ni'ʔ s ki-sā'pusi'tu'

'ā', nehsē'ʔ, kina-mō'nahu'n keh.'

'nahā'w!' inā'win inuh sā'puhsē'kan.

hā'w, iniwi'n keh me'ʔnapus meʔsi'h pmī'm-mō'nahah inih  
puhsē'kan. meʔsi'h kayēs-mō'nahah, iniwi'n-pih teh mayē'tsik. mā'  
kayēs-mē'tsik, ta'ʔ, wāhta' niw tā'pinō'win.

'hā'w, ini'ʔ keh, nehsē'ʔ, s tā'pini'yen,' inā'win.

hā'w, ini'ʔ saʔyā'h misik s mā'tsi'ʔ. kōtā's niw s ni-mā'k-pimō'hnet.  
iniwi'n saʔyā'h s wē'ʔsake'sit umō't, kōʔsi'k niw wāhta' niw s kā'ʔts-  
wē'ʔsake'sit. hā'w, ini'ʔ saʔyā'h kayēs-pī'minah utā'siyān, unā'pit  
s kā'ts-mē'sēt, s sā'puhkawā'wisit. ta'ʔ, sā'pōsōw. ā', kayēs-tāp-  
mē'sēt, saʔyā'h s ni'piʔtat, iniwin misi'k s mā'tsi'ʔ. keʔtsi'h niw  
pi'ʔtā'win; iniwi'n saʔyā'h misik s kātā-mē'sēt. kayēs-pī'minah

going hither and thither and digging it up in great quantities, until truly he had a good bellyful.

When he had his fill, "There, now I have had my fill, little brother," he said to it.

Then he set out again. After a while, as he was walking along, he swelled up; he became swollen at the belly. Then after a time, suddenly, "Poom!" something resounded.

"Tut tut!" Me'napus jumped with a start; "I wonder what that was that popped like a gun?" he thought.

Soon afterwards, again, "Poom!"

Dear me, how he dodged! Finally the detonations became frequent. Oh, then did Me'napus take to flight! As he ran, that noise still kept up with him.

"Pop, pop, pop, pop, pop!" went the reports as he ran on.

"Goodness me!" he thought; "It seems someone is trying to kill me!" he thought.

In time, at a place where there was a small depression in the ground, there he threw himself down on the run, to hide; there he lay stretched out. After a bit, he barely moved his head to look about.

Suddenly again, "Pop!" went that noise.

Again he hid himself. He kept on doing that way. He did not know that it was himself breaking wind. But then, after a while, he did realize it, as he lay there in hiding; as he once more broke wind, then suddenly his hearing told him that it was his own anus that was detonating. Me'napus laughed as he got up.

"Why, it was my own anus was making those reports!" he thought.

So then he started off again at a walk. As he tramped along, at one time there again was something which he, it seems, attentively examined.

"Ho, little brother, what sort of creature are you?"

"Oh, Boiled-as-a-Purge men call me."

"Why, little brother, and what do those people do?"

"Oh, they dig me up and they eat me; thus are they purged."

"Why, little brother, I'll just dig you up."

"Yes, indeed!" that Purge told him.

So accordingly Me'napus went about digging great amounts of that Purge. When he had dug a great deal of it, he ate it. When he had eaten it all, why, then truly his belly was full.

"There, little brother, now I have my fill," he said to it.

Then he went on. Suddenly, as he was walking along, he had a pain in his belly. At last he really had a severe pain. Soon he twisted aside his breech-clout, squatted down, and copiously eased himself; he had got loose bowels from what he had eaten. To be sure, he had taken a purge. When he had done easing himself, he got up and went on. He had gone but a little ways, when again

utā'siyen, tsiw-unā'pit misik, kāʔts-mē'sēt. kayēs-tāp-mē'sēt misik, iniwi'n-pih misi'k mayā'tsiat. peʔsi'k kāʔtsih piātā'wī'n: iniʔ saʔyā'h misik tā'-mē'sēt, hā'w, kayēs-pī'minah misik utā'siyən, hunā'pit, misik s kāʔts-mē'sēt. hā'w, kayes-tāp-mē'sēt, iniwin saʔyā'h s nī'pīʔtat. kayēs-nī'pīʔtat niw, iniwin nī' misik s mō'sihtuk s ktā-mē'sēt. iniwi'n keh nī' misik kayā'nituh inis as unā'pit, s mēsē't misik. hā'w, misik kayēs-tāp-mē'sēt misik, nī'pīʔtawin. iniwi'n keh nī' misik s mō'sihtuk s ktā-mē'sēt. hā'w, iniwi'n misik tsiw-unā'pit; iniwin niw pmī'm-yāyā'tapit s kāʔts-mē'sēt. nā'h, kōʔsi'k niw nāskā'n ni ki-wī'hkihtawin s nī'pīʔtat s kē-yā'tapit inis. hā'w, iniʔ saʔyā'h yāhpi'ts niw as ā'nawi'hisit s tā'-nī'pīʔtat, wē'ki ke'h nāskā'n niw wī'hkihe'sōwin s nī'pīʔtat s yāhpi'ts-tsi'Δhkitsi'Δsit me'ʔnapus.

nā'p inis as ā'yana'pit, kaniwi'n niw kā'kōh misi'k inis nayā'nik s tsē'patik.

‘āʔ, nehsēʔ, wāʔsē'kiw ayā'wiyen?’ inā'win.

‘ōʔ, me'ʔnapus, titā'hpitsi'peh nikiw-ikō'k māmā'tsiʔta'wak.’

‘taʔ teh nehsēʔ, kiw-isīʔtatuaʔ akikuh māmā'tsiʔta'wak?’

‘ōʔ, niki-mō'nahuku'k keh; iniʔ-pih teh ki-mī'tuaʔ. kē'sin sā'puhkawā'wisituaʔ, iniʔ-pih k-pmī'w-mō'nahi'tuaʔ, ēwā'hin in ih ttā'hpitsipeh.

‘hāʔ, nehsēʔ, kāʔtin āʔ niw?’

‘āʔ, ēwā'hin.

‘āʔ, nehsēʔ, kina-mō'nahun; nisā'puhkawā'wisim, ēwā'hin me'ʔnapus.

nā'p inis s ni-wī'hwatsi'hīt; nāskā'n ni wī'hkihta'win as pimō'hnet. kayēs-mō'nahatsin, iniwi'n keh misik s mē'tsik inih ttā'hpitsipeh. iniwi'n teh niw misik ā'nahkami'kisit s pmī'm-mō'nahah. hā'w. kōʔsi'k niw iniwi'n s pō'nisit ini's s sā'puhkawā'wisit.

‘wa'h, misΔ's keh niki-pimī'-inā'nuhkem!’ ēwā'hin me'ʔnapus s āyū'sina'sit.

iniʔ keh ā'hwatsimī'yen.

## 79. THE SHUT-EYE DANCERS.

(Jerome Lawe)

nikōtā's kāh me'napu's as mā'k-pāpimō'hnet, kaniwin niw mā'pi'Δhnet nipē'hseh. nimāʔ, usā'matin kākī'hkih isē'h-sēʔsipak misi'k tāh mihkā'kuk! nahā'w, iniwi'n kāh me'napu's saʔyā'h as nāka-wā'nihtah tāʔ kā'taw-is-tāpinΔtsin.

nahā'w, iniwin-pih ānā'tsin: ‘āʔ, nehsē'mehsΔk, pyΔkun! usΔ'h-nikā'munΔn nipitō'nan; kinī'mihetiʔ!’



he felt the need of easing himself. Twisting aside his breech-clout, he squatted down again and copiously eased himself. When he had sufficiently eased himself, then again did he start on his way. This time he had gone a lesser distance still, when again he had to ease himself; so, twisting aside his breech-clout and squatting down, again he copiously eased himself. When he had sufficiently eased himself, he arose. Hardly had he stood up, when again he felt it coming that he would have to ease himself. So now he squatted at another place and again eased himself. Then again, when he had sufficiently eased himself, he arose. Immediately he again felt it coming that he would have to ease himself. So he again squatted; and thus he moved from spot to spot, squatting here and there and everywhere, easing himself in great quantity. Oh, at last he scarcely had the strength to get up and squat afresh. Then at last he was quite unable to rise; only with great effort did he succeed in getting up, so completely cleaned out at the belly was Me'napus.

Then as the poor fellow looked about, there once more he saw something that stood upright in the ground.

"Oh, little brother, what sort of creature are you?" he asked it.

"Why, Me'napus, Puckering-Root (Virginia Waterleaf) men call me."

"And what, little brother, do those men do?"

"Oh, they just dig me out, and then they eat me. When something has given them diarrhea, that is when they go about digging me," said that Puckering-Root.

"Why, little brother, is that really so?"

"Yes," it answered.

"Oh, little brother, I'll dig you up; I am loose at the bowels," said Me'napus.

The poor fellow could barely drag himself along; he was barely able to walk. When he had dug it up, then, this time, he ate that Puckering-Root. He just kept on that way, digging it up. At last he got over his diarrhea.

"Brrrr, I do manage to get into all sorts of scrapes!" said Me'napus, laughing at himself.

That is as far as my story goes.

## 79. THE SHUT-EYE DANCERS.

(Jerome Lawe)

Once upon a time, when Me'napus was, as usual, tramping along, he came down to the shore of a lake. Oh my, how many ducks and wild geese of every kind! So now Me'napus took thought as to how he would get his hands on them.

~ then he said to them: "Ah, little brothers, do come here! bringing some new songs; let us dance together!"

nahā'w, ta?, ā'nuw niw kute'w is-tsē'tane'nimikin; ta?, pō't-  
niw me?na'pus wāpāmā'win. ini'?-pih sa?ye'h mā'ts-kinō'htem tsiw-  
usī'httukua?. nahā'w, ini'?-pih sa?yā'h payi'htikawane'titua?, sa?ye'  
as nī'mihā'tsin me?na'pus.

nahā'w, iniwi'n tāh ā'nahamā'sīt:

'nehsēmehsitukā-ā,  
nikōmunan nipitōnānā-ā;  
pis-akuΔpihsimik,  
pis-akuΔpihsimik,  
pis-akuΔpihsimik,  
pis-akuΔpihsimik!

ta'?', imis as mā-k-nī'minit, ini'?-pih sa?yeh kē'mōts ani'nuh niku  
mikhā'kun tsi-pī'mikiyāwinā'tsin.

'hā'k!<sup>1</sup> iwā'hin inuh mi'hkāk.

sa?yeh misi'k nikut; 'hā'k!' inī'tamin.

ini'?-pih misi'k inih tsiw-inā'hamasīt:

'nēkōh nātawāpiyākāh,  
kinaw-māmehkuΔpinewi?kim!  
hā? he'h, hā? he'h, hā? he'h, hā? he'h!

as mā'k-niw-nī'mitua?, ini'?-pih wi'nah sū'pe?siΔk tsiw-wā'  
nuātawā'pit: me?na'pus winah siwas mā-k-pī'mikiyāwinā'win ani'nu  
misi'k nikut mikhā'kun!

'ē, me?na'pus kinā'?nikuna'w! ēwā'hin sū'pe?siΔk.

wāhtsi'taw si pakō'skamatuwa'kin iskū'Δhtem s ūsī'mitua?, t-  
yā'h-matāpī'nisimi'tua? inih nipē'hseh. pā'hpesi ta? me?na'pus  
tsiw-pemē'nisihā'tsin, imi's nipī'hīh umā'win ihpih niw ā'nimitsin  
sikē'meh, siw api'ts tā'piskawā'win as tahkā'skawatsin. wā'htsi'  
siw umā'win ās-sū'skisiΔnā'skat sikē'meh.

'hm, ā'nu kāh ini'? niw ahpā'n aw-ē'nim-isēnā'kusēyΔn! in  
me?na'pus.

nahā'w, ini'? kāh nikō'?ts nīs mikhā'kun.

## 80. THE UNFAITHFUL BACKSIDE.

(kisē'watō'hseh)

nahā'w, nikō'tās kēs-pimā'skaw me?na'pus; nahā'w, ahpā'n  
nahā'w, nikōtā's, ayā'n, ah tsiw-ayā'n-Δpā'hsahki'ahsΔn nī's  
ne?na'tsin, iniwin tsi-pō'tarvet, me?sē'h pehkī'h māwatsē'htuk. nah  
iniwi'n-pih anih apā'hsahki'ahsΔn kayēs-anī'kwΔha'tsin me?na  
pehkī'hīh; uhkātē'hsōwawan tāh ani'win nīsī'k sayā'kihā'nā'  
iniwi'n-pih kā'wi'tāt's nī'pāt.

<sup>1</sup> Spoken with nasalized vowel.

Now, of course, they did rather suspect him, but in the end Me'napus talked them into it. They built a great long-lodge. Then they all marched into the lodge, one behind the other, and Me'napus arranged a dance for them.

Now this was the way he sang:

“My little brotherkins,  
I bring some songs;  
Come dance with your eyes shut,  
Come dance with your eyes shut,  
Come dance with your eyes shut,  
Come dance with your eyes shut!”

Now, while they were dancing there, he sneaked up after a while and wrung the neck of a wild goose.

“Hank!” went the wild goose.

Soon afterward another; “Hank!” was the noise it made.

Thereupon he sang this other song:

“As many of you as try to look,  
Red will you be at both eyes!  
Hey-heh, hey-heh, hey-heh, hey-heh!”

But while they were dancing, the wood-duck must have taken a sly peep: there was Me'napus twisting that second wild goose's neck!

“Heigh, Me'napus is killing us!” cried the wood-duck.

Truly, they crowded each other, fleeing to the door and running back to the water's edge. Of course, Me'napus ran after them, and there in the water, just this far out, was the hell-diver duck swimming away, and he just reached him with his foot and gave him a hard kick. Truly, with his rump flattened down like this did hell-diver go off.

“Hm, at any rate, that is the way you shall always look!” said Me'napus to him.

Well, to be sure, he did have two wild geese.<sup>1</sup>

## 80. THE UNFAITHFUL BACKSIDE.

(Kisewatohseh)

Me'napus was always tramping. Now, once, what-you-may-call'em, when he had killed two brants, why then he built a fire and piled up a lot of ashes. Then Me'napus buried the brants in the ashes; only the small part of their legs stuck out. Then he threw himself down to sleep.

<sup>1</sup> Jerome Lawe knows the rest of the story in the same form as the following text.

nahā'w, ini'ʔ-pih tsiw-wā'p-tāt ayō kanā'ʔsitam ā'sikit. winipikō'wak iniwi'n s nā'mikua? skō'tāw s nā'ʔtik.

'si'h, nāh-i'nih paku'ʔpaʔtik; meʔnapus ā' tsiw-ā'wit; kat kitā'siaʔ!

taʔ, kēs-apu'ʔhsōwin. pāhsʔhki'ʔhsʔn nī's sāsā'kikatā'hsinunin tāh. ta'ʔ, iniwi'n-pih, kayē's-kawē'ʔtat s nī'pāt, nawā'ts tāh umā'n ās-mā'skitsi'hsih s kanō'hten'ʔtsin inih utsē'h. payy'ʔtuaʔ, ā'nuw sika's yō'win ā'nehkʔk inih mitsē'h.

pis-piātā'tuaʔ aki'kuh winipikō'wak, 'si'h, sināwā'ʔ niw! ētā'-mukin inih mitsē'h.

mehku'aʔʔapiʔn niku't pehkī'punewin; aniwin mayīnā'tua; iniwi'n niw ās-pō'nehkʔk. ta'ʔ, kī'ʔtine'ʔwak in anih apu'ʔʔn kayēs-minū'sinit; kākē'skinamōwe'ʔwak in anih uhkātē'hsōwawan. iniwi'n tāh tsi-yāh-tātsi'ʔtukuaʔ inis pehkī'hih aninuh uhkātē'hsʔn. mātši'wak in as ini'm-āyāyā'nituaʔ.

nahā'w, 'wā'! ēwā'hih meʔna'pus; 'tsiw-usā'mehnā'ʔsōwak nitā'-puʔʔk, ēwā'hih meʔna'pus s unītā'tsikit.

ta'ʔ, kā'ʔtin kinawa'pume'win. nahā'w, s māk-minu'ahkunik, iniwi'n s awēh-tōhkupekā'puwit s wē'nusah inih utsē'h.

“e'h-e'h-e'h, si'h-si'h-si'h!” kinaw-ētā'mipah! ki'naʔ, “pā'ts-kanā'pumin akum nitā'puʔʔk,” kitā'ninemipah! ētā'min inih utsē'h.

ta'ʔ, yā'hpits umākē'win. kayēs-inā'hnaʔsah, iniwi'n-pih āsipā'hkuh pāpm-tsē'hsihnitōk inih umā'k.

'nahā'w, utā'htik mayī'tsikuʔwin ninī'hsʔk, a-kēw-ā'puwē'ʔnikami'samuk, tā'htik mayī'tsikuʔwin!

nahā'w, taʔ, ini'ʔ tāh, iniwin kayā'ʔts-āyā'neʔtuk inih utsē'h, ppim-kisi'kupī'hsih inis āsipā'hkuh.

ta'ʔ, ini'ʔ tāh ayāts-kehke'ʔʔʔn; ini'ʔ mā'waw.

## 81. THE SHUT-EYE DANCERS. SECOND VERSION.

(mā'sinikā'puwiw)

nhā'taʔ, pimō'hnewi'n keh meʔnapus. s māk-pāpimō'hnet niw, kanīwi'n niw kā'kōh tayāpā'puminā'kwah; mi-sāpu'aʔnewin.

'hā'w, ini'nakah nitā'nim-isiam!

kā'ti'n saʔyā'h s ni-kitō'hnet, nipē'hseh tāh ā'wiwin. mā'ʔ, ayā'k sē'ʔsipʔk sāmī'nukin, mihkā'kuk, wāpisi'ʔwak. hā', iniwi'n tāh niw s nakā'ʔtat; kawī'n uni'ʔkunan ani'nuh sē'ʔsipan. iniwi'n teh tāh s nawā'ts-nā'katawā'nihtah meʔnapus.



Now, this must have been the time when these hoodlums took their origin. Some Winnebagos saw the fire smoking.

"Say, look at the smoke coming up there; it must be Me'napus; let's go there!"

Why, he had been doing some roasting. Two brants lay there with their legs sticking out. Now, at the time when he had thrown himself down to sleep, he had first crouched down on all fours with his rear end in that direction, and had set his backside to guard them. Now, to be sure, when they came, that backside did move like this, but to no avail.

When the Winnebagos got there, "Sh, be still!" they said to that backside.

One of them untied a red sash; this they gave to it, and at once it kept quiet. So they pulled out those roasts, which by now were nicely done; they broke off the ends of the legs of them. Then they stuck the ends of the legs back into the ashes, end up. Off they went, laughing.

"Oo-ah!" said Me'napus; "My roasts must be getting overdone," said Me'napus, lifting himself up and crawling over.

Sure enough, when he looked, they were gone. So then, he went to where the fire was still making a good blaze and there stood with legs apart, scorching that backside of his.

"Oh, and so now you say 'Ouch, ouch, ouch, sizzle, sizzle, sizzle!' do you? Well, didn't I tell you, 'Keep careful watch over these roasts of mine,' — didn't I?" he said to his backside.

And so it was all blistered and sore. When he had done burning it so, he went and rubbed off the sore on a rock.

"Now then, whenever my aunts<sup>1</sup> have nothing to eat, they will boil a watery broth of it, — whenever they have nothing to eat<sup>2</sup>."

So that, then, was the way he severely scolded his backside, all the while rubbing his buttocks by sliding on the rock.

Well, and that is as far as I know it; that is all.

## 81. THE SHUT-EYE DANCERS. SECOND VERSION.

(Mäsinikapuwiiw)

Well, Me'napus was walking along. As he was walking on and on, suddenly something appeared in sight; it glittered through between the trees.

"Oh, I might as well go that way!"

Really then, as he came walking out from among the trees, it was a lake. Oh, those ducks, they were there in great numbers, and wild geese and swans. So then he stopped; he was not seen by the ducks. Then Me'napus first took careful thought.

<sup>1</sup> Mother's sisters and their female descendants, i. e., the human women.

<sup>2</sup> The scab has turned into an edible lichen, cf. the following text.

'tā'nituk yō'm pas ä'hpinana'kua? ?— hā'w, ini'?'! sa'yāh s kēs-mehkāwā'nihtah.

iniwi'n äs-yāh-asī'?'tat, ā'nā'hkamik teh inih papā'm-mā'wa-tunah, utā'kumih teh as wī'hkikō'htah.

'hā'w, ini'?'!

kayēs-nayā'hit, iniwi'n teh mayā'tsiat; tsē'k nipē'hsehsih tāh ini-wi'n inim-inā'?'sit. hā'w, iniwin sa'āh as nāwā'tua? akuh sē'?'sipak.

'hā'w, me'napu's inum-e'?' pā'muhnet, ēwā'kin.

'hā'w, wā'ki? teh inih nāyō'htah?

ā'nu teh ni'w, 'pōn kā'kōh inā'hkun!' ēwā'hin inu'h nikut.

'hā'w, pinā'h kikō'tsimunō'naw wā'ki? inih nāyō'htah!

hā'w, iniwin sa'yāh inuh nikut s kē'kitutawa'tsin.

'hē'y, me'napu's, wā'ki? teh inih nāyō'htaman?' inā'win.

'ō, nehsē'mehsΔk, nikā'muΔnan ā'wiwΔn. ahā', nehsi'mehsΔk. pyΔ'kun mā'wa ni niw; kinaw-awēh-nī'miheti? umΔ's wahkītā'-hkiah!

ta?, iniwin sa'ā'h s mātsi'Δt me'napus. iniwin teh wahkītā'-hkiah imi's s awē'h-usē'htuk inih kā'kōh ni na'p sehtā'kikan. hā'. ini? sa'yāh as pyΔ'tua? sē'?'sipak, mihkā'kuk, wā'pisi'wΔk, mā'wa ni niw isēh-sē'?'sipak.

'nahā'w, nihsē'mehsΔk, ini? keh sa'ye'h as a-nī'miheti'yah. yō'? teh niw imis a-tasi'hsimi'yāk, yōs pī'htik. mā'wa niw niw kina-pī'htike'muΔw. misi'k teh kinaw-kakī'pihkī'?'tΔmuΔw; s a-nī'miyek teh; kī'spin wj'yΔk ntāwā'pit, a-mā'mehkwΔnikē'?'kōw!

hā'w, ini'?' keh sa'yeh s nikā'mit:

'nikā'muΔnan nipitōnanā',  
nikā'muΔnan nipitōnanā',  
nikā'muΔnan nipitōnanā'!

iniwin ahpā'n niw ā'nahah.

hā'w, ini'?' as nī'mitua? sē'?'sipak, kakī'pihkī'?'tatua? teh mā'wa ni niw.

nikōtās misi'k iniwi'n sa'yāh kayā'nit as inā'hah:

'nēkōh nātāwāpiyākā',  
kina-māmāhkuΔpinawī'kim,  
hyā' hye,  
hyā' hye,  
hyā' hye,  
hyā' hye!

hā'w, iniwi'n teh sa'yeh nikut aninuh inis as pimī'hsiminit mihkā'kun, iniwin sa'yeh as tā'pipōnā'tsin uhkī'kanih; iniwin teh äs-pī'mikiyawenā'tsin. iniwin teh s kā'kitit inuh mihkā'k.

'hā'?'! iwā'hin.

'ini'?, ini'?, ini'?, ini'?, nehsi'mehsΔk! ōhō'pikun!

"How can I do this thing to them, I wonder? — Oh yes, I have it!" and he had a plan.

He went back a ways and gathered moss here and there and with his blanket made a bundle of it to carry on his back.

"That will do!"

When he had hoisted it to his back, he set out; to the edge of the lake he went with his load. Then the ducks caught sight of him.

"There goes Me'napus," they said.

"Yes, and what is that he is carrying on his back?"

In vain did one of them say, "Do not speak to him!"

"Oh, come, let us ask him what he is carrying on his back!"

Then one of them addressed him.

"Hey, Me'napus, and what may that be you are carrying on your back?"

"Why, little brothers, songs are these things. Yes, brotherkins, come here, all of you; we'll go dance over there on the bluff."

With that, off went Me'napus. Up there on the bluff he went and built some sort of a hut of cedar-boughs. Then came the ducks, geese, and swans, all kinds of water-fowl.

"Now then, little brothers, the time has come for our dance. And this is the place where you are to dance, inside the hut here. All of you are to come inside the hut. And you are to close your eyes; when you are dancing, if anyone looks, bloodshot will be his eyes!"

Thereupon he began to sing:

"Songs do I bring,  
Songs do I bring,  
Songs do I bring!"

that was the way he kept singing.

So now the water-fowl danced, all of them with their eyes shut.

Then, after a while, he changed his tune:

"As many of you as peep,  
You'll be bloodshot at both eyes,  
Hyah hye,  
Hyah hye,  
Hyah hye,  
Hyah hye!"

Then soon, when one of those geese came dancing by, he grabbed him by the neck, and wrung his neck for him. The goose, of course, squawked.

"Honk!" it went.

"That's it, that's it, that's it, brotherkins! Just you whoop!"

iniwin sa'yeh imi'nakah as kēs-a'na'tsin uhpā'hkwānih. hā'ta?, iniw'in sa'āh misik as unā'pama'tsin; wā'pisiwān teh ani'nuh iniwin misik as pimi'hsiminit, misik as tā'pipōnā'tsin, misik ani'nuh as pī'miki'yawenā'tsin. iniwin teh misik as kā'kitit inuh.

'hā'? hā'?! ēwā'hin.

'ini'?, ini'?, ini'?, ini'?, nehsi'mehsāk! ōhō'pikun, ōhō'pikun! ēwā'hin.

hā'?, iniwin sa'yeh uma'nakah kayēs-a'na'tsin aninuh wā'pisiwān. hā'w, iniwin sa'yeh misik nikut s unā'pumatsin; mihkā'kun teh misik ā'wiwānin. misik aninuh s pimi'hsiminit, iniwin sa'yeh misi'k as tā'pipunā'tsin, pī'miki'yawānā'tsin. hā'w, iniwin misi'k as kā'kitit inuh.

'hā'? hā'?! ēwā'hin.

'ini'?, ini'?, ini'?, ini'?, nehsi'mehsāk! hōhō'pikun, hōhō'pikun! inā'win.

nahā'w, ini' sa'yeh inuh niku't s mā'minōnā'nihtah; sū'pe'siak teh ā'wiwin; isku'ahtemih teh wi'nah ini'win s tā'tasī'hsimit wi'nah ap.

'ā'nituk teh akum ānī'tahkua?' inā'nihtamin; 'kān'keh wi'nah kāna'pats uts-ōhō'pinuwā'wan. kā'kōh niw kā'napats tsiw-isē'htsikew ayum me'napus.'

hā'w, iniwin sa'yā'h mā'nawats yō'm as isē'tat, as natāwā'pit, mā'nawats s tsē'napumā'tsin mā'napusun. ā', me'napus iniwin sa'yeh misik, wā'hta ini'win sa'yeh misik yō'm as isē'tat; kashū'mitunā'tawin s tā'pikiyawenā'tsin wā'pisiwān.

ā'ta?, inuh e sū'pe'siak, 'hē'y, kinā'nikunaw me'napus!'

tsī'-ī', miyā' ni iniwin as uhpī'tatua? iniwin-pih nayē'puwē-pahtuk me'napus; isku'ahtemih inis iniwin as anā'mipā'htuk sīkē'meh; me'napus iniwin as ni-pā'sitsēhkā'skawatsin sīkē'mehsān. ā'ta?, ini' keh wē'k me'napus mā'waw s ini-pēkōskā'hkua?.

hā'?, sa'yeh usē'sipiman, — utā'kum kayēs-sehkī'kihnitōk, a'na'tsin anuh sē'sipan. iniwin teh as nayōmā'tsin as mātsy misik. ā', as mā'k-pāpimō'hnet, sēpē'w kāni'win niw pā'mihneh.

'hā'w, yō' kāh as nawāts-tsīpā'hkiyen, inā'nihtamin me'napus. iniwin pmi'm-pō'na'sit, pmi-pō'tawet. kayēs-kā'ts-pō'tawet, hā'w, iniwin sa'yeh yō'm as ēnā'hah inih pehkī'h. iniwin teh, me'si' kayēs-wānā'mehkahah inih pehkī'h, iniwin-pih teh ā'na'tsin anin usē'sipi'man, as apu'ahsīt tāh. kayēs-yā'h-yō'm-inā'hah inih pī'ki'h, pitākuha'tsin, usē'tōwawan teh ni'sik niw iniwin sayā'kihni hkin akuh sē'sipak. kayēs-kā'ts-pō'tawet inis, hā'w, iniwin-pih teh ānā'nihtah pas nawā'ts-nipā't.

'n', nitā'wats-nipā'm!'

iniwin-pih inis kā'wi'tat ini's tsīkiskū'niah; iniwin-te'h-nakah ā'sitsēhkā'hsih ini's iskū'tiah, utā'siyan inih kayēs-pī'minah.

iniwin teh ānā'tsin, as kē'kitu'tah inih utsē'h: 'nahā'w, nikā'te-nawā'ts-nipām; kanā'pamin aku'm kisē'sipiminawāk! iniwin ā'tah inih utsē'h.



Then he put it away, onto his back. Then soon he picked out another; when that swan came dancing past, then this one too he seized by the neck and wrung his neck too. Then this one also cried out.

"Honk, honk!" it went.

"That's it, that's it, that's it, brotherkins! Just you whoop, just you whoop!" he said.

At once he had placed this one too on his back there. Then he picked out another; a second wild goose it was. When it, in turn, came dancing by, he seized it and wrung its neck. Then it too called out.

"Honk, honk!" it went.

"That's it, that's it, that's it, brotherkins! Whoop, whoop!" he said to them.

Then one of them began to take thought; the Wood-Duck it was; close by the door it was dancing, along with the rest.

"I wonder what sort of a noise that is they are making?" it thought; "It certainly does not seem as if they were whooping. I daresay this Me'napus is up to something."

So then he just barely did like this, he peeped; just a wee look did he take at Me'napus. Why, Me'napus at that very moment truly he was doing like this, twisting his face as he wrung that wild swan's neck.

Oh, that Wood-Duck, "Hey, Me'napus is killing us!"

Zip, straight up they flew. Then Me'napus leaped up and ran; Hell-Diver was just running out at the door; that was when Me'napus broke Hell-Diver at the buttock with a kick. Then in their flight they broke down Me'napus' house.

Now, those ducks of his, — spreading out his blanket-robe, he laid them into it. Then, carrying them on his back, he once more set out. As he walked along, he came to where a river flowed by.

"Well, I'll just stop here and cook," thought Me'napus.

He put down his game and set about making a fire. When he had made a good fire, then he placed the ashes like this with a stick. Then, after making a deep depression in the ashes, there he placed his fowl, to make a roast for himself. When he had put back the ashes like this, to cover them up, then only the feet of those ducks stuck out where they lay. He built up a big fire there and then decided he would take a nap.

"Ho, I'll just take a nap!"

So then he lay down there close to the fire; toward the fire he turned his buttocks as he lay, and his breech-clout he twisted to one side.

Then he addressed his backside, saying to it: "Now then. I am going to take a nap; do you keep watch over these our ducks!" that was what he said to his backside.

*hā'w, iniwin sa'yā'h tsi-nipā't me'napus. aku' teh wi'nua' winipikō'wak tsiw-inim-pimī'tsime'tua? inih sē'pēw. hā'w, kani' niw pāmā'pa'tek.*

*'hā'w, awā' teh inuh ayā'wit?*

*ke'?'tsih ini-tā'tua? sa'yā'h, iniwin s nāwā'tua? s mā'skitsī'hs me'napus.*

*'ā', kākōh tsiw-apu'ahsōw ayum me'napus; kitā'si'a? ēwā'h aki'kuh wi'nipikō'wak.*

*iniwin s kapā'tua? inis. ta'? teh, s tsiw-ini-mātsyā'tua? ini's isi'atua?, inis as mē'napus pō'tawet. payiātā'tua?, sa'yeh ke'?' inim-ā'wik sa'yeh, iniwi'n-pih kākōh ā'sitōnā'?tat inuh me'nap. utsē'h, s katā'w-ā'tsimīt, katāw-wē'htamōwā'tsin me'napu'sun.*

*'sī'h, pūnātsimī'nun! pōn wēhtamawi'n me'napu's! kitsē'patak kinaw-mē'nin, inā'win; mehku'a'nap teh!*

*ta'?, iniwi'n niw ā's-pō'ni'tat. a'?, aki'kuh winipikō'wak, s māku'amehkē'hneh, iniwin yō'm as inā'hahkua? inih pehkī'h, mū'hkahā'hkua?. iniwin-pih teh sayūwī'kina'tua? anuh sē'?sip as kākī'skikatānā'tua?. iniwin-pih teh tsi-yā'h-māku'amehkī'hnit kua?. iniwi'n-pih teh ani'nuh usētē'hsan inis sayāsā'kihni'tū'ku ini's misi'k. iniwin teh s tsi-mātsyā'tua?. ta'?, ini' teh as wayi simih inuh me'napus utsē'h.*

*ā', nikōtā's sa'yā'h as tsi-kuskō'sit me'napus, pis-ōnē'win.*

*'hih hī', nitsipā'hkimitsit!*

*sa'yeh um's inā'nah inih nikut usē't, utā'hpinah, iniwi'n niw ās-pī'hputōk.*

*'hih'?, nitūsā'misi'ahkim! ēwā'hin.*

*iniwin sa'yeh inih ukū'nehsiah wātā'hpinah, s myā'kuhah inih pehkī'h. wā'ki? teh a-nā'mik?*

*'wā'h, initō'wak kāk winu'a? winipikō'wak s kimū'timi'tua? ēwā'hin; 'ini' niw ahpā'n niw aw-inim-isē'kiyek kinu'a? ap. inā'w, 'as a-kimū'tehkiyāk!*

*hā'w, iniwi'n sa'āh as kēkitō'tah inih utsē'h: 'kanā'pumi'n, ki'na'. kitā'nine'mipah, ki'na?!*

*iniwin sa'eh s pmī-nī'pi'tat me'napus, kahkā'hna'tew nik s pmīm-utā'hpinah. iniwin ini's utsē'hkih, iniwin yō'm as inā'hah inih utsē'h.*

*mā'?, nikōtā's niw, 'sī'?' iniwā'win inih utsē'h, wē'nutek.*

*'hwā' hā hā hā'! ēwā'h: "'sī'?" kinaw-itā'mipah! ini'win ā' me'napus.*

*hā'w, iniwin sa'yā'h tsi-mā'tsiat. nikōtā's niw sa'yeh mā'pā-pimō'hnet, kō'?'sik niw ini-tū'hkupi'ahnewin s wē'?sake'sit inih utsē'h. nikōtās iniwi'n s yā'hpits-ā'nawi'hisit tā'-pimō'hnet, s yā'hpits-ahku'ahkatek inih utsē'h. ā', kute'?'nas inis tsi-nakā'?tat, — kākōh ā'sipā'hkihkiw ā'wiwin inih, — iniwin teh wahkētā'sipeh teh ini' s awēh-sāsehkē'hsih. nikōtā's iniwi'n sa'yā'h s mō'k me'napus.*

So then Me'napus must have gone to sleep. Now some of these Winnebago must have been canoeing along that river. Why, then, was some smoke drifting along!

"Well, who can that be?"

When they got near, they saw Me'napus lying with his buttocks stuck out.

"Ho, it seems this Me'napus is fixing some kind of a roast for himself; let us go there!" said those Winnebago.

So they landed there. Now, when they set out to go to where Me'napus had his fire, and got there, so that they were right close by, then did that backside of Me'napus' make some kind of movement with its mouth, as though to tell, as though to inform Me'napus of what was going on.

"Hist, stop your telling! Don't tell Me'napus! I'll give you a feather for your hat!" it was told; "And a red sash to boot!"

So then it kept still. Those Winnebagos, there where something made a big lump under the ashes, they moved the ashes aside like this, and uncovered what was beneath. They pulled out those ducks and broke off the feet of them. Then they piled back the ashes, heaping them as if there were something underneath. They stuck those birds'-feet back there, letting them protrude. Then they departed. Thus, then, was Me'napus' backside betrayed.

After a while, when Me'napus awoke, he arose.

"Haw hum, come to think of it, I'm cooking!"

When he took hold of one of those feet, like that, he pulled it right out.

"Heigh-ho, I'm overcooking my meal!" he said.

So now he took his poker-stick and pushed aside the ashes. But what was there for him to see?

"Bah, I suppose it's those Winnebagos have been robbing me!" he said; "That is the way you shall always be, you," he said of them; "Thieves you shall be!"

Then he adressed that backside of his: "Don't you know as well as I that I told you to keep watch over those things?"

With that Me'napus arose and picked up a stick of blazing wood. Then, there on his backside, like this he applied the stick to his backside.

Dear me, soon, "Hiss!" was the sound his backside made as it was scorched.

"Yes, that's what you get!" he said; "You said 'Hiss!' all right, didn't you!" spoke Me'napus.

Then he went from that place. After a while, as he tramped about, in the end he was walking along with his legs spread apart, for he had a pain in his backside. Came a time when he was entirely unable to walk on, for his buttocks were completely dried to a crust. He stopped somewhere, — it was a kind of rocky place, — and there, on top of the rock he went and lay at full length. Then came a time when Me'napus wept:

'nitsihē<sup>^</sup>, nitsihē<sup>^</sup>, nitsihā',  
nitsihē<sup>^</sup> utā'h ānamā'mjyānē<sup>^</sup>,  
nitsihē<sup>^</sup> !'

as kēs-pō'ninā'ʔtuk inis, 'hʔ hʔ hʔ hʔ !' inī'tamin me'ʔnapus.

hā'w, awā'tukΛk iniwin s nū'htawa'tuaʔ.

'hā', ta'ʔ teh, ta'ʔ teh ā'sikit me'ʔnapusʔ

'ō<sup>^</sup>, kēs-wē'nusam kinaʔ utsē'h,' iniwin ā'tuaʔ awā'tukΛk.

nikōtā's niw s māk-tā'tanatī'mj̄t, aku tāh pinā'wΛk ini'win winuaʔ  
ap ā'tuaʔ, 'nahā'w, kitā'wih-sā'kihu'naw me'ʔnapus; kikēs-mē'tsi-  
tamā'kunaw kinaʔ kinitsyΛ'nehsinawan,' iniwin ā'tuaʔ akuh pinā'-  
wΛk.

iniwi'n teh tsi-nawīnāhā'tuaʔ. ā'nehkī'hsine'nik iniwi'n teh āsyΛ'-  
tuaʔ. nikōtā's niw as māk-mō'k me'ʔnapus, iniwi'n-pih wā'hpiʔ-  
tātuaʔ akum pinā'wΛk.

'tī'h !' ānī'wāk teh as inī'wāk.

ā<sup>^</sup>, me'ʔnapus s tsē'piʔtat, iniwin nū'hsimā'hkiah ini'win as  
ni-tā'ʔtipē'hsih.

hā', iniwin s pmī'm-ōnēt me'ʔnapus, as ni-yā'h-kuhpēt imis wah-  
kētā'sipeh. kayēs-pī'minah inih utā'siyΛn, niʔ teh aʔse'nih as ni-  
misātsēhkā'hsih, as inim-sūʔsumā'kāt teh, inī'h as ni-pā'pakī'hnituk  
inih umā'k.

mā'waw kayēs-pā'pakī'hnituk, iniwi'n as pis-ā'yakī'ʔtak ini's  
aʔsa'nih. iniwi'n teh ā'ts me'ʔnapus: 'hā', nisē'hsΛk wā'hkunΛk  
a-kiw-itā'muk yō'm nimāk; utā'htik ā'sikitu'awin a-kiw-anā'muk  
as a-mī'tsikuaʔ !' iniwin ā'ts me'ʔnapus.

iniwi'n-pih misi'k nayī'piʔtat. meʔtiku'ahsΛk inis uhkīkā'puwi-  
wΛkin; s ni-kī'nikupiamā'tsin. iniwin-pih āsā'pahtsikāt me'ʔnapus;  
ta'ʔ, yā'hpits mehkō'wiwakin akikuh meʔtiku'ahsΛk.

'hā'w, nisē'hsΛk mehkūpī'makun a-kiw-itā'muk ē'h-inih; utā'h-  
tik ā'sikitu'awin a-kiw-ōhpu'atamuk !'

## 82. FISHER TWITS ME'NAPUS.

(kisē'wΛtō'hseh)

nikōtā's as uskēh-pā'kateh yōm nipē'hseh, iniwin-pih tsi-mΛtō'pī'-  
pahtuk; utsī'k teh ā'wiwin. pā'hpisiw, 'ku'm, ku'm, ku'm !' inī-  
wā'skΛmin inih mehku'Λm.

iniwin tsiw-inā'tsin, 'ō<sup>^</sup>, nehsē'ʔ, wi'nah ā' pinah nina'h ap,  
ēwā'hin meʔna'pus, 'inī'h kat nitā'nīwā'skΛn !'

kΛn pas upō'nimanan.

nahā'w, iniwin-pih, 'nina'h ap inī'h kΛts nitā'nīwā' pahtΛm,' inā'win.

'ta'ʔ teh ō'h aw isē'ʔtayΛn inī'h s aw-inīwā'pahta'wan? nahā'w,  
māskitsī'hsih,' inā'win.



"My buttocks, my buttocks, my buttocks,  
My buttocks, I don't know what's the matter that they pain,  
My buttocks!"

And when he stopped singing this song, then "Hk, hk, hk," went Me'napus.

Then the spirit-beings heard him.

"Why, what is the matter with Me'napus?"

"Oh, don't you know, he has scorched his backside," the spirits said.

Then at one time, as he wept in that place, those partridges, for their part, said: "Come, let us go frighten Me'napus; you know how he dunged upon our nestlings," said the partridges.

So then they stealthily approached him. They went to where his head was as he lay. Then all at once, as Me'napus wept, up started those partridges.

"Trrr!" was the sound of it as they whirled.

Me'napus jumped with a start and rolled hurtling down the slope.

Then Me'napus got up from where he landed and climbed up again to the top of the rock. Twisting aside his breech-clout, he sat down with his buttocks to the stone, and slid down as though on a toboggan, so as to peel off and leave behind that scab of his.

When he had peeled it all off, there it hung sticking all over the rock; and then Me'napus said: "Now then, Lichen will my uncles call this my scab; when they are in sore straits, then will they boil it and eat it!" said Me'napus.

Then again he got up. Some bushes stood clustered there; he straddled them. Then Me'napus looked behind him: of course, entirely covered with blood were those bushes.

"So now Red-Leaf (kinnickinnick) will my uncles call this; when they are hard put to it, they will use it for smoking."

## 82. FISHER TWITS ME'NAPUS.

(Kisewatohseh.)

Once upon a time, when this lake was newly frozen over, someone ran down upon it; it was a fisher. Of course, it sounded "coom coom, coom!" as it ran upon the surface of ice.

Then he said to it, "Why, Little Brother, please, please, please, me too," said Me'napus, "let me too make that sound when I step on it!"

He would not stop bothering him.

Then, "Let me too make that noise when I run," he begged him.

"Why, how can I bring it about that you make this noise when you run? Well, crouch down on all fours," he said to him,

ta'?, min niwtä'h tsiw-utä'?'sika'nit. ayō'w winah iniwi'n s wā'tske-samōwā'tsin inih utsē'h. iniwi'n tāk s kitsitā'tsihtuwā'tsin inih utä'tih.

nahā'w, kayēs-aku'Λpituwā'tsin kā'kōh inis utä'tihih, 'nahā'w, misākā'pahtuh!' inā'win me'na'pus.

ta'?, iniwi'n-pih mā'sākā'pahtuk. sikas ni'w ihpih ta'yāt, kōtā's kawin unō'htΛnΛn kā'kōh s pas pis-nū'htΛkī'hneh. ānā'pit utūtī'mih, hē, mānēwā'n ihpih sāpāpī'hninin inih utä'tih! ta'?, iniwi'n ni s nakā'?'tΛt; imis ayāts-sā'kihneh, ini'win s kē'skinah me'ti'kuh. iniwin s titāpā'hkiwe'pinah.

'nahā'w, ninī'hsΛk nap yō'm a-ki-mē'tsuk, utä'htik mayi'tsikuawin!

nahā'w, ini' mā'w ayāts-kehke'naman.

### 83. ME'NAPUS AND THE BUZZARD.

(Jerome Lawe.)

nikōtā's keh me'na'pus as tsi-mā'k-pāpimō'hnet, kΛni'win niw nayāwā'tsin wi'yΛn isē'kiwΛn ispā'mi'ah as tsiw-papā'mi'nenit. 'nimā'?' yōwi'n niw ānā'pumatsin.

'nimā'?, nā'?'s ni'nah ap ispā'myah kΛt nipā'pam-nā'min!' inā'nihtΛmin me'na'pus.

iniwi'n-pih sa'yā'h nā'tumatsin.

'ā, nehsē'?, pye'nun!' inā'win.

ta'?, pī'win; apā'skΛsiw tāk ā'wiwin.

'ā' pinah, nehsē'?, papāmō'mina?' inā'win.

'sī'h, pinah kami'nah kinah, me'na'pus! kΛn pas kikā'tisku'mine-nan; tā? ō'h aw-isē'?'tayah?' iku'ahin.

'ā' pinah, nehsē'?, nā's kΛt! ninaw-nahā'nisim tāk!' inā'win me'napus.

ta'?, iniwi'n kāk sa'yā'h wΛhkē'ts uhpā'hkiwΛnih tsiw-a'pēt. pā'hpis ta' uhpē'?'tawin apā'skΛsiw as tsiw-papā'mē'net.

'ape'?'si'k, nehsē'?, spā'miah!' kiw-inā'win.

ā, ahkō'?'sik siw usā'waskuΛpuminā'kwΛtin yōm ahkē'w. iniwin-pih sa'yā'h apā'skΛsiw tsi-minōnā'nihtah kā'taw-ihpā'nātsin me'?'-napusun as kΛtā'w-pΛnōmā'tsin. as mā'k-niw-papā'mi'net, iniwi'n-pih yō'm ās-kutā'ki'?'tΛt; ā'hpān ā'win me'napus.

hē, me'na'pus sa'yā'h tsiw-uhā'kutsih, hē, misi'k kutā'w kiw-i'nim-inā'nihtΛmin.

'wā'ki'?' tāk wi'nah nipī'hīh pā'pehtsinan?'

misi'k kāk niw kute'w kiw-i'nim-inā'nihtamin. nikō'tās ahpān ā'win kā'hkinah.

nikōtā's niw pis-kehke'namin. nimā<sup>?</sup>, umā'win-pih niw wiyak payi'tsisikanā'hsih!

'pihwā<sup>!</sup> pinah kuhke'w kinah ap isi'sikanā'hsih!' ēwā'hin.

payā'kwats winesa<sup>?</sup> niw usi'kan tsiw-ā'wik, tsi-kēs-pū'hkihsih. wā<sup>^</sup>, iniwin kā'h nap kayē's-miyā'wi'tat, ta<sup>?</sup>, iniwi'n-pih kāh sa'yeh wayā'puhnet.

'anā'mikut apā'skasiw, wēki ni'w kina-tā'pinin, s a-tipā'haman yōm ā'hpinasien!' ēwā'hin me'na'pus.

ta<sup>?</sup>, s māk-pā'pimō'hnet, kani'win kāh niw amā'skusuk pā'mim-tasi'tatua<sup>?</sup>.

'ā<sup>^</sup>, nehsē'mehsak, kikā'?'ts-unā'simuaw! ā' pinah nina'h ap amā'skus kat nitā'wim!' inā'win me'napu's.

'sī'h, pi'nah kami'nah ki'nah, me'na'pus! ta<sup>?</sup> aw-isē'?'tayah? nina<sup>?</sup> ap nikēs-isi'htsikasi'ni'w, ēwā'kin.

'ā<sup>^</sup> pinah, nehsē'mehsak, nā's kat!

ta<sup>?</sup>, iniwi'n kāh tsiyā'w sa'yā'h amā'skus as tsiw-isē'hik.

'nā's kat niw kat nimā<sup>?</sup>'nikenim, ēwā'hin; 'ta<sup>?</sup>, nine<sup>?</sup> ō<sup>?</sup>nā'hsi-maw ayā'wiyen; misi'k mamā'h-nē'winak as aw-ā'witua<sup>?</sup>!

kā<sup>?</sup>tin iniwi'n kāh sa'yā'h mā'ts-amā'skus as tsiw-ā'wit. as pipi'm-tāh-witsi'wikit, nikōtā's iniwin sa'yā'h mahwā'wan as tsiw-pimē'nisi'ku'tua<sup>?</sup>. ta<sup>?</sup>, me'na'pus as me'ni'kinit, misi'k teh mamā'h-wē'winan as tsiw-ā'winat, as tsiw-inim-āyitā'hkihsih, iniwi'n as atā'mikut mahwā'wan, as tsiw-ne'ni'kut. nahā'w, iniwin-pih sa'yā'h wē'yak isē'kiwan tsi-mō'kut, nā'htikuk winu'a<sup>?</sup> ap as tsiw-kākitiyā'pahukut. kayēs-yā'hpits-kitā'muh, mō'sah nisi'k uhkā'nan a'te'wanin.

iniwi'n-pih sa'yāh tsi-pi'at apā'skasiw. wā'ts niw imi'win as pis-unā'pit; ā'nu niw kō<sup>?</sup>ta'min; pō'ts teh niw pi'win. imi's anā'm-yah utsē'hkih, iniwi'n mitsi' niw wēninō'hseh as tsiw-āyakī'?'tak; iniwi'n kāh apā'skasiw as pi'htehki'?'tat, imi's teh as tsiw-āya'si'kuhah ini'h wēninō'hseh. nikōtā's winah me'na'pus pipi'm-kaski'kupī'?'tawin as tsiw-u'nēt.

'awā<sup>?</sup> tsē'kiw ē'h-ayum!' inā'win.

iniwin-pih sa'yā'h tsi-mā'tsyat me'napu's. nā's teh niw pāpi'm-ispāhpā'?'tat apā'skasiw me'na'pus utūti'mih, kinī's keh niw papā-mi'nanā'win me'na'pus. nikōtā's kāh pipi'm-pakē'tsikupiamā'win. uhwā<sup>^</sup>, apā'skasiw siwas kahkā'wata'piwin; yā'hpits mamō'?'tsi-kite'hpewin.

'nahā'w, inā'win me'napu's, 'ini<sup>?</sup> niw ahpā'n aw-i'nim-isēnā'ku-siyan, ahke'w aw-ā'ts-takik!' inā'win as ini'm-mā'tsiat me'na'pus.

After a while he came to. Why, there was someone lying with his hinder part that way!

"Pew! Just you lie with your hind part pointing some other way!" he said.

But it turned out that it must have been his own hind quarter; he must have broken in two in his fall. Wow, poor fellow, when he had fixed himself back straight, then he again started walking.

"Dirty dog of a buzzard, I'll catch you just the same and pay you for what you have done to me!" said Me'napus.

Then, as he was tramping along, suddenly there were some elks grazing about.

"Oh, little brothers of mine, you are very handsome! Please, do let me too be an elk!" Me'napus said to them.

"Pshaw, that's just like you, Me'napus! How are we to do it? We were made to be like this," they said.

"Oh, please, Little Brothers, please!"

So then, there was nothing else to do, he was made an elk.

"Come, let me be the biggest one," he said, "Seeing that I am the eldest one; and let my antlers be the biggest."

And really then, he must have been a huge elk. But as he then went about with the others, at one time they were pursued by wolves. Now, when Me'napus, being the biggest and having large antlers, got caught among the trees, the wolves overtook him and killed him. Then all kinds of creatures ate him, including the crows, who dug out his eyes. When he had been entirely eaten up, only his bones lay there.

That was when Buzzard came. It came and settled a ways off yonder; of course it was afraid, but none the less, it came. There, inside his anus a little lump of fat meat was still sticking; and so Buzzard stuck its head in there, pecking at that lump of fat there with its beak. Suddenly Me'napus drew shut his anus and rose up.

"What does this fellow amount to?" he said to it.

Then Me'napus started out. As much as it pleased did the buzzard there flap its wings in the rear of Me'napus; for a long time did Me'napus carry it round with him. At last he did let it go from his anus. Alas, there sat Buzzard, reeling; its head was entirely bald.

"Now then," said Me'napus to it, "This is the way you shall always continue to look, as long as the earth shall endure!" said Me'napus to it, as he started away from there.



## 84. ME'NAPUS AND THE PORCUPINE.

(nehtsi'wihtuk)

kitāmī' keh nikō'tās pā'pimō'hnewin as papā'm-pahpē'sit. hā'w, nikōtā's iniwin as nā'mik mā'ts-sē'pēw. hā', nānē'puwit sī'piah, hā'w, akā'miah imi's wāhtsita'w iniwi'n as minu'Δpuminā'kwah.

'wā', nā'?s tsīyā'w akā'miah kās nitā'siΔm as a-papā'm-pahpē'si-yen,' inā'nihtΔ'min kitā'mīw; 'hā'w, uma'nakah nu'akōw kās nitā'siΔm; nawēnā'?s ninaw-wī'hkihe'sim kute?na's as aw-isī'yen akā'miah,' inā'nihtΔ'min kitā'mīw.

hā'w, iniwi'n-pih mayā'tsiΔt, nu'akōw as isi'Δt. hā'w, as mā'k-keh-niw-pāpimō'hnet kitā'mīw, hā', kani'win keh niw payī'tuhnet mā'ts-pisā'hkiw. hā'w, iniwi'n keh as miyā'hkiwΔtsin.

'hā'nē?', kitemī'w? tā'?-nakah āsī'yen?' iku'ahin kitā'mīw.

'hā'w, akā'miah nikā'taw-isi'Δm; nitā'nawihisi'm as katā'w-akū-miah-isi'yen,' inā'win pisā'hkiwΔn.

'nahā'w, kitemī'w, kinaw-awā'nin akā'miah,' iku'ahin pisā'hkiwΔn.

'hā'w, ta'? tāh ō'h s aw-apē'yen?' inā'win kitā'mī.

'hā'w, ē'h-akum nē'winΔk sakā'hki'ta'h; nē'sih umΔs apē'nun,' inā'win.

'nina-pā'pehtsinā'm!' ēwā'hin kitā'mīw.

'hā'w, nisō'w, ta? tāh, yō'm sakā'hki'tāh; kΔn kinaw-pā'pehtsinā'-nan,' inā'win pisā'hkiw.

'?a'y, nina-pā'pehtsinā'm nipī'hīh!' iwā'hin kitā'mīw.

'hā'ta?, ta? te'h, ē'h-umΔs nitsē'hki h pīhtike'nun,' inā'win pisā'hkiw.

'ini^?, ini^?, ini^?! kΔn nina-pā'pehtsinā'nan nipī'hīh; kΔni'w akā'miah, ini'? s a-kitsē'?tayā'n!' ēwā'hin kitā'mīw.

hā'w, pisā'hkiw iniwi'n-pih tayō'hkinah inih utsē'h; nimā^?, kitā'mīw iniwin keh as pī'htiketā'tsikī; utsē'hki h anā'miah imi'win as awēh-ā'yapit. hā', kayēs-pī'htiket, pī'htikini'win s ā'yapit kitā'mīw. hā'w, uma'nakah as kiw-anā'pīt, ume'win-pih niw kā'kōh ki-nā'mik kitā'mīw.

'hā'w, yō'? keh kΔnΔ'pats utā'h tsiw-ā'wik ē'h-ayum pisā'hkiw,' inā'nihtΔmin kitā'mīw.

hā'w, pisā'hkiw wi'nah iniwi'n-pih mayā'tsiΔt akā'miah as isi'Δt.

hā'ta?, kitāmī'w, 'nahā'w, nina-ne'?naw,' inā'nihtΔ'min, 'nina-mu'aw, kēs-ne?na'k,' inā'nihtΔ'min. 'hā'w, ini? kΔnΔ'pats sa'yā'h tsi-kīs-aku'Δtat umΔs sī'piah,' inā'nihtΔmin kitā'mīw.

ini'win-pih usō'wih inih ni'kut upā'tsiskahē'kan kayī'?tinah kitā'mīw. inih utā'h umā'hpih niw ā'kutek, ini'win pā'tsiskahah inih usā'hkahēkan. mā'wa niw kā'htsinamuwe'win ini's utā'hīh pisā'hkiwΔn. ōhwā', pisā'hkiw kΔni'win keh niw kā'kōh ā'sikit.

'hēhē', apā'hpeni'siΔk! ta? ē'h-yōm ā'sikī'yen?' inā'nihtΔmin pisā'hkiw.

## 84. ME'NAPUS AND THE PORCUPINE.

(Nehtsiwihtuk)

Once upon a time Porcupine was tramping about, hunting. Then, at one time, he saw a big river. As he stood there by the river, why really things looked beautiful over there, at the other side of the water.

"Well, I do suppose I ought to go to the other side to go hunting," thought Porcupine; "Well, let me go downstream; perhaps I shall manage somewhere to get to the other side," thought Porcupine.

So then he started off downstream. Then, as Porcupine was accordingly walking along, suddenly there came a big cow walking that way. Then it met him.

"How are you, Porcupine? Whither are you bound?"<sup>1</sup> it asked Porcupine.

"Why, I want to go to the other side; I can't get across," it told the cow.

"Very well, Porcupine, I shall take you across," the cow told him.

"But where am I to sit?" Porcupine asked it.

"Why, hold on to my horns here; sit there on my head," it told him.

"I shall fall!" said Porcupine.

"Well, then hold on to my tail here; then you won't fall," the cow told him.

"Dear me, I shall fall into the water!" said Porcupine.

"Well then, go into my backside there," the cow told him.

"That's it, that's it, that's it! I shan't fall into the water; when we get to the other side, then I shall come out!"

So then the cow spread open its backside, and lo and behold. Porcupine did then crawl inside; inside its anus he went and sat. Porcupine entered and sat inside there. Now, when he looked over in that direction, Porcupine saw something there.

"There, I suppose that must be this cow's heart," thought Porcupine.

As for the cow, it now started off to go to the other side.

But Porcupine thought, "Now then, I shall kill it; when I have killed it, I shall eat it," he reflected; "There, by this time it has probably come out of the stream," reflected Porcupine.

Then did Porcupine draw out one of his spikes from his tail. There where that heart hung, a little ways off, he jabbed it with that spike of his. The whole length of it he shoved into the cow's heart. Oh dear, then something happened to the poor cow.

"Oh, oh, something is wrong! What is this that is happening to me?" thought the cow.

<sup>1</sup> This question is part of the usual Menomini greeting.

ōhwā', nikōtā's keh niw kani'win niw pā'miw-wā'paku'tsih s pā'pehtsih. hā'w, kitā'miw ini'win-pih wi'nah sayā'kitsitā'tsikī. 'wā'ki? teh wi'nah, nipī'hīh pā'pehtsih?' inā'nihtamin.

hā', imi's sa'yeh s katā'w-sā'kisitā'tsikī, mā'nawats umā'win ā'ninamuwā'tsin inih ōtse'h. hā'w, ini'win teh wāh-tsē'napā'hīket as kō'ʔtah nipī'hīh s ā-pā'pehtsih inuh pisā'hkiw. hā'w, ahkī'hīh iniwi'n s nā'mik. iniwi'n-pih pā'mi-sā'kisitā'tsikī kitā'miw.

'nimā'ʔ, wā'htsita kā'ʔtin ini'ʔ s ā-kā'ʔts-mī'tsihsī'yen,' inā'nihtamin taʔ kitā'miw.

hā'taʔ, kawin kā'kōh utā'ʔsikan. hā'ʔ teh aw-isē'ʔtat kitā'mi'w as a-mī'tsihsī? iniwi'n keh nānē'puwit, tātsē'ʔnapumā'tsin pisā'hkiw. n.

'nahā'w, wiya kats nipā'pam-natōnā'hāw; nawēnā'ʔs wiya aʔsē'kan tsiw-a'ʔtaw, tsi-ta'nām,' inā'nihtamin kitā'miw.

iniwi'n-pih mayā'tsiat: wānā'nipih imiwi'n-nakah ā'siat.

'utah āwā'yan pisā'hkiw s katāw-wē'nānē'hak!' ēwā'hin as pimō'h-net. hē, iniwi'n keh niw ahpā'n niw pā'mi'w-itāh: 'utah āwā'yan pisā'hkiw s katāw-wē'nānihak! utah āwā'yan pisā'hkiw s katāw-wē'nānē'hak!'

hā'w, ini'win as nō'htawatsin me'na'pus kitā'mi'w. n.

'hē'y, nehsē'ʔ, tāʔ ā'yā'n?' ēwā'hin me'na'pus.

'utah āwā'yan pisā'hkiw tāw-wē'nānē'hak! nikēs-ne'ʔnaw,' ēwā'hin kitā'miw.

'hā, nehsē'ʔ, nehsē'ʔ, nehsē'ʔ, nehsē'ʔ, kitāninī'ʔtā'm, kitāninī'ʔ-tam, kitāninī'ʔtam, kitāninī'ʔtam, nehsē'ʔ!' inā'win me'na'pus; 'wā'htsita kā'ʔtin kē'hk nītā'ʔsikan! nītā'ʔsikan kinaw-awē'hin,' inā'win; 'tāʔ ini's, tāʔ ini's? kina-wī'tsi' n, kina-wī'tsi' n, nehsē'ʔ, kina-wē'h-nā'tamun s a-wē'nānihat!'

hā'w, iniwi'n keh wāh-mātsyā'tuaʔ, pisā'hkiw s awēh-wīnānihā'-tuaʔ. payiātā'tuaʔ, nimā'ʔ, wā'htsita kā'ʔtin mā'ts-pisā'hkiw siwā's sehkē'hsinin, tsi-kēs-ne'na'tsin kitā'miw. hā'w, me'napu's utā'ʔsikan mī'm-mamu'ahin wē'nānihā'tsin pisā'hkiw. mā'waw kayēs-tsē'h-sinatsin ani'nuh pisā'hkiw kum n, ini'win-pih teh kayi'skisu'atsin, wē'nānihā'tsin. nimā'ʔ, sāmī'natin wīninō'hseh, kākiskisu'atsin me'na'pus. hā'taʔ, kitā'miw utā'hpīnamin wī'ninō'hseh as katāw-mē'tsik; me'napu's wi'nah iniwi'n-pih tā'hkiskawā'tsin kitā'mi'w n, mē'winisiha'tsin.

'ānāhsā'nun ē'h-umās! mātsi'ah! wā'htsita kā'ʔtin kina-kā'ʔts-ne'ni'n!' inā'win me'na'pus kitā'mi'w n.

ōhwā', kitā'miw wā'ʔnaw imi'win as pā'pehtsih as tahkā'skuh. kayēs-nī'piʔtat, ini'win-pih mayā'tsiat kitā'miw as usī'mit. sikās ni'w ihpih payi'ātāt, ini'win as nakā'ʔtat kitā'miw. iniwi'n teh wāh-tātsē'ʔnapumā'tsin me'napu'sun winanē'htsike'nit, kāki'-āsōhā'tsin. hā'w, nikōtā's keh ini'win mā'waw s kēs-kāki'skisu'atsin me'napu's ani'nuh pisā'hkiw; hā'w, iniwi'n me'napu's s pitā'kuha'tsin.

'hā'w, nina-pis-kimō'timikinuh kitā'miw,' inā'nihtamin me'na'pus.

Oh dear, then after a bit, suddenly it toppled and fell. Then did Porcupine start to crawl out.

"But what if it has fallen into the water?" he thought.

So then, as he was about to crawl out, he spread its anus a bit. From there he then looked out, lest the cow should have fallen into the water. However, he saw dry land. Then did Porcupine proceed to crawl forth.

"Hurrah, truly now I shall have good eating," thought Porcupine.

But now, he had no knife. How was Porcupine to eat? There he remained standing, looking at the cow.

"Well, suppose I look round for someone; someone surely must have a knife," thought Porcupine.

Then he went from there; upstream was the direction he took.

"I haven't anything to skin a cow with!" he said, as he walked along. That was what he always kept saying: "I haven't anything to skin a cow with! I haven't anything to skin a cow with!"

Now, that was when Me'napus heard Porcupine.

"Heigh, Little Brother, what's that you're saying?" asked Me'napus.

"I haven't anything to skin a cow with! — — I have killed one," said Porcupine.

"Oh, Little Brother, Little Brother, Little Brother, good for you, good for you, good for you, Little Brother!" said Me'napus to him; "My knife is really very sharp. I will lend you my knife," he told him; "Where is it? Where is it? I'll go with you, I'll go with you, Little Brother; I'll go help you skin it."

So accordingly they set out to go skin the cow. When they got to the place, lo, there indeed lay a big cow which Porcupine had killed. Me'napus took his knife to skin and cut up the cow. When he had taken off all the hide, he cut up the cow into the usual cuts. Oh, there was a great deal of fat meat, when Me'napus cut up the cow. Well, Porcupine picked up a piece of fat meat and was going to eat it; but Me'napus kicked Porcupine and drove him away.

"Get out of here! Be off! I will surely beat the life out of you!" said Me'napus to Porcupine.

Poor Porcupine landed a long ways off, from that kick. When he had got on his feet, Porcupine went away in flight. A little distance off, Porcupine stopped. From there he kept watching Me'napus do the butchering, and hid from him. The time came when Me'napus had cut up all of that cow; and then Me'napus covered it up.

"That Porcupine will come and steal from me," thought Me'napus.



meʔti'kwān meʔsi'h iniwi'n as aʔna'tsin wahkē'ts, as pitā'kuhatsin ani'nuh pisā'hkiwān. mā'waw kayēs-pā'ts-pitā'kuhatsin, iniwi'n-pih kayē'wāt, wē'wān as nānā'tsin misi'k teh unītsi'ānehsān.

'hā'w, yō'ʔ keh niw as aw-pits-māmī'tsihsī'yah, māmī'tsihsituaʔ nimā'timō'hsem ninītsi'ānehsāk; kats nitā'wih-ntōmā'wāk, ēwā'hin meʔnapu's s kē'wāt.

wā'htsita kā'ʔtin meʔnapu's iniwi'n s kā'ʔts-wā'pēt, wē'pats s katā'w-mī'tsihsit; pā'ʔsi'k niw kō'ne'win kitāmī'wān s a-kimō'temikut.

hā'w, payiātā'wipā'htuk wē'wān, pīhtike'pahtuk, hā'taʔ, 'pisāhki'w, pisāhki'w nkēs-ne'wā'w; kipits-natō'mīne'muaw mā'wa ni'w!' inā'win wē'wān unītsi'ānehsān.

nimā'ʔ, taʔ, pu'āwi'tawā'kin; wā'htsita kā'ʔtin ini'win s minī'nihtah mitā'muh; nītsi'ānuk wā'htsita kā'ʔtin minī'nihtamu'kin s katāw-kā'ʔts-mī'tsihsituaʔ. iniwi'n keh ni papā'hpis as mātsyā'tuaʔ.

hā'taʔ, ayō' winah kitā'mīw, kayēs-mātsi'ānit meʔnapu'sun, ini'win-pih inis ā'nawi'mit upā'sehki'āman. payiātā'wipā'htuk, māmī'kwā'pināmin ani'nuh meʔti'kwān, tsi-kēs-pitā'kwahēkāt me'ʔnapus. ini's tsēk sī'piah ini'win as tsē'patsih mā'ts-askā'h.

'hā'w, yō'ʔ keh spā'miah s awēh-aʔta'wan yō'm mētsimē'hseh, inā'nihtamin kitā'mīw.

niku't aninuh pisā'hkiwān utā'hpīnewin kitā'mīw, ispā'miah askā'hkuh s awēh-aʔna'tsin. mā'wa niw awānā'win kitā'mīw, spā'miah s awēh-aʔna'tsin ani'nuh pisā'hkiwān. mā'waw spā'miah kayēs-aʔna'tsin, hā'w, ini'win teh wi'nāh māmī'tsihsit kitā'mīw. kayēs-tā'pinit, ini'win-pih ini's anāpē'hsihsih s ā'yapit kitā'mīw.

hā'w, nikōtā's keh niw kani'win niw payitā'wane'tituaʔ me'ʔnapus wē'wān misi'k tāh unītsi'ānehsān; pis-piātā'tuaʔ ini's as tsi-kēs-aʔnatsin aninuh pisā'hkiwān, nimā'ʔ, kawin pō'ts kā'kōh pē'wa'te'wān, mā'wa niw tsi-kēs-āwānā'tsin kitā'mīw.

'hōhwā', ki'nah, ēh-yō'paʔ ke'h s kēs-ne'na'k pisā'hkiw!' inā'win wē'wān unītsi'ānehsān; 'nawēnā'ʔs kitā'mīw ēh-yō'ʔ as kī's-piāt; nawēnā'ʔs nits-kimō'timik, inā'win wē'wān.

āt'aʔ, mehkī'h nisi'k nā'mukin ini's s tsi-kēs-wīnanē'htsiket. ā, ka-ku'āneʔnākā'nihtamin mitā'muh as kimō'timikutuaʔ kitāmī'wān. hā'taʔ, me'ʔnapus hā'nuw misi'k kutā'nas ki-pimō'hnewin ntāwā'pahtah mē'tsimē'hseh s aw-a'ʔtek; yāhpi'ts kī'nune'hamin. hā'w, nikō'tās sī'piah ini'win ā'siāt, — hē'y, pā'ʔsi'k niw ispā'hkiwiwin inih sē'pēw as pimē'hneh, — ini'win tsē'k as awēh-nē'puwit. nīpuwi'tuaʔ aki'kuh nītsi'ānuk tsēk sī'piah, nīpī'hīh imi's as anā'pituaʔ, nimā'ʔ, anā'mipīk imi's mētsimē'hseh siwās uhkī'hnenin, anā'mipīk; ānāpē'hsihsih ini's, ini'win wina'h ap kitā'mīw as apē't, anā'mipīk.

nāwā'tuaʔ aki'kuh meʔnapusō'hsāk nītsi'ānuk, 'nuhnā'ʔ, ayum-ā'ʔ, kitāmī'w! nīpī'hīh anā'miah inum-ā'ʔ! misi'k tāh mētsimē'hseh ini'ʔ ā'ʔtek! ēwā'kin aki'kuh meʔnapusō'hsāk.

hā'taʔ, me'ʔnapus nō'hpimih ini'win as papā'muhnet, nitōnāhā'tsin kitāmī'wān.

Then he laid on many branches, to cover the cow. After carefully covering all of it, he went home to get his wife and his children.

"There, now at any rate we shall have good eating here, a plenty to eat for my wife and children; I'll just go call them," said Me'napus on his way home.

That, truly, was when Me'napus ran fast, in his hurry to begin eating; he was somewhat afraid that Porcupine might rob him.

When he had run all the way to where his wife was, he came running into the lodge: "A cow, a cow I have killed; I am coming to call you all!" he told his wife and children.

Oh, of course, they were hungry; truly glad was the woman then, truly glad were the children, that they were to have a big feast. And so they set out at once.

Now, as for Porcupine, when Me'napus had gone away, he headed straight for his cow. He ran all the way and threw aside those branches which Me'napus had used for covering. There by the edge of the stream stood a tall white-pine.

"Now then, right up here I shall go put this meat," Porcupine decided.

Porcupine picked up a piece of the cow and went and placed it way up in the pine-tree. All of the cow did Porcupine take away, setting it up aloft. When he had put it all up there, then did Porcupine eat and eat. When he had enough, Porcupine remained seated a little ways off from there.

After a while, of course, in single file came Me'napus and his wife and his children. When they reached the place where he had left that cow, why, not the least thing was lying about there; all of it must Porcupine have taken away!

"Oh dear, just think, why, right here was where I killed the cow!" he told his wife and children; "I suppose Porcupine has been in this very place; I suppose Porcupine must have stolen it from me," he said to his wife.

They saw only some blood, where he must have skinned it and cut it up. The woman thought it a shame that Porcupine had robbed them. In vain Me'napus kept walking hither and thither looking for the meat; he could not find it at all. Then at one time he went to the river, — rather high were the bluffs where that river flowed by, — and off there by the bank he stood. As those children stood there by the river's edge and looked down into the water, why, under the water there lay a pile of meat, under the water; and off a little to one side, there sat Porcupine, too, under the water.

When those youngsters, the little Me'napuses saw him, "Father, here he is, Porcupine! There he is, underneath the water! And there is the meat, too!" said the little Me'napuses.

Now, Me'napus was walking about over yonder, away from the stream, looking for Porcupine.

'hā'w, nikī'ʔs, inu'ʔ ayā'wit! nikēs-kimō'timik!

wāpē'win me'napu's as inā'wimīt ini's tsēk sī'piah. hā'w, payi'tā'-wipā'htuk, hā'w, imi's ānā'pit nipī'hīh, nimā'ʔ, mētsimē'hseh iniwi'n as uhkī'hneh, anā'mipik! kitā'mīw ini'win niw wi'nah ap anāpē'hseh-sih as ā'yapit.

'hā'w, nina-ne'na'w! nina-nā'ti'n! ēwā'hin me'napus.

upē'hsehka'kan mī-kī'ʔsehkΛ'min me'napus. hā'w, ini'win niw wāh-ku'ahnet nipī'hīh: 'syΛhō'w!

anā'mipik imi'win s mī'-nitōtsī'nah inih mētsimē'hseh, misi'k teh kitāmī'wΛn mī'w-nitūtsinā'tsin. hā'w, saka'nah payi'hkana'mīt, ini'win-nih mits-aku'Λtsimet: nimā'ʔ. nāskā'n pahpānā'muwin ini'win-pih pits-aku'Λtsimet; nimā'ʔ, nāskā'n pah<sup>n</sup> me'napus!

'whhw! iwā'hin me'napus, pihkanā'mīt in<sup>n</sup> s anā'miah nipī'hīh as i'siat.

hā', pits-aku'a'ʔtawin.

'hā'w, haʔse'n, haʔse'n nit<sup>n</sup> hehkun! inā'win wē'wΛn unītsi'-ΛnehΛn.

hā'w, māt-s-aʔse'ni<sup>n</sup> ini'win as mehkāwā'tuaʔ.

'hā'w, ayum-ā'ʔ, nūhnā'ʔ, mā'ts-aʔsen!

hā'w, ini'win as pīnā'tsin me'napus. hā'w, iniwin-pih kā'hkap kehpēnā'win ani'nuh aʔse'nyΛn. hā'w, iniwin-pih teh umΛ's uhkī'-kan<sup>n</sup> yō'win as kehpēnā'tsin ani'nuh māt-s-aʔse'nyΛn. hā'w, ini'win-pih teh misi'k kayu'ahnet nipī'hīh; ini's tāh inih mētsimē'hseh as a'ʔtek, miyā'w ini'win ās-ku'ahnet. ta'ʔ, iniwin anā'mipik imi's payā'pehtsih, nitōtsī'nah inih mētsimē'hseh; hā'taʔ, kawin kā'kōh umī'hkutsinā'nan. hā', nikōtā's keh saʔye'h misi'k payi'hkanā'mīt s katā-nā'hnet, ini'win-pih kā'taw-nī'piʔtat; hā'ʔ, me'napu's iniwi'n niw as ā'nawihisīt katā-nī'piʔtat nipī'hīh anā'myah. hē'ʔ, ta'ʔ, as kīwanesi'ahkasīt, kawin uwīhkihe'sīnan as katāw-nī'piʔtat. hā', nikōtās kawin pō'ts ukā'hkinanan as mē'sēt; taʔ, imi's statā'kana'mīt, ini'win as mē'sēt. hā'taʔ, akuh mitā'muh misik aki'kuh me'napusō'hsΛk pā'n niw tsē'ʔnapā'htsike'wΛkin inis nipī'hīh; hā'w, nikōtā's keh niw kΛni'win niw nayā'mikuaʔ me'napus umī'h as pī'makah ini's nipī'hīh.

'hē'y, kō'hni<sup>n</sup>aw saʔye'h mēmē'tsinanāw kitāmī'wΛn! ēwā'kin aki'kuh me'napusō'hsΛk.

wā'htsita kā'ʔtin iniwi'n mānī'nihtā'hkuaʔ; mitā'muh wi'nah ap āyāyā'niwin kitāmī'wΛn as ne'ʔnatsin me'napus.

'hā'w, ini'ʔ kāh s a-kā'ʔts-mī'tsihsī'yah, ēwā'kin me'napusō'hsΛk.

nimā'ʔ, me'napus winah saka'nah imi's anā'mipik as ā'nawihisīt s katā'w-aku'Λʔtat. taʔ, ani'nuh mā'ts-aʔseni'Λn yō'win uhkī'kanih s kēs-haʔsi'tahpinā'tsin, ani'nuh aʔse'niΛn. yā'hpits teh ā'nawihisī'win katāw-nī'piʔtat. hā'w, nikōtās kāh na'p ini'win as wī'hki'hatsin ani'nuh aʔseni'Λn, pehkōnā'tsin. hā'w, wā'htsita kā'ʔtin nāskā'n ini'win as aku'Λʔtat.

hā', me'napus mā'ts-umō't; nipē'w me'si'h minu'ahin. hā'taʔ, mitā'muh yō'win niw anā'puma'tsin ukā'ʔts-ināni'ΛmΛn. mā'ts-



"Right, Son, he is the one! He stole it from me!"

Me'napus broke into a run, heading for the river's edge. When he had run all the way, and looked down yonder into the water, lo and behold, there lay the meat in a heap, under the water! And Porcupine, too, a little ways off to one side there he sat.

"There, I'll kill him! I'll get it!" said Me'napus.

Me'napus went to work and took off his jacket. Right then he jumped from there into the water: "Splash!"

Down there under water he felt about for that meat, and for Porcupine as well. When he was nearly dead for want of air, he swam to the surface; oh, Me'napus just barely got to the air in time.

"Whew!" went Me'napus, what with being almost drowned when he went under the water.

Then he came on shore.

"Well now, a stone, look for a stone!" He told his wife and children.

Then they found a big stone.

"Here, Father, is a big stone!"

Then Me'napus brought it there. He tied a rope to the stone. Then he tied that big stone like this, round his neck. Then he jumped into the water again; right straight to where that meat lay he jumped. He fell into the water there and groped for that meat; he did not come upon anything. At last, when again he was almost stifled for want of breath, he tried to get on his feet; ho, then Me'napus was unable to get up on his feet under water there. He struggled but could not stand up. And then, without his knowing it, his bowels moved; as he strained for breath, his bowels moved. Now, the woman and the others, the little Me'napuses were unceasingly looking at the water there; then suddenly at one time they saw Me'napus' dung coming up there in the water.

"Hey, now Father is knocking the guts out of Porcupine!" cried those little Me'napuses.

Then truly they were delighted; even the woman laughed, because Me'napus was killing Porcupine.

"Well, at last we shall have our feast!" said the little Me'napuses.

Alas, as for Me'napus, he was nearly dead there under water, being unable to get out. For like this he had tied that big stone round his neck. He was altogether unable to stand up. At last the poor fellow managed to untie the stone. Really, he just scarcely managed to come out of the water.

Oh, big was Me'napus at the belly; much water had he drunk. The woman merely stared at her husband. He was a fat man now,



inā'niw ā'wiwin, ta'?, mā'ts-umō't, nipē'w me?si'h as kō'htah. ōhwā', me?nā'pus mī-kawē'ʔtawin ahkī'hīh ā'nitsinihki'hsih. hā', mā'ts-umō't, sāsēhkē'hsih. inuh askā'h, ta'?, iniwi'n as tsē'patsih tsēk sī'piah; imi's ānā'pit spā'miah, ō, mētsimē'hseh ini'win as akō'tāk! kitā'mīw iniwi'n winah ap as ā'yapit!

'ē'y, nehsē'ʔ, pinah na'p sawā'nimina'ʔ! sawānimēyā'h, sawānimēyā'h, sawānimēyā'h! na'p mā'nawa'ts pā'kituwiyah mētsimē'hseh; nipu'awi'ʔtami'naw, inā'win kitāmī'wan.

hā', mis ānā'pit inuh mitā'muh, ā'ta'ʔ, mā'waw iniwi'n as a'ʔtek inih mī'tsimē'hseh. ā'ta'ʔ, kitāmī'w winah wā'wahte? inā'piwin. kawin pō'ts utsē'ʔnapumā'nan me?napu'sun. ta'ʔ, kēs-nehkē'hik s kēs-tahkā'skΛkut me?napu'sun; kēs-kātā'-ne'ʔnik; nehkō'siwin winah ap kitā'mīw. kawī'n umēnā'nan. hā'ta'ʔ, tā'ʔ teh aw-isē'ʔtat me?na'pus? kΛn kā'kōh utā'ninapeh pΛs kawāhā'tsin ani'nuh skā'khun. hā'ta'ʔ, ini'win keh s tanīwāmā'tsin me'ʔnapus, nitōtamōwā'tsin s a-mē'nikut. kawī'n ukēs-mē'nikunan.

ini'ʔ mā'waw.

me'ʔnapus āyā'nin kēs-usē'htaw s aw-āyā'nit pāmā'tesit ayāts-Λhkē'-tΛkik, mΛmā'ʔsi'ʔtaw pāmā'tesit s a-pimā'tesit s aw-ā'tsimit s aw-āyā'nit teh. kΛn uwā'ninewisi'nan me?na'pus.

## 85. ME'NAPUS AND THE TREE-CAT.

(Jerome Lawe)

nahā'w, nikōtā's kāh me?na'pus as mā'k-pāpimō'hnet, kΛni'win-niw nipē'hseh mā'tāpi'Λhnet. imi's ānā'pit, Λmā'skus siwΛs pipi'm-tasē'ʔtawin. ā'h, ini'win kāh as sē'ʔsatanā'tsin s tā'-mu'atsin. ta'ʔ usā'matin ās-unā'kit.

nahā'w, iniwi'n kāh sa'ʔyā'h as wāp-nahāmā'tsin: 'ā', nehsē'ʔ, p̄yΛ'nun pi'nah; kitā'wats-inā'ʔnin!

'sī'h, kami'nah wi'nah me?na'pus! kā'kōh nits-kātā'w-ihpā'nΛnik-eh! sī'h, nimā'ʔ, pi'nah kami'nah ki'nah me?na'pus!

'ā', pi'nah p̄yΛ'nun, nehsē'ʔ, kitā'wats-inā'ʔnin! misi'k ēwā'hin me?na'pus.

ta'ʔ, iniwi'n-pih kāh sa'ʔyeh payi'Λt Λmā'skus, me?napu's tāh as tsiw-inā'ʔnatsin. ta'ʔ, kā'ʔtin Λmā'skus iniwi'n niw as ne'pāt. nahā'w, kayēs-sū'hkihkΛmīt, iniwi'n-pih sa'ʔyeh me?na'pus sipawā'ʔ niw nātune'hah utā'kas. iniwin kāh as pipi'm-yāhpitahā'tsin Λmā'skusun.

nahā'w, iniwi'n-pih mā'wa niw payōnā'tsin, kā'ʔts-tsīpā'hkīt. ta'ʔ, usā'matin mīn ni'w pimē'h. iniwi'n kāh as tsiw-mamā'hah ini'h

for big was his belly from all the water he had swallowed. Poor Me'napus, he went and lay down on the ground, on his back. Big was his belly as he lay extended. Now, that big white-pine stood there by the river's edge; when he looked up, why, there hung the meat! And there sat Porcupine, too!

"Oh, Little Brother, do please take pity on me! Take pity on us, take pity on us! Throw us just a wee bit of meat; we are starving!" he said to Porcupine.

When the woman turned her eyes that way, why, there lay all that meat! But Porcupine sat there, unheeding. He did not even glance at Me'napus. For, of course, Me'napus had offended him when he kicked him; he had tried to kill him; of course Porcupine was angry. He did not give him anything. Well, what was Me'napus to do? He had no ax with which to fell the pine-tree. So there Me'napus besieged him with talk, begging him to give him something. But the other did not give him any.

That is all.

Me'napus did laughable things that people might laugh as long as the earth endures, that mortal man might live and tell stories and laugh. Me'napus was not really foolish.

## 85. ME'NAPUS AND THE TREE-CAT.<sup>1</sup>

(Jerome Lawe)

Once upon a time, when Me'napus was tramping about as usual, he came down to the edge of a lake. When he looked over yonder, there was an elk grazing about. Oh, but his mouth watered<sup>2</sup> to eat it. For it was exceedingly fat.

So accordingly he began to coax it: "Oh, Little Brother, do come here; I'll just pick lice from your head."<sup>3</sup>

"Pshaw, there he goes again, that Me'napus! I suppose he is wanting to play me some trick or other. Pshaw, that's just like you, Me'napus!"

"Oh, do come here, Little Brother; I'll just pick lice from your head!" said Me'napus again.

So then at last the elk came and Me'napus loused it. Sure enough, very soon did the elk fall asleep. When it was sound asleep, Me'napus quietly felt for his club. And then he finished the elk with a blow.

Then he put all of it in the kettle, to cook a big meal. Then, too, there was an enormous amount of fat. So then he skimmed off that

<sup>1</sup> Also called "sliver-cat": two trees or branches that are jammed and scrape in the wind.

<sup>2</sup> Literally: "he felt a pinching in his stomach for him".

<sup>3</sup> Conventional euphemism; literally: "I shall place you thus".

pimēh as pā'katsē'hnituk misΛ's niw anāmā'htik, wēhpehna'katuh as pipi'm-ā'ya?tuk ini'h pimē'h. nahā'w, kayēs-aku'ahisi'ahkīt, iniwin-pih sōh ni pā'ts sa?yeh kātā-kā'?ts-mī'tsihsīt.

sa?yā'h wā'napit as kātā'w-mī'tsihsīt, kaniwi'n käh wi'yak isē'kiw wā'htsimīt: 'sī'h?!

payā'kwΛts kesē'peh ā'wiwin.

iniwi'n niw ās-nakā'?tΛt as kātā'w-māk-mī'tsihsīt.

sa?yeh misi'k kātaw-wāpahtsi'kāt, sa?yeh misi'k, 'sī'?! iniwā'win inuh kisē'peh.

'nī'ma?', wāhtsi'taw nikā'?ts-wΛnā'htsinawā'mik wi'nah ap ayu'm!

nahā'w, iniwi'n, ihpih āhku'ahtawet, ani'nuh me?ti'kwΛn as kātāw-awēh-kitāskā'hkuna'tsin imi's ispā'miah, ini'win as tasēh-sinā'hkīhneh unā'h; iniwi'n niw as yā'hpits-ā'nawi'hisīt. as māk-niw-inis-ī't spā'miah kaniwin niw mahwā'wak payitā'wΛneti'tua?.

'sī', nehsē'mehsΛk, pōn umΛ's piā'kun!

'na'h!' ēwā'kin mahwā'wak, 'me?napu's āw ayā'wit! kitā'sia?! kā'kōh ini's tsiw-a'?taw!

iniwin-pih āsi'Λtua? aki'kuh mahwā'wak. kā'?tin usā'matin Λmā'skus-mītsimē'hseh āsī'nah as minō'tāk. nahā'w, pā'hpisiw winua? mahwā'wak siw mā'waw kayā'skahtsikā'wΛkin.

'ā', nimā'? aku'm nehsē'mehsΛk! pō'n tāh wi'nah imi's isi'Λkun ē'h-inuh me?tik!

'na'h!' ēwā'kin mahwā'wak; 'ini'? misik kā'kōh as tsi'w-a'tik! ta'? misik isi'wΛkin. wa'h! pimē'h usā'matin. iniwi'n mā'-misik inih as mī'tsikua?.

'ā', ēwā'hin misik, 'nimā'? ē'h-akum nehsē'mehsΛk! nahā'w, pū'n tāh wi'nah misi'k ē'h-inis isi'Λkun, ī'h-inuh me?ti'k!

'nahū'w, misik ini's kitā'sia?! ēwā'kin mahwā'wak.

kā'?tin ini'win misi'k as a'?tik pimē'h. iniwin käh mā'waw kā'kōh as kitā'hkua?, ahpān ā'win mayātsyΛ'tua?.

āhwā'h, me?na'pus iniwi'n-pih kamā'ts wayi'hkīhesīt as kī'?tsē'tΛt. ta'? pis-pinē'?tawin; iniwi'n käh nāp nikō'?ts uhkā'nan as tātsi'?-tsiku'ahtah.

iniwi'n ini's kayē's-esē'kit me?na'pus.

## 86. THE ORIGIN OF THE NORTH-STAR.

(nehtsi'wihtuk)

hā'w, me?napus keh wāwē'kiwin as pā'pahpisi; wē'kih wē'wΛn unītsi'ΛnehsΛn ta? tā'wΛnin me?napus.

hā'w, nikōtā's ayā'wik, ini'win as mehkāwā'tsin mā'ts-amā'skusun tsi-kē's-nipāk. kani'win niw sō'h nā'pik inuh mā'ts-amā'skus. wā'htsita'w mā'ts-ayāpā'w ā'wiwin nāwā'tsin as sehkē'hsinenik as nipā'nik me?na'pus.

fat and set it to cool, under shelter; he went about placing that fat here and there and everywhere into hollow logs. Then, when he had taken his cooking from the kettle, he was going to have a big dinner in all due form.

He had just sat down to eat, when suddenly some creature called out: "Squeak!"

In reality it was a sliver-cat.

At once he ceased from the meal which he was in the act of beginning.

He was about to commence eating again, when again, "Squeak!" sounded that tree-cat.

"Dear me, this fellow is really disturbing me very much!"

And then, when he climbed up to slip that tree from its hold up there, then his hand got jammed between the trees; he was entirely helpless. While he was up there, suddenly some wolves came filing that way.

"Oh dear, Little Brothers, don't come here!"

"Oh look!" said the wolves, "It is none other than Me'napus! Let us go there! He must have something there!"

Thereupon those wolves went there. And really, enormous was the amount of elk-meat, nicely cooked! Then, of course, the wolves scraped up every last bit of it.

"Oh dear, confound these little brothers of mine! At any rate, don't go over there to that tree!"

"Look, look!" said the wolves; "There too something must be."

Of course, they went there. Why, there was a great deal of fat! Then they ate all of that too.

"Oh dear!" he said again; "Confound these little brothers of mine! Well, at least do not go over there to that tree!"

"Oohoo, let's go over there too!"

Sure enough, there too was some fat. At last, when they had devoured everything, off and away they went.

Poor Me'napus, then, when it was too late, he succeeded in pulling himself free. So he came down; and then at least kept gnawing at the bones.

That was the way Me'napus fared on that occasion.

## 86. THE ORIGIN OF THE NORTH-STAR.

(Nehtsiwihtuk)

Now, Me'napus dwelt somewhere and always went hunting; in his house Me'napus had a wife and children.

Once upon a time he found a large dead elk. That big elk had just died. It was a very big elk Me'napus had come upon where it lay dead.



'nimā'?, wā'htsita kā'ʔtin ini' as inānī'hisīyen as a-kā'ʔts-māmī'tsihsīyen, ninītsyΛ'nehsΛk nimā'temō'hsem as aw-māmī'tsihsitua?', ēwā'hin me'ʔnapus.

hā'w, umā'ʔtikwΛn pimī'm-aʔne'win; utā'ʔsikan pimī'm-kī'ʔtina-min, as wē'nanihā'tsin Λmā'skusun. kayēs-wē'nanihā'tsin, nimā'ʔ, usāmī'natin taʔ wēninō'hseh. ukā'hkamawan ini'win mā'nawats s patskisu'atsin me'ʔnapus ukā'hkamawan as mu'atsin: ta'ʔ, pu'awi'taw me'ʔnapus. hā'w, kayēs-mī'tsihsit, wēninō'hshΛn mā'nawats misi'k mētsimē'hseh patskī'samin as awā'tōk wē'kōwaʔ, wē'wΛn as awā'tuwatsin unītsyΛ'nehsΛn.

'nahā'w, kēs-mī'tsihsituaʔ ninī'tsyΛnehsē'hshΛk, nina-pits-nātōmō'naw ē'h-ayum amā'skus as aw-awā'nakih nē'kinanōʔ as a-māmī'tsihsī'yah, iwā'hin me'ʔnapus.

ā'taʔ, kayēs-pitā'kuha'tsin utāmā'skusumΛn, iniwi'n-pih mayā'tsiΛt as kē'wāt. hā'w, payi'Λtāt wē'kōwaʔ, hā'taʔ, pī'taʔsiwin Λmā'skusun; pītōmā'win mā'nawats nikō'tunuh aw-is-mī'tsihsituaʔ.

hā'w, wēyΛwikā'h, tsīpā'hkīnun; wā'htsitaw kā'ʔtin mā'ts-Λmā'skus nikēs-ne'ʔnaw. kīs-mī'tsihsī'yāk, kinaw-awē'h-ntōmō'naw, inā'win wē'wΛn me'ʔnapus.

hā'taʔ, mitā'muh wā'htsita kā'ʔtin āyā'ninih ā'wiwin s tsīpā'hkit. me'ʔnapusō'hshΛk winu'aʔ ap wā'htsitaw unā'nikusiwΛ'kin, Λmā'skusun as ktāw-nayōmā'tuaʔ.

ta'ʔ, ini'win keh ayō' winah utsī'k s māk-pāpimō'hnet, kΛni'win niw pā'mikunā'hah me'ʔnapus. kō'n sika's niw tahsē'win as kōnē'wik. ta'ʔ, ini'win tāk as nahnā'tsin utsī'k s pimē'kunehame'nik me'ʔnapu'sun. hā'w, wāhtsita'w pmī'm-mehkō'wikunā'hamin me'ʔnapus: mehkī'h taʔ ini'h s kēs-a'yātusehki'Λtah mitsī' niw mehkō'wiwΛnin umā'hkesi'nan.

'sē'h, kā'kōh tsi-kē's-neʔta'w me'ʔnapus; inā'p inis kā'kōh kēs-pakē'tah, ni'nah ap pas nimī'tsihsim, ēwā'hin utsī'k.

wi'nah ap mīm-māk-pahpē'siwin, nap kā'kōh kutā'ʔnas as aw-nā'mik s ktāw-mī'tsihsit. ini'win keh wā'h-asī'htahā'hnatsin me'ʔnapu'sun. sikas ni'w ihpih payi'Λtāt, kā'ʔtin nā'mwΛhin kā'kōh s pitā'kwahikā'tāk.

'hā'w, wākīʔʔwΛk yō'm! inā'nihtΛmin utsī'k.

pmīm-mī'Λkunamin ani'nuh wahkē'ts ā'ʔtikin. hā'w, mētsimē'hseh! nanā'h-pākā'ts isis-minu'Λpuminā'kwΛtin mētsimē'hseh.

'hā'w, kΛts nikā'mūtīmā'w! inā'nihtΛmin utsī'k.

hā'taʔ, kā'kōh niw inih isēh-mami'ahtahkiwiwin; ayā'sipā'hkīhkiwin; ā'sipā'hkīhkiw ā'wiwin. hā'w, ini'win hā'siΛtuk utsī'k; ā'sipā'hkuh anā'miah ini'win as awēh-ā'yaʔtuk inih mētsimē'hseh. mā'waw kayēs-awā'tōk, iniwi'n-pih kāpā'hkuhah inis kayēs-yōh-pī'htikanā'tsin ani'nuh, — Λmā'skus-mētsimē'hseh. hā'w, kawin pō'ts nā'kwΛtun tā'ʔ-nakah tsi-kēs-yō'h-pī'htika'tōk. hā'w, iniwi'n-pih mayā'tsiΛt. ē, misi'k kute'ʔnas ki-pimē'pahāwin as ki'Λtahā'hsit utsī'k; neʔswΛnā'tsikōnā'hamin; misi'k kute'ʔnas, misi'k kute'ʔnas, misi'k kute'ʔnas ki-pimē'

"Oh, truly I am doing great things, and shall have much to eat, and my wife and children will have plenty to eat," said Me'napus.

He laid down his bow; he drew out his knife, and skinned and cut up the elk. When he had prepared it, oh, there was an enormous deal of fat meat! Then Me'napus cut off a small piece of the tenderloin and ate it; for Me'napus was hungry. When he had eaten, he cut off a bit of fat and a little meat and took it home to his wife and children.

"Now then, when my children have eaten, we shall come and get this elk and take it home and have plenty of food for a while," said Me'napus.

Then, after covering up his elk, he started for home. When he reached their house, he came with a load of elk's meat; for he carried home a little on his back, enough for one meal.

"Well, wife, cook a meal; in all truth, I have slain a great elk. When you have eaten, we shall go fetch it on our backs," Me'napus told his wife.

Truly, the woman was all a-smile as she prepared the meal. The little Me'napuses, too, were very merry, because they were going to carry that elk's meat on their backs.

Now, at that time, as this Fisher was tramping about, suddenly Me'napus' tracks led past; there was a certain amount of snow on the ground. So then Fisher trailed Me'napus where the latter's tracks went by. For, indeed, Me'napus had left blood on his trail as he went along; for his moccasins had still been bloody from when he had repeatedly stepped into the blood.

"Whew, Me'napus must have killed something; if by any chance he has cast aside anything, I too can have something to eat," said Fisher.

He too was going about hunting, for the chance that he might come upon something and have a meal. So from that place he followed back Me'napus' tracks. When he had come a ways, he did really see something that lay covered up.

"Ho, I wonder what this is!" thought Fisher.

He went to work and removed those things that lay on top. Why, meat! In a splendid way was that meat attractive to behold.

"Well, suppose I steal it from him!" thought Fisher.

Now, it was a kind of rough ground; here and there on the land were big rocks; there was a rocky place. To that place Fisher took it; under the rock he placed that meat, one load after another. When he had carried off all of it, he covered up the place through which he had brought in that elk's meat. The place through which he had brought it in did not show at all. Then he went away from there. Oh, here and there and everywhere did Fisher run about, to conceal his trail; he mixed up his tracks; now here, now there,

*kune'hamin. hā'w, iniwi'n teh tipā'h as tsē'patsih mā'ts-me'ti'k; ini'win as ahku'ahtawet spā'miah, awēh-ā'yapit as kiΔsōhā'tsin me'napu'sun.*

*hā'w, nikōtā's kani'win keh niw kā'?'tin payi'tāwane'titua? me'?'napus wē'wΔn unītsyΔ'nehsΔn, mā'waw as pi'Δtua?. piš-piΔtā'tua? ini's inih utā'?'napā'hkwΔn, wā'kipa? ā'win! wī'yΔk tsi-kēs-awā'tōk! nimā'?', misi'k kute'?'nas ki-pimē'kunehamin utsi'k, kēs-ki'Δtahā'hsit!*

*'hē, apā'hpeni'siwΔk! ayō'?' käh kayēs-kimō'timit; yō'pa? as kēs-pitā'kuhak! kkā'timahiku'naw matsē'?'-utsi'k. — nahā'w, tani'-nakah kitā'syΔ'm, utsi'k, kinā'?'nin, kīspi'n kutā'na's mehkō'nan! iwā'hin me'?'napus.*

*hā'w, ini'win teh sa?ye'h as mitā'hnatsin, hē, papā'mahā'hnatsi'n utsi'kun. tā'?', apā'?'ts ihpih tāk a-pyΔ'tā? utsi'k s kēs-ki'Δtahā'hsit? hā, papā'mahā'hnatsin me'?'napus, hā, nikōtā's keh ayā'wik, ini'win sa?ye'h as piΔtā'wahā'hnatsin, ini's ani'nuh me'ti'kwΔn as kes-ahku'ahtawet utsi'k. ini'win ntāwā'pahsikāt me'?'napus.*

*'hā'w, yō'?' käh as i't! tani'nakah kitā'siΔm!*

*nā'nitawā'puma'tsin me'?'napus, hā, nikōtā's keh ini'win sa'yeh s nāwā'tsin s sā'kihsinā'nik.*

*'hā'w, ayu'm-e?, ninītsyΔ'nehsΔk! ayō'?' ayā'wit kayēs-kimō'timit!*

*hā, iniwin käh wāh-pimu'Δtsin, hā'w, inis s sā'kihsinā'nik. iniwi'n ni kiw-inim-ihpō'tāk inih wē'p. hā, nikō'tās ayā'wik, utsi'k ini'win s sā'kisit.*

*'hē, pā'hpenisiwΔ'k! nipā'pana'tsihik, inā'nihtΔmin utsi'k.*

*hā'w, iniwi'n niw wā'h-ku'ahnet, misi'k niku't me'ti'kwΔn kutā-pāmā'tsin. hā'ta?, iniwi'n käh sa'yeh me'?'napus s pimē'nisihā'tsin. nikōtā's niw as pimī'pisi'nit, ini'win as nahkī'nawatsin. nimā'?', wā'htsita kā'?'tin inih usō'w payū'hkwΔtenamōwā'tsin! hōhwā'h, utsi'k ini'win s panā'hki'tΔt. me'?'napus pmī'-tā'pipunā'win utsi'kun.*

*'hē, me'napu's, neñā'?', kikā'timahim! wi'yΔk kayā'nisiw tsiw-ā'wiw; ni'nah winah kΔn kā'kōh nikā'hkina'nan. nap ni'nah ap yō'?' niw ahpā'n niw s ā'yahku'ahkihsinā'yen, nina'h ap as pimī'm-nitōnā'haman as kΔtāw-mī'tsihsiyen, iwā'hin utsi'k.*

*'hā, hā, hā, hā, kine'?' niw, nehsē'?', ayā'wiyen kayēs-kimō'ti-mi'yen. hā'nu wi'nah, nehsē'?', pas kinā'?'nin, as kitā'mahēyen, na'p nimā'timō'hsim ninītsyΔ'nehsΔk as pas kēs-mī'tsihsitua?. wā'h ki'nah, nehsē'?', hahā'w, tsiyā' käh "utsi'kanah" kinaw-ki'w-ikōk nise'hsΔk āts-ahkē'w-a-takī'k. aw-i'nim-ukā'hkiwā'htsikΔniwΔk tāk kē'yΔw, wānī'tipā'hkahkin ēh-yō'm kē'sik ume'?'-nakah a-ki'w-isis-nimā'tsi'tayΔn, kēs-inā'win me'?'napus utsi'kun; nahā'w, misi'k tāk nayā'-nikutu'hkin kina'h ap kina-kiw-sawā'nimawΔk nise'hsΔk nisa'kihsΔk kΔn-kawā'h nitā'nawā'hta'swΔn. ini'?'aw-isē'kiyen ātsahkē'w-a-takī'k.*



now yonder he left his trail. Right opposite stood a large tree; so he climbed up and sat aloft, hiding from Me'napus.

Then, in time, sure enough, they came filing along, Me'napus, his wife, his children, all of them. When they came to that cache of his, everything was gone! Someone must have carried it off. And behold, everywhere Fisher's tracks, where he had hidden his trail.

"It's no use! This is the fellow, all right enough, who has robbed me. Why, it was right here I covered it up! That miserable Fisher has ruined us. — Now then, go where you will, Fisher, I'll kill you if I find you anywhere!" said Me'napus.

Then he tracked him. He tracked Fisher all over. Fisher had certainly covered an enormous distance when he hid his trail! But Me'napus tracked him all round, and at last he tracked him down, where Fisher had climbed that tree. Then Me'napus looked to see.

"This is where he is! Just you go where you will!"

Me'napus peered this way and that, and at last he saw him, where he protruded as he lay.

"Now, there he is, children! That is the creature that robbed me!"

From there he shot at him, where he was sticking out as he lay. That arrow always just flew by that place. At last Fisher became frightened.

"Heigh, it's all up! He will be the undoing of me," thought Fisher.

So then he jumped from where he was, leaping at another tree. Then Me'napus gave chase. Once, as he flew by, he hit him on the run with an arrow. Lo and behold, surely, he broke off his tail with the shot! Poor Fisher, that was when he lost his hold on the tree. Me'napus ran up and seized Fisher.

"Heigh, Me'napus, Big Brother, you are destroying me! It must have been someone else; really, I don't know of anything. All I've been doing is lying here on the tree, looking out for something to eat," said Fisher.

"Ho, ho, ho, it was none other than you, Little Brother, that robbed me. I might well kill you, Little Brother, for having reduced me to misery, when my poor wife and children could have had a meal. Oh, well, Little Brother, let it go at that: 'North-Star'<sup>1</sup> my uncles will always call you, as long as the earth endures. They will have your body as a guiding sign when at night you rise on yonder sky," said Me'napus to Fisher; "And now and then you will pity and bless my uncles and my aunts and my various relatives. That is the way you shall be, as long as the earth endures.

<sup>1</sup> The first two syllables of the name of the North-Star are identical with the word "fisher", but it is only by a rough "popular etymology" that the name as a whole is interpreted as "Fisher-Star".



*nayā'nikutu'hkin na'p kina'h ap ini'? aw-ini-yōh-ā'wik ne?nimā'w as a-kiw-mē'nikeyan,' inā'win me'?napus.*

*kayēs-sakē'kātānā'tsin, ispā'miah ume'win hā'hpakinā'tsin. hā'w. ini'? tāh utsi'kanah teh as ā'wit ēh-yō'hpīh.*

*ini'? mā'waw.*

*kēwā'win me'?napus wē'kih as awēh-ā'yit.*

## 87. THE ORIGIN OF THE SPIRIT-ROCK.

(Jerome Lawe)

*nikōtā's kāh as āyā'wik, sa'yāh kayē's-mā'tsiat me'?napus, iniwi'n-pih niku't inā'niw kayēs-usē'?tat, as katā'w-isī'at me'?napusun. kitākā'hseh-maski'hkiw tāh as katā'w-awē'h-natō'tamōwā'tsin. kinī' kēs-tasē'kiwin as usē'?tat. ne?ni' teh kēs-awānā'win inā'niw. niku't pipō'n teh kēs-pemō'hniw. sa'yāh nī'wukun ā'na'tek as katā'w-pitā'tua?, iniwi'n-pih wayā'p-tā'pehtawā'tua? as pā'kahikā'nit. nahā'w, sa'yāh wē'kiw pitā'w. kin.*

*'nahā'w, ēwā'hin me'?napus, 'pihtike'kun! ta'? tāh pis-inā'h-kayek?'*

*'nahā'w, ta?, me'na'pus, maski'hkiw nipi's-uhsā'hkaminaw, pā'h-pisi'yahkin as a'-kiw-awā'yah.'*

*'ō! nahā'w, kinaw-mēnine'mu. w.'*

*iniwi'n-pih sa'yeh nī'wukun nākami'tua?:*

*'wāsāwikātāt,  
wāsāwikātāt,  
nikā'ta-nāwāw,  
nikā'ta-nāwāw.'*

*nahā'w, kayē's-pā'ts-nikāmuhi'htua? inī'h maski'hkiw, iniwi'n-p me'na'pusun kō'tsimu'nikutua?.*

*'nahā'w, inā'win ninuh niku't, 'wā'ki? teh mitsim kina'h wēni'htam. wē'htah. ini? nī'w aw-isē'kih.'*

*'ō, nahā'w, nī'sinuh keh ā'hkik pimā'tesin, ini'nikuh kat nī'w pimā'tesim.'*

*'nahā'w, ini? nī'w aw-isē'kih.'*

*ta?, mā'wa niw as tsiw-inim-kutsē'munī'htua? wā'ki? tsiw-wā'nihtā'hkua?, ini'm-mēnā'w. kin.*

*niku't tāh i'nuh as tsi-kutsē'munih wā'ki? tsiw-natāwā'nī' iniwi'n ā'ts: 'nahā'w, kan nikō'tuh keh as ā-nipā'y. kin, kā'kik as aw-pimā'tesiy. kin, aw-ā'ts-takik ā'hkēw.'*

*'ō! ēwā'hin me'?napus; 'nahā'w, ini'? aw-isē'kih.'*

*kayēs-tā'pina'tsin umū'hswnih, imiwin nanākū'htyah ā'hp kinā'tsin; mā'ts-tsē'hkape'wa?sen siwas apē'win.*

And now and then, for this reason, it will continue to happen that you too are given tobacco," Me'napus told him.

Taking him by the leg, he flung him up there, aloft. And so there is the North-Star to this day.

That is all.

Me'napus went home and stayed in his lodge.

### 37. THE ORIGIN OF THE SPIRIT-ROCK.<sup>1</sup>

(Jerome Lawe)

Once in the course of time, after Me'napus had gone from here, a certain man made ready to go to Me'napus to ask him for magic herbs to be used in hunting deer.<sup>2</sup> A long time he was busy at his preparations. He took three other men with him. One year they were on the way, walking. Four days before they reached their goal they began to hear him as he pounded his drum. At last they got there.

"Good!" said Me'napus; "Come in! What have you come after?"

"Why, Me'napus, we have come for medicine to use when we hunt."

"So that is it! Very well, I shall give you some."

Then for four days they sang:

"Whose legs are yellow,  
Whose legs are yellow,  
I wish to see him,  
I wish to see him."

Then, when they had been thoroughly taught the song of that medicine, Me'napus questioned them.

"Now then," he asked one, "what do you desire besides? Name it. That very thing shall come to pass."

"Oh! Twice as long as a mortal life, so long let me live."

"Very well, that very same shall come to pass."

Then all of them in turn were asked what they wanted, and given it in turn.

But one of them, when he was asked what he desired, said: "Why, that I shall never die; that I shall live forever, as long as the earth shall endure."

"Oho!" said Me'napus; "Very well, it shall be so!"

Seizing him by his head-lock, he flung him yonder against the rear wall of the lodge; there lay a huge spirit-rock.

<sup>1</sup> "Spirit-rocks" are certain large boulders which are venerated and given tobacco.

<sup>2</sup> Literally "fawn-medicine."

'ta'?, ayō'?, keh ni'sik kā'hkinawak kat nikō'tuh as nipā'k, iwā'hin me'napus.

nahā'w, yō'hpih teh mītsi' niw ini'? as tsiw-ā'yapit inuh a'sen. sa'yā'h teh kā'ti-pis-yā'h-mātsi'Λtua?, iniwi'n ā'kutua? me'napu'sun: 'umi'hpih miyā'w isi'Λkun, umΛ's as katā'w-kēwā'yāk.'

nī'wukun nisi'k kēs-pis-tanō'hnewΛkin.  
iniwi'n ini's kayē's-isē'kih.

## 88. THE ORIGIN OF THE SPIRIT-ROCK. SECOND VERSION.

(nehtsi'wihtuk)

mamā'tsi'ta'wak keh wē'kiwak. nikut apāhni'hseh ini'? as misā'h-kate'wāt. nikō'tas ayā'wik sa'yā'h wayā'skine'nīt, iniwi'n-pih kayēs-natō'mikut me'napu'sun.

'nahā'w, pyΛ'nun, nisē'?! nine'? nā'tōminan, umΛ's nē'kih as a-pī'yen. kina-mē'nin nina'h ap ā'sis-tanā'man. sākā'w teh kina-pits-wītsi'wā'wak apāhni'hsΛk payē'nisitua?, kΛn nikō'tuh kī'sē'hsΛn wayi'tsi'wā'tua?; ini'? isē'kiwak a-pī'natua? ēh-yō's nē'kih, iku'ahin inuh apāhni'hseh as kē'kitōtā'kut me'napu'sun as ni'pāt.

hā'w, wayā'pah apāhni'hseh, kā'ts-nanā'kΛtawā'nihtah, 'ānitō'wak teh s pas piātā'yen ayu'm me'napus as natō'mit; kΛn kΛnā'pats pas nipiātā'nan, inā'nihtΛmin apāhni'hseh.

hā'ta?, kī'seh ā'hkwah wē'kōwa? s ā'yit, ini'win ānā'nihtah. ā', misi'k wānītipā'hkakh, kayēs-ini'-nipāt, ini'win-pih misi'k nayō'-htawa'tsin as kē'kitutā'kut apāhni'hseh me'napu'sun.

'ā, nisē'?, kina-pi'Λtām ini's me'napus wē'kih; ninā'? wehā'h nā'tuminan! iku'ahin misik ini's as ni'pāt.

hā'w, ini'win-pih misik kō'skusit.

'ā'ta?, nina-kutsē'?tam. ini'? aw-isē'?tayen. kē'spin wīhkiha'kua apāhni'hsΛk, nina-w-awānā'wak me'napus wē'kih, inā'nihtΛmi apāhni'hseh s sāsēhkē'hsih.

wayā'pah, ini'win-pih nā'tunehā'tsin apāhni'hsΛn niku't. kayēs-mehkāwā'tsin, wē'htamōwā'win:

'nahā'w, ni'a't, me'napus wē'kih nikā'tew-i'siΛm. kina-wītsi'wi s aw-isī'yah me'napus wē'kih.'

'hā'w, kina-wī'tsyΛn, iku'ahin aninuh apāhni'hsΛn. hā'w, ini'win-pih misi'k nikut nā'tōnehā'tsin apāhni'hsΛn.

hā'w, nayāwā'tsin: 'ā'ni?, ni'a't, kΛn-ā'? pas kiwītsi'winan? me'napus wē'kih nikā'taw-i'siΛm. sākā'w apāhni'hsΛk nikā'taw-awānā'wak, s aw-isī'yah me'napus wē'kih.'

'hā'w, kina-wī'tsiΛn, iku'ahin.

ini'? nī's as mehkāwā'tsin apāhni'hsΛn. hā'w, misi'k niku't ini'-win mā'hkawatsin.

'nahā'w, ni'a't, kinaw-isi'a? me'napus wē'kih.'

"You see, this is the only thing I know that never dies," said Me'napus.

Now, to this very day, there sits that rock.

But when they were about to start back to this world, Me'napus said to them: "Go straight on in yonder direction when you return home."

They had but four days' walking to get home that way.

That, they say, is what happened there.

## 88. THE ORIGIN OF THE SPIRIT-ROCK. SECOND VERSION.

(Nehtsiwihtuk)

Some people lived somewhere. One lad was fasting. At one time, when he had become adolescent, he was called by Me'napus.

"Now then, come to me, uncle! It is I am inviting you to come here to my house. I shall give you whatever I have to give. With you will come nine pure young men, such as have never consorted with young women; such are the ones you will bring even here to my dwelling," Me'napus told this boy, speaking to him in his dream.

In the morning the lad, carefully thinking it over, "I wonder if I can possibly reach the place to which Me'napus calls me; perhaps I cannot reach it," thought the lad.

All day long, staying about the house, this was his thought. When night came, in the course of his sleep, the lad again heard Me'napus addressing him.

"Yes, uncle, you will reach Me'napus' abode; truly it is I am calling you!" that one told him again in his dream.

Then he awoke.

"Very well, I shall try. Even so shall I do. If I succeed in getting the young men, I shall take them with me to Me'napus' abode," thought the lad as he lay there.

On the next day he sought out one lad. When he had found him he told him of it:

"Now then, my friend, I shall go to Me'napus' dwelling. You will come with me as we go to Me'napus' abode."

"Very well, I will go with you", he was told by that young man. Then he sought out another lad.

When he saw him, "How is it with you, friend? Will you not come with me? To the dwelling of Me'napus I plan to go. Nine young men I shall take with me to go to Me'napus' abode."

"Very well, I shall accompany you," the other answered him. So now he had found two lads. Then he came upon another.

"Now then, friend, let us go to Me'napus' house!"



'hā'w, kina-wī'tsiΛn.'

hā'w, misi'k nikut ini'win s mehkāwā'tsin apāhnī'hsΛn.

'hā'w, me'napus wē'kih nikā'tew-i'siΛm; kina-wī'tsi'wim.'

'hā'w, kina-wī'tsiΛn.'

nī'w ini'win as mehkāwā'tsin. sākā'w teh mah-mā'waw kēs-meh-kāwā'win pāhnī'hsΛn, wī'nah teh, ini' ās-metā'tah as ā'witua?.

'hā'w, mitā'tahnuku'nakah, ini'-pih a-mātsī'yah,' inā'win wē-matē'hsΛn.

hā'ta?, iniwi'n-pih wayē'htamōwā'tsin ō'hΛnΛn ukī'Λn: 'hā', nuhnā'?, umΛ's as kēs-misā'hkΛtewā'yΛn, me'napus ninā'tōmik wē'kih as aw-isī'yen; apāhnī'hsΛk teh as aw-awā'nΛkua? nitā'kwah. ini'? teh sa'yā'h as kēs-kē'si'tayen; sākā'w apāhnī'hsΛk nikā'tew-awānā'wak, nina'h teh mitā'tah as ā'wiyah mah-mā'w,' inā'win ō'hΛnΛn.

ā'ta?, inuh ke'ts-inā'niw kawī'n nanā's ukī'kiti'nan, kā'ts-mā-mahkΛtā'nihtah as kΛtā'w-isī'Λtua? me'napu'sun as wē'kinit. nawā'h ayā'wik, iniwi'n-pih kayī'kitit ke'ts-inā'niw.

'nahā'w, niki'h, ayākuΛmesi'nun! ta'? tsiw-is-kehkē'naman pāts-isē'tah. ini'? ā'sis-ayāku'amiminan,' inā'win ukī'?sΛn.

iniwi'n-pih inuh pāhnī'hseh anēp-ō'nan wā'sihatsin, wēmΛtē'hsΛn kayēs-mā'watsihā'tsin. mā'wa niw kēs-wē'htamōwā'win ani'nuh ke'ts-inā'niwΛn, aki'kuh pāhnī'hsΛk ani'nuh ukā'tskyΛmōwā'wan. kēs-mā'mahkΛtā'nihtamu'kin ke'ts-inā'niwΛk.

'kē'spin kā'tin inih isē'kimakah hā'ts ayum kitā'pehnī'hsiminaw, wē'skiwΛt; ā'niwāk kā'kōh a-pitā'wak,' ēwā'kin aki'kuh ke'ts-inā'niwΛk, as kī'kitutā'titua?.

'ini'win ā'sis-minī'nihtā'hkua?; kēs-pakē'tine'wΛkin ani'nuh ukī'?-sōwa'wan as isi'Λnit. pā'hpis ka'h mitā'tahnu'kun ayā'wik, ini'win-pih kayēs-unō'nakē'hsihkua? utānēp-ō'nemōwāw, as āsu'ahahkua? ēh-yō'm ke'tsikamē'hseh. pāpimā'skatua?, nikō'tās ayā'wik, sa'yā'h tsi-yā'hpits-aku'atsime'tua?, ini'win kayēs-yōh-pimō'hnetua? sākā'w tahnō'kun kēs-pimō'hnewΛkin. yō'm teh mitā'tahnu'kun as pimā'skatua?, nayā'wahkī'k, ini'win as kēs-nā'mikua? ēh-yō'm teh ahkē'w.

sēpē'w ini'win as pimē'hneh; kutā'nas inā'niw as ku'ahnet ah-pē'hts ihpih akāmē'wiwin. ini'win as mātsī'skΛk ēh-yō'm ahkē'w; ume'win ā'sis-ayī'?nuwā'skΛk yōm ahkē'w.

'pōn wī'nah imi's anā'miah anā'pikun,' inā'win ani'nuh wēma-tē'hsΛn inuh mā'yā'wāw; 'yō'm niw nī'nah ā'si'tayan, ini'? niw aw-isē'tayek,' inā'win.

'hā'w!' ēwā'kin akikuh pāhnī'hsΛk.

inā'niw ini'win-pih payā'sitahah; akā'miah ni'win s nē'puwit. sa'yā'h misi'k nī'kut ini'win-pih payā'sitahah wī'nah ap. mā'wa niw ini'win ā'si'tΛ'tua? akikuh apāhnī'hsΛk. yā'hpits utī'h inuh apāhnī'hseh sa'yā'h kā'ta-ku'ahnet, ini'win-pih umΛ's anā'miah nīpī'hīh ānā'pit.

'ē', apā'hpenisiwΛ'k! pōn wī'nah ini's anā'pinun!' inā'win inuh mā'yā'wāt.

"Very well, I shall go with you."

So now he found yet another lad.

"To Me'napus' house I plan to go; you will accompany me."

"Yes, I will accompany you."

So now he had found four of them. And he found in all nine lads, so that, with him, they were ten in number.

"Very well, in ten days we shall set out," he told his young friends.

Then he told the news to his father and mother: "Father, there where I was fasting, Me'napus summoned me to go to his abode; and he told me to take along some lads. And now I have done this; nine young men I plan to take with me, so that with me we are ten in all," he told his father.

Not for a time did that old man speak, greatly wondering that they were to go to the place where Me'napus dwelt. After a long while the old man spoke.

"Well then, my son, be on your guard. Whatever you may have come to believe and know, carry it out with exactness. That is the admonition I give you," he told his son.

Then the lad made elm-bark canoes, having assembled his young friends. Those lads had all told the old men, their fathers. The old men had wondered at the news.

"If it is really the way this boy of ours says, it is well; surely they will bring something from there," said those old men as they talked together.

Thus were they content with it; they had permitted their sons to go. When the tenth day had come, they embarked in their elm-canoes to cross ~~the lesser sea~~. As they travelled on and on, and at last came all the way to land, then, from ~~the time they had set out~~, <sup>this</sup> nine was the number of days they ~~had journeyed~~. On this tenth day of their voyage, at noon, was when they saw land.

A river flowed at that place; its width from bank to bank was about as far as a man will leap. Then this earth moved; even thus did this earth sway from side to side.

"Be sure you do not look down," said the leader to his young friends; "Exactly as I do, you will do!" he told them.

"Very well!" said those lads.

Then one man leapt across; on the other side he stood. Then a second one leapt across. Thus did all of the lads. The very last young man, just as he was about to leap, looked down upon the water below.

"Oh, be careful! Do not look that way!" the leader told him.

sa?yā'h misi'k kā'taw-ku'ahnet, ini'win-pē'h umΛ's ānā'pit ni-pī'hīh; ini'win ni'w as ām-pā'pehtsih.

'hyā', apā'hpeni'siwaΛk kē'matin!

ēh-yō'm ahkēw ahpi'ts niw inim-kisipite'win, yō'm as inā'hkak, as āyī'nuwā'skΛk. hā'w, nikōtā's, kayēs-pakitā'nimīt apāhni'hseh, iniwi'n-pih kayu'ahnet. ini'win nā'n as pā'pehtsih; ini'? keh as kēs-nipā'k, pē'htsihsih ini's inih ahkē'w as āyī'nuwā'skΛk.

'apāhpeni'siwaΛk, kē'matin ta? tsi-katā'w-isēkima'kesit?' ēwā'hin inuh māyā'wāt.

mayātsyΛ'tua?, nā'hkah, sa?yā'h saka'nah nayī'k ayum kē'sō?, ini'win-pih tayāpā'pahtā'hkua? wē'kiwΛm. payī'ltā'tua?, sku'ahtemih ini'win s nim-nakā'?tātua?, kΛni'win keh ni'w kayī'kitit wē'yΛk ini's pī'htik.

'tā'? teh nisē'hsΛk, kΛn as pī'htike'yāk? pī'htikeku'n, nisē'hsΛk! wāwā'nin as pī'?tawī'yāk! ikō'kin me?napusō'hsΛn unā'hkwΛnā'hsōwa'wan.

payī'htike'tua?, inā'niw siwas apē'win.

'hā', apē'kun, apē'kun, apē'kun, nisē'hsΛk!

misā'hsihkua? apāhni'hsΛk mō'sah kutā'?nas, hā'ta?, ā'yapitua? pāhni'hsΛk, utā'hkehki'Λnih ahkā'h akō'tsinin. me?napus pmī'm-pinānā'win utā'hkehkun. mā'ts-me'tik-unā'kan ā'wiwin utōnā'kan me?napus; misi'k mā'ts-me'tik-ā'miskwΛn ā'wiwin utā'miskwΛn. pmī'm-utā'hpina'min utōnā'kan utā'miskwΛn. wā'pimi'nΛk sēwā'-pimi'nΛk yā'hpits mōskinepi'win inuh ahkā'h; apā'hsus-mētsimē'hseh ā'pehtaw ā'wiwin, kēs-ahpā'pōwit. ini'win unā'kanih as a'tuk, as ahsā'mikutua?.

'nahā'w, nisē'hsΛk, mītsihsi'kun!' ikō'kin.

ini'? keh, pāhni'hsΛk mī'tsihsitua?, mā'?, mā'wa niw kitā'mukin inih mā'ts-unā'kan, mā'mawō'hkahkua? apāhni'hsΛk. kayēs-anīh-mī'tsihsitua?, inā'sina'mukin inih unā'kan.

'nahā'w, inih unā'kan!

'nahā'w, nisē'hsΛk, wāwā'nin as pī'?tawī'yāk! ninā'? ni nā'tumi-nakuk, ēh-yō's ni'nah as wē'kiyen as a-pī'yāk. wēskiwa't tāh a-pī'?tawē'yāk. kah. ni'w nī'wuku'nakah kinaw-kīwā'muΛw, ikō'kin me?napu'sun; 'nī'wukun yō's knaw-i'muΛw. ini'? s a-tāpā'nimi'yek. nisē'hsΛk, s aw-wētō'hkuna'kuk. kinaw-mī'nine'muΛw wā'ki? a-natō-tamō'wiyeke, nisē'hsΛk, ikō'kin apāhni'hsΛk me?napusō'hsΛn unā'kwΛnā'hsōwa'wan.

nahā'w, minī'nihtamu'kin apāhni'hsΛk as nū'htawatua? me?napusō'hsΛn as kākē'kitōtā'kutua?.

nikō'tās niw as māk-ā'yapitua?, kΛni'win kā'h niw ahkā'h pī'htikā'skat ini's me?napus wē'kih. nīmā'?, mētsimē'hseh tsi-kē-anā'meh, nanā'h-pakā'ts! wā'htsitaw ini'win as wē'skiwah ini mē'tsimē'hseh. ne?nimā'w misi'k pits-pī'htikā'skawin kikē'h.

'hā'w, nisē'hsΛk, mī'tsihsiku'n ih-i'nuh ahkā'hkuh ā'tik. kitā'hsamikā? as aw-mī'tsihsī'yah; misi'k tāh s aw-uhpu'Λyah ne'ni māw ā'wiw ē'h-ayum, ikō'kin unā'hkwΛnā'hsōwawan me?napu'sun.



Then again, as he was about to leap, he looked upon the water; then did he almost fall.

"Oh, it is an evil thing for our friend!"

Even then did this earth of ours give a quick move, settling like this, as it quivered this way and that. Then at last the lad, resolving his mind, took the leap. He fell short; and thus he died, falling into that place where the earth did sway from side to side.

"Alas, what will become of our comrade?" said that one who was leading.

When they went from there, by evening, when the sun had nearly set, they came within sight of a wigwam. When they reached the place, as they stopped by the door, at once someone called out from within.

"Why, uncles, do you not enter? Come within, my uncles! Thank you for coming to me!" they were greeted by that dear Me'napus, their nephew.

When they entered, there sat a man.

"Ho, sit down, sit down, sit down, my uncles!"

As the young men seated themselves on the ground here and there, and were thus seated, there over his hearth hung a kettle. Me'napus arose and took down his kettle. A great wooden bowl was the bowl of Me'napus; a great wooden spoon was his spoon. He went and took up his bowl and spoon. That kettle was entirely full of corn, sweet-corn; half of it was venison, on which he had boiled the corn. Then he placed it into the bowl and gave them to eat.

"There, uncles, eat!" he told them.

So then the lads ate and entirely finished the contents of that great bowl as all of them attacked it. When they had eaten, they held out the bowl.

"There, the bowl!"

"Very well, uncles, thanks that you have come to visit me. It was even I invited you to come to this place where I dwell. It is good that you come to visit me. Not for four days shall you go back," Me'napus told them; "Four days you are to stay here. Only then shall I be content with what I have had of my uncles' company. I shall give you whatever you ask of me, my uncles," the lads were told by that dear Me'napus, their nephew.

Now glad were the young men to hear Me'napus conversing with them.

Then at one time, as they stayed there, suddenly a kettle came gliding into the house, there into Me'napus' lodge. Why, it was meat that had somehow been boiled, splendid! Truly excellent was that meat. Tobacco, too, came gliding into the house, along with the rest.

"There, uncles, eat what is in this kettle here. We are being given food that we may eat; and here is tobacco that we may smoke," they were told by their nephew Me'napus.



*hā'ni?*, *ta?*, *apāhni'hsak wāhtsi'taw ini'win s kā?ts-mī'tsihsj'tua?*, *mē'tsimē'hseh as mī'tsikua?* *kayēs-anī'h-mī'tsihsj'tua?*, *ini'win-pih tāh misi'k kayā?ts-uhpu'atua?* *pāhni'hsak. ini'sa?* *teh wi'nah inuh mamā'tsi'taw ēh-yō's as nā'siwet, sakā'?sahtsi'kāt; ini'? teh as pī-makah me'?napus wē'kih inih unā'siwan inuh mamā'tsi'taw kikēh-unā'?nimamΛn.*

*iniwi'n keh ā'nahkamikisi'tua?* *apāhni'hsak, māmi'tsihsj'tua?* *kawi'n nikō'tuh utsipā'hkinan inuh me'?napus; ayu'm mamā'tsi'taw as nā'siwet, ini'win mā'waw as pī'makah me'?napus wē'kih. ini'? teh aki'kuh apāhni'hsak wi'nua?* *mayāmī'tsikua?*, *ini's ayā'tsi'tua?* *nī' pipō'n teh ini'win as kēs-i'tua?* *aki'kuh apāhni'hsak; wi'nah tāh wi'nah me'?napus nī'wukun isis-wē'htam inih nī' pipōn. kā?tin teh niw aki'kuh apāhni'hsak nī'w-inuh nisi'k niw kēs-nipā'-wΛkin inih nī' pipōn as ā'wik.*

*sa?yā'h nī' pipō'n, nī'wukun nāpā'tua?*, *mī'p ayā'wik ini'win-pih wayē'htama'kutua?*, *'hā'w, nisē'hsak, ini'? kāh sa?yā'h as aw-kēwā'yāk. wā'pah mī'p kinaw-mātsi'ΛmuΛw, ikō'kin.*

*ini'win-pih kō'tsimunikut inu'h teh apāhni'hseh kayēs-awānā'tsin ani'nuh wēmatē'hsΛn: 'nahā'w, wā'ki? tāh, nisē'? , nā'tawenihta'ΛmΛn as aw-mē'ninan?'*

*hā'ta?*, *inuh apāhni'hseh, nānā'katawā'nihtah, 'nahā'w, nisē'?<sup>1</sup>, usā'm apits ahpā'n niw niki-pu'awi'tam wāh-pī'yen. as aw-nehē'h-ne?takā'yen apā'hsus mΛnātō'wΛk, ini'? keh nā'tutamō'nan as aw-mē'siyen, inā'win unā'hkwΛnā'hsΛn me'?napu'sun.*

*'nahā'w, nisē'? , kinaw-mē'nin. ini'? aw-isē'kimakesi'yen; kinaw-myenō'wihaw ē'h-ayum manā'tōw, piātā'yen wāh-pī'yen kimā'nīkanōwa? , inā'win usē'hsΛn me'?napus.*

*hā'w, misi'k inuh nī'kut; ini'win-pih misi'k kō'tsimunā'tsin: 'nahā'w, kina'h teh, nisē'? , wā'ki? teh ki'nah nā'tawenihta'ΛmΛn? inā'win me'?napus usē'hsΛn.*

*ā'ta?*, *apāhni'hseh wina'h ap ini'win nānā'katawā'nihtah. nikō'tā's ini'win-pih wi'nah ap kayē'kitōtawā'tsin.*

*'nahā'w, nna'h a'p kāh nā'tawānihta'man as aw-nehē'h-mīkā'h-kiyen, as aw-mī'hkeyen; ini'? kāh nna'h ap nā'tutamō'nan, nīā'h, inā'win apāhni'hseh unā'hkwΛnā'hsΛn me'?napu'sun.*

*'nahā'w, nisē'? , ini'? niw aw-isē'kiyen, inih ās-ntāwā'nihta'ΛmΛn. kinaw-nehē'h-mīkā'hkim; kinaw-māmī'hkem, as aw-kiw-nīā'hat kēts-pimā'tesiw, wāh-pī'yen kimā'nīkanōwa? , inā'win me'?napus usē'hsΛn.*

*ta?*, *ini'? keh nī's sa?yā'h h kēs-kēsi'tā'hnatsin usē'hsΛn.*

*hā'w, 'hā'w, wā'ki? teh ki'nah, nisē'? , nā'tawenihtaman?'*

*'nahā'w, mΛski'hkiwΛn kāh, nisē'? , wayē'skiwā'hkin pas kkā'h-kinōhamō'wim.'*

<sup>1</sup> Error for *ninā'h*; *Me'napus* is our nephew, but, [as the usual situation is for the older man to be the uncle,] the narrator here and once or twice below, makes this slip.

Of course then truly with zest those lads made a meal, eating the meat. When they had eaten, then the lads had a good smoke. And this, you must know, was the feast-offering and the offering of tobacco of some man here on earth; now it was that this feast-offering of that man came into Me'napus' lodge, together with his tobacco.

Thus, then, those lads fared, and had good eating. Never does Me'napus cook; when mortal men make a feast-offering, then all of it goes to Me'napus' lodge. And this it was that the lads ate, all the time they were there. Four years did those lads stay there; but Me'napus calls four years four days. And in truth only four times did those lads sleep in that space of four years.

At the end of the four winters, when they had slept four times, in the morning, he said to them, "Now then, my uncles, it is time for you to return. Tomorrow morning you shall set out," he told them.

Then he asked that lad who had taken along his young friends: "Now, uncle, what do you desire that I give you?"

The lad, thinking it over, "Oh, nephew, too much do I always go in want of food there whence I came. That I may be a great slayer of deer and game, that is what I ask you to give me," he said to his nephew Me'napus.

"Very well, uncle, I shall give it to you. That is the way you shall fare; you shall have easy play with food-animals when you go back to your town whence you came," said Me'napus to his uncle.

Then he asked another: "Now then, you, my uncle, what is it you desire?" Me'napus asked his uncle.

Then this lad too thought it over. At last he addressed him.

"Now, I for my part, what I desire is that I may be good at fighting, that I may be a war-leader; that is what I ask of you, my nephew," said the lad to his nephew Me'napus.

"Very well, my uncle, thus shall you fare, as you desire. You shall be good at fighting; you shall continue to be a leader in war, whenever you seek out your fellow-mortals, there in your town whence you have come," Me'napus told his uncle.

So now he had endowed two of his uncles.

Then, "And now, what is it you, my uncle, desire?"

"Oh, please teach me, nephew, the herbs and medicines that are of good effect."

'ō! hā'w, nisē'?, kinaw-wē'htamun.'

maski'hkiwΛn ini'?' s kēs-wē'htama'kut.

'hā'w, yō'?' käh, nisē'?, kinaw-nehē'h-nanā'tawē'htsikem,' inā'win usē'hsΛn.

hā'ta?, ini'?' keh wi'nah ap i'nuh tsi-kēs-kē'si'tā'hnikut.

'hā'w, kina'h täh, nisē'?'?

'hā'w, as aw-kī'hki'ta'yen. usā'm api'ts nikiw-payā'nikuk nē'ts-apāhni'hsΛk; ini'?' keh nina'h ap āsis-ntāwā'nihtamō'nan.'

'hā'w, aw-isē'kimakat; yō'm ā'sis-ntōtamō'wiyen kina-mē'nin.'

hā'ta?, iniwi'n keh, hā'w, wina'h ap inuh ni'kut as aw-nehē'h-pahpē'sit ntōtamōwā'win; misi'k inuh nikut s aw-nehē'h-pahpē'sit wi'nah ap niw ini'win ā'sis-ntō'tah. hā'w, misi'k inuh ni'kut wi'nah ap as nehē'h-mikā'hki't ini'win kayēs-ntō'tamōwā'tsin.

hā'w, inu'h teh ni'kut misi'k: 'hā'w, wā'ki'?' teh kinah, nisē'?, nā'tawē'nihtaman?'

'nahā'w, nisē'?, mā'wa niw usā'm api'ts nisē'hkanikuk ē'h-akum kī'sē'hsΛk. as aw-minī'nimitua? käh, ini'?' nā'tutamō'nan,' inā'win unā'hkwΛnā'hsΛn.

'hā'w, nine'h,<sup>1</sup> kina-mē'nin; as aw-minī'nimā'hkua? kī'sē'hsΛk aw-isē'kimakat.'

'hā'w!'

hā'ta?, ini'?' keh.

hā'w, ayō' teh ni'kut ayō' teh ayā'tskwat: 'hā'w, nisē'?, wā'ki'?' teh ki'nah?'

'nahā'w, nne'h, nina'h ap käh ā'sis-ntāwā'nihta'man as aw-kā'kik-pimā'tesiyen, āts-ahkēw a-ta'kik s a-pemā'tesiyen. ini'?' keh ni'nah ap āsis-ntāwā'nihtaman.'

'ō, hā'w, kina-mē'nin. ā'ts ahkē'w a-takī'k kina-pimā'tesim,' inā'win usē'hsΛn me'?'napus.

ni'pi'ta'win; kayēs-tāpina'tsin utā'nimā'hkanih āyē'tuh, ini'win-pih āspina'tsin; utāsku'ahtemih täh ini'win as pakē'tina'tsin. pā-kitenā'tsin, tsē'hkapā'wa'sen apē'win.

'hā'w, yō'?' keh, nisē'?, as aw-ā'yapi'yen; āts ahkē'w a-takī'k kina-pemā'tesim.'

ini'win teh — tsē'hkapā'wa'sen apē'win sku'ahtemih. mitsi' niw teh ni'w ini'win s ā'yapit pāhni'hseh. ta'?, ntō'tsikew āts ahkē'w a-takī'k as aw-pemā'tesit.

ini'?' keh mā'waw as kē'si'tā'hnatsin usē'hsΛn me'?'napus.

iniwi'n-pih teh nāpā'tua?. kō'skusi'tua? mī'p, kayēs-mī'tsihsia'ua?, ini'win-pih watū'hsia'wΛn ini'win as aku'ahah; yō'win teh ā'sihnitōk watū'hsia'wΛn; sī'skāha'min watū'hsia'wΛn utsi'kapā'htemih. ini'win wā'htinā'tsin apāhsusu'kumΛn. kayēs-siskī'kinatsin, ini'win watū'hsiah wahkē'ts as a'na'tsin. hā'ta?, as wī'nusit inuh apā'hsusu'kum, ume'win ā'nikenit, as mā'watō'hna'sit. ini'win kutā'?'nas as a'na'tsin.

<sup>1</sup> Error for nisē'?'; cf. preceding footnote.

"So that is it! Very well, my uncle, I shall tell you of them." Then he told him of herbs.

"There, now indeed, my uncle, you will be wise in doctoring," he told his uncle.

So now he had endowed this one as well.

"And now you, my uncle?"

"That I may be a quick runner. Too greatly do my fellows leave me behind in the race; this then is what I ask of you."

"Very well, so shall it be; this thing which you ask of me, I shall give you."

And then another asked that he should be a good hunter; that was what he asked for. And another, that he should fight well was what he asked of him.

And then the next one: "And now, whar do you, my uncle, desire?"

"My nephew, too much do these young women dislike me. That they may fancy me, that is what I ask of you," he told his nephew.

"Very well, uncle, I shall give it to you, that young women shall fancy you, this shall be."

"It is well!"

Thus it was.

But one, the very last: "Now then, uncle, what for you?"

"Oh, my nephew, what I desire is that I may live forever, that I may live as long as there is an earth. That is what I desire."

"Oh, very well, I shall give you this. As long as the earth endures shall you live," said Me'napus to his uncle.

He arose; seizing him by both shoulders, he raised him aloft; by his door he set him down. When he set him down, there lay a Spirit-Rock.

"Now, my uncle, in this very place shall you continue to sit; as long as the earth endures shall you live."

And so — as a Spirit-Rock he sat by the door. There does that lad still continue to sit. For he made the demand that he should live as long as the earth is to endure.

So now Me'napus had endowed all his uncles.

Then they slept. When they awoke in the morning, after they had eaten, he lifted hot embers from the fire; and like this he laid the embers; he spread out the embers by the wall of his lodge. Then he took a deerskin. When he had spread it out, he placed it over the embers. Then, as that deerskin scorched, it shrivelled in the heat until it was as big as this. Then he placed it somewhere.



'hā'w, nisē'?, umΛ's s aw-ini-nipā'yāk, wā'pah nehkā'h kina-pyΛtā'muΛw, ikō'kin unā'hkwΛnā'hsōwa'wan.

ini'win tāh s kēs-utsē'ʔsah yō'm āhkē'w, anuh apā'hsusu'kuman as kēs-wī'nusu'atsin.

wΛyā'pah nā'hkah pī'wΛkin aki'kuh pāhnī'hsΛk umā'nika'nōwa? kayēs-yō'h-mātsyΛ'tua? aki'kuh keʔts-inā'niwΛk yā'hpits kēs-pΛnā'-nimōwΛkin unītsyΛ'nehsōwā'wan.

'nī-pipō'nakah kΛn as pi'Λtua?, tsi-kēs-kā'kōh-isē'kiwΛk kutā'ʔnas, inā'nihtamu'kin akikuh kitskī'wΛk.

nimā'?, payi'Λnit ukī'ʔsōwawan, wā'htsitaw ini'win as minī'-nihtā'hkua? kitskī'wΛk. mā'wā'h-inā'niwΛk ā'wiwΛ'kin. ntāwē'ʔtΛt inuh kayēs-ntō'tsiket mΛnātō'wΛn, keʔtsi'h niw ini'win s awēh-tahpā'nanatsin awā'hsΛn. wā'htsitaw ini'win mayā'hnu-māmī'tsihsītua? hā'w, misik inuh mΛskī'hkīwΛn kayēs-ntō'tsiket, wē'ʔsake'-siwΛn as nanā'tawihā'tsin, mā'wa niw wī'yΛn kiw-inānīhā'win. hā'w, misik inuh kayēs-ntō'tsiket as aw-nehē'h-mīkā'hkī, kutā'ʔnas as kiw-mīkā'tīh, wā'htsitaw ahpā'nimuΛn kēs-ā'wiwin. hā'w, misi'k inuh winā'h ap as aw-kī'hkīʔtΛt, kawī'n nikō'tuh wi'yΛn ukēs-payā'-niku'nan. kēs-tāh-mi'n-niw-nehē'h-neʔtΛkā'win mΛnātō'wΛn, ini's s kēs-kī'hkīʔtΛt. hā'w, misi'k inuh tsi-kēs-natō'tsiket winā'h ap as aw-minī'nimikut kīʔsē'hsΛn, nimā'?, payi'Λtua? ini's umā'nīkanōwa?, kutā'ʔnas as kiw-is-sā'kitō'hnet, pā'pik kīʔsē'hsΛn ki-pits-nā'tinetu'anikin, kākē'kitutawa'tsin. ini'win kāh winā'h ap inuh ānanō'hkasīt, kīʔsē'hsΛn kākē'kitutawa'tsin; kō'ʔsik wā'htsitaw siw kāku'ahnew ī'sikatā'win, yā'hpits saʔyā'h kū'hpatsihisīt as isi'ahkawatsin kīʔsē'hsΛn.

ini'ʔ keh mā'waw.

"There now, my uncle, camping once on the way, tomorrow at eve you shall arrive," they were told by their nephew.

For even then did the earth shrink as if with heat, when he seared that deerskin.

On the next day at nightfall the lads came to their town whence they had set out. The old men had given up all hope concerning their children.

"Since they have not come in the course of four years, something must have happened to them somewhere," thought the old people.

Oh, when their sons came, then truly glad were the old people. They were big men. When he who had asked for food-animals went in search of game, then right close by he slew a bear. Truly then they had a plenty of food. And he who had asked for herbs, when he doctored sick people, everyone would he cure. And he who had asked to be a great fighter, whenever there was fighting at any place, truly he was a mainstay to his people. And he who was to be a swift runner, never by anyone was he left behind in the race. And at the same time he was a great slayer of game, on account of his fast running. And he who had asked, for his part, that the young women should fancy him, goodness, when they came to their town there, whenever he went out of the house to go anywhere, at once did some young girl drag him off to hold converse with him. That was the way he occupied himself, talking to young women; at last, truly, he had legs like a grasshopper's, having entirely done himself to ruin with frequenting young women.

That is all.

## VI. SACRED STORIES.

## 89. HOW TURTLE GOT DRUNK.

(nehtsi'wihtuk)

mihkā'nāh ninaw-ā'tsimaw kayēs-isē'kit ahka'nuh s kēs-pimā'tesit.

iniwi'n s wāwē'kit; ā<sup>^</sup>, māmā'tsi'tawak mānā'wakin as wī'kitua? umānikā'nitua?; mā'ts-minī'kān ā'wiwin umānikā'nuwaw māmā'tsi'tawak. iniwi'n winā'h ap mihkā'nāh as wē'kit. mā'ts-sēpē'w iniwi'n as pimē'hneh. iniwi'n tāh as wē'kit wī'nah ap mihkā'nāh.

hā'w, i'nuh māmā'tsi'taw ukē'māw tsiw-ā'wit mī'p iniwin ā'ts: 'hō'w, pehnī'hsak, pehnī'hsak, mā'wa niw kinaw-awēh-pahpē'si?! kina-kōsē'?. nawā'ts tāh kinaw-isi'Δ? tāwā'wikami'kuh as aw-awē'h-masē'nahēkā'yah tāwā'wikami'kuh, ēwā'hin ukē'māw.

mā'ts-minī'kān ini'win as a'tek kā'tsi'h, kitsi-mō'hkumā'n-minī'kān. iniwi'n tāh āsi'Δtua? as awē'h-masē'nahēkā'tua? Δtāwā'wikami'kuh. hā'w, payi'Δtā'tua? kitsi-mō'hkumān umā'nikā'nih, minī'kān, tāwā'wikamikun. mā'ts-mī'hikan as pimī'panik, āyē'tuh mō'sah Δtāwā'wikamikun ā'wiwanin āyī'tawī'hkΔnaw. hā'w, iniwin as pīhtike'tua? aki'kuh māmā'tsi'tawak.

hā', tāwā'winenīw ta? iniwin ā'ts: 'hā'w, wā'ki? kā'taw-māmā'yan? ēwā'hin tāwā'winenīw.

'hā'w, nikā'taw-masē'nahikām. kΔn kā'kōh sū'nyen nitā'?tunan, ēwā'hin māmā'tsi'taw. 'nikā'te-wēh-pahpē'sim; wā'si'kΔn nina-pītō'n. pī'yen pahpē'siyen, ini'?-pīh mā'waw a-mē'ninan, inā'win māmā'tsi'taw tāwā'winenī'wΔn. 'pā'hsusu'kumΔk nina-pīnā'wΔk, misi'k tāh nāmā'hkwa'ku'mΔk, misi'k tāh mikē'kuk, misi'k tāh sāh-kī'hsak nina-pīnā'wΔk, ēwā'hin inuh māmā'tsi'taw.

'hā'w, ēwā'hin tāwā'wine'niw, kitsi-mō'hkumān-tāwā'winenīw, 'hā'w, wē'skiwΔt, wē'skiwΔt, wē'skiwΔt, wē'skiwΔt, māmā'tsi'taw, pītō'h, pītō'h, pītō'h, pītō'h, kinaw-mē'nin, kinaw-mē'nin, kinaw-mē'nin, kinaw-mē'nin s a-masē'nahikā'yan, ēwā'hin kitsi-mō'hkumān-tāwā'wine'niw.

hā'w, māmā'tsi'taw ta? utā'kum tepā'hamin, masē'naha'min, upē'hsehka'kan, utī'hsΔn, misi'k tāh mahkā'hsiw misi'k tāh misā'peh, pī'hkisikā'hsΔn. hā'w, misi'k tāh wē'wΔn utā'kum misi'k upē'hsehka'kan, mā'wa niw 'pō'?sehkakā'nan masē'naha'min. hā'w, misi'k ta'nunā'kanan masē'naha'min. hā'w, mātsi'win. mā'wa niw aki'kuh māmā'tsi'tawak masē'nahēkā'wakin tāwā'wikami'kuh. hā'w, kēwā'wakin.

hā'w, mihkā'nāh wī'nah ap mātsi'win s awēh-masē'nahi'kāt. hā'w, payi'Δtāt tāwā'wikami'kōh, iniwi'n as pī'htiket.



## 89. HOW TURTLE GOT DRUNK.

(Nehtsiwihtuk.)

Of Turtle I am going to tell, how he fared once of old, when he lived in human form.

There he dwelt; many were the people who dwelt there in a village; a big village it was, the village of those people. That was where Turtle also dwelt. A big river flowed past there, and by it dwelt Turtle, along with the others.

So then one man, he must have been the chief, said, one morning: "Come, lads, let us all go hunting! Let us move camp. But first we shall go to the store and buy things on credit,"<sup>1</sup> said the chief.

There was a big town near by, a white man's town. Thither they went to get supplies on credit from the store. When they got to the white man's town, there was the town, there were the stores; where a big road ran through, on both sides were nothing but stores, on both sides of the road. Into these went the Indians.

The storekeeper asked: "Well, what do you want?"

"I want to get supplies on credit. I have no money," said the Indian. "I want to go off hunting. I'll bring fur. When I come back from hunting, then I will give you all of it," said the Indian to the storekeeper. "I will bring deerskins and bearskins and beaver-pelts, and otters and minks will I bring." Thus spoke the Indian.

"All right," said the trader, the white American trader, "All right, Indian, all right, all right, all right! Bring it, bring it, bring it, bring it! I'll give you credit, I will, I will, I will!"<sup>2</sup>

So the Indian bought his blanket; he took it on credit; a jacket, leggings, and gunpowder and lead and gun-caps. Also a blanket for his wife and a jacket, all the garments she needed he got on credit. He also got traps. Then he departed. All those Indians bought supplies at the stores. Then they went home.

Now, Turtle also went off to buy things on credit. When he reached a store, he entered.

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<sup>1</sup> The usual old-time procedure: supplies on credit and payment in furs.

<sup>2</sup> White men are wordy. The story throughout is burlesque.

*hā'ta?*, *tāwā'wine'nīw ini'win ā'ts*: '*hā'nē?*, *mihke'nāh?* *wā'kī?*'  
*hā'w*, *mihkā'nāh iniwin ā'ts*: '*nikā'ta-masē'nahēkā'm*, *ēwā'hin*  
*mēhkā'nāh*.

'*hā'w*, *wā'kī?* *teh ā'tawan?* *kiki-pahpē'simit?*' *iwā'hin tāwā'-*  
*wine'nīw*.

*hā'ta?*, *mihkā'nāh uhkā'tan*, *tatāsku'ahkwātōnin uhkā'tan*; *nāskā'n*  
*nīw nehē'tawin as pimō'hnet*.

*hā'w*, *ātāwā'winī'nīw iniwin ānā'tsin*: '*hā'w*, *mihkenā'h*, *kān pas*  
*kiwī'hkihtō'nan as a-pahpē'siyen*. *kān kā'kōh pas kinā'tōnan*. *kān*  
*kikā'taw-mē'nine'nan*; *kān pas kimē'nine'nan s a-masē'nahikā'ya'n*,  
*ēwā'hin ātāwā'wine'nīw*. '*mātsi'ah!*' *ēwā'hin ātāwā'wine'nīw*.

*hōhwā'*, *mihkā'nāh iniwi'n kāh s sākitō'hnet!* *hā'w*, *misi'k niku't*  
*iniwin s pī'htiket tāwā'wikāmik*, *kayā'nit*.

'*hā'w*, *wā'kī?*, *mihkenā'h?*' *ēwā'hin tāwā'wine'nīw*.

'*hā'w*, *nikā'taw-masē'nahēkā'm!*'

'*hā'w*, *mātsi'ah!* *kān pas kimē'nine'nan*, *ēwā'hin ātāwā'wine'nīw*.  
*hōhwā'*, *mihkā'nāh iniwi'n keh misi'k as mā'tsiat!* *hā'w*, *misi'k*  
*niku't ini'win as pī'htiket*.

'*hā'w*, *wā'kī?*, *mihke'nāh?*'

'*hā'w*, *nikā'taw-masē'nahikām!*'

'*hā'*, *mātsi'ah!* *kān pas kimē'nine'nan*, *ēwā'hin ātāwā'wine'nīw*.  
*ōhwā'h*, *mihkā'nāh mātsi'win misik!* *hā'w*, *imi's yā'hpits isuk'ā'ts*  
*nikut tāwā'wikāmik iniwi'n as ā'tik*. *hā'w*, *ini'?* *teh ayā'tskuat s*  
*pī'htiket*; *ni' mā'waw ātāwā'wikāmi'kun s kīs-pī'htiket*; *kān mēnā'nan*  
*s a-masē'nahēkā't*.

'*hā'w*, *wā'kī?*, *mihke'nāh?*'

'*hā'w*, *nikā'taw-masē'nahēkā'm*, *ēwā'hin*.

'*hā'w*, *kinaw-mē'nin*, *mihke'nāh*. *wā'kī?* *tāh kā'taw-māmā'yan?*'  
*ēwā'hin ātāwā'wine'nīw*.

'*hā'w*, *pī'yen kēs-pahpē'siyen*, *wā'?* *sikān kinaw-mē'nin*, *inā'win*  
*tāwā'wine'nīwān mihkā'nāh*.

'*hā'w*, *mihke'nāh*, *wē'skiwat*, *wē'skiwat*, *wē'skiwat*, *wē'skiwat*,  
*wē'skiwat*, *mihke'nāh*, *wē'skiwat*, *mihke'nāh*; *pītō'h*, *pītō'h*, *pītō'h*  
*wā'?* *sikān!* *kinaw-mē'nin s a-masē'nahēkā'yan*.'

'*hā'w*, *kā'hkap nikā'taw-māmā'n*.'

'*hā'?* *ni'kōh?*'

'*hā'w*, *kā'nuāpī'kah*. *inē'?* *teh yō'hypih āhkuāpī'kah ē'h-inih wē'ki-*  
*wām āhkuāpī'kah*, *inih s aw-āhkuāpī'kah nikā'taw-ō'n*, *kātā'w-pah-*  
*pē'siyān*, *ēwā'hin*.

'*hā'w*, *misi'k tāh?*'

'*hā'w*, *ini'?*, *ini'?* *nikuh*, *ēwā'hin mihkā'nāh*.

*hā'?*, *kēwā'win*; *ukā'hkapim nayō'htāmin*. *hā'*, *payi'ātāt wē'kōwa?*,  
*hā'ta?*, *ē'h-akp wi'nah māmā'tsi'ta'wak wāyā'pah mā'waw kusē-*  
*wākin as awē'h-pahpī'situa?* *ta'?*, *mihkā'nāh wi'nah ap kusē'win*.  
*sēpē'w iniwi'n winah as nanā'hah*; *wānā'nipih ini's ini'win as awēh-*  
*wē'kit*, *nahā'?* *s nīw hkā'nāh*. *uhsē'mehsān tā'wānin*; *iniwi'n nīw*  
*ās-ni'situa?* *uhsē'mehsān*, *wāwī'kitua?* *sī'piah*. *hā'w*, *a'kum tāh*

Then the trader said: "How are you, Turtle? What is it?" Turtle said, "I want to get supplies on credit," said Turtle.

"Well, what have you got? Do you hunt?" asked the trader.

Now, Turtle's legs were short, hardly was he able to walk.

So therefore the trader said to him: "Why, Turtle, you can't hunt. You couldn't kill anything. I shan't give you anything; no, I can't give you anything on credit," said the trader. "Get out of here!" said the trader.

Poor Turtle, he went out of there. Then he went into another store.

"Well, what is it, Turtle?" asked the trader.

"Why, I want to purchase on credit."

"Oh, go along! I can't give you anything!" said the trader.

Poor Turtle, again he departed. He entered another place.

"Well, what do you want, Turtle?"

"Why, I want to get supplies on credit."

"Oh, go along, I can't let you have any," said the trader.

Poor Turtle, off he went, again. Now, way out at one end of the place was a store. Last of all he went in there, when he had gone into all the stores and had been given no credit.

"Well, what can I do for you, Turtle?"

"Why, I want to get supplies on credit," he said.

"All right, I'll give you some, Turtle. What is it you want to buy?" asked the trader.

"Thanks! When I come back from hunting, I'll give you fur," said Turtle to the trader.

"All right, Turtle, all right, all right, all right, all right, fine and dandy, Turtle, fine and dandy! Bring the fur, Turtle, bring it, bring it, bring it; I'll give you credit!"

"Well, I want some twine."

"How much?"

"Oh, a long string! As long as the length of this house here, that long a string am I going to use in my hunting," he said.

"Well, and what else?"

"Oh, that is all," said Turtle.

So he went home; he carried his twine on his back. When he reached their place of dwelling, then on the next day all those people moved camp and went off hunting. Of course, Turtle moved camp too. He canoed up the river; upstream was where he went to camp, Turtle, by himself. He had a younger brother, and the two of them, Turtle and his brother, camped by the river.

māmā'tsi'ta'wāk, ā', mānā'wākī'n s pahpī'situa? mihkā'nāh wānī'ti-pā'hkäh ini'win-pih mayā'tsiat; ani'nuh māmā'tsi'ta'wān mā'wa niw awē'h-kimō'time'win mānātō'wān, ani'nuh māmā'tsi'tawān. hā', hā'nuw as ki-pahpī'situa? māmā'tsi'tawāk, kawin kā'kōh uki-nā'-minuwā'wān. pipū'n ā'hkwah kawī'n kā'kōh unā'?tunuwā'wān māmā'tsi'ta'wāk; mihkā'nāh mā'wa niw kēs-kimō'timew mānātō'wān. hani'nuh tāwā'winenī'wān ini's kān tsi-kēs-mē'nikut katā'w-māsē'-nahē'kāt, iniwin wā'h teh ani'nuh māmā'tsi'tawān as kimō'timā'tsin, ani'nuh tāwā'wine'niwān s kēs-nehkē'hikut. tāwā'wine'niwān kān ukēs-mī'nikunan s katāw-māsē'nahikāt, ini'? tāh mihkā'nāh s kēs-nehkō'sit.

'hā'w, wāhtsita kā'?tin nina-kimō'temāwāk māmā'tsi'tawāk mānātō'wān, tāwā'winenīw kān wī'yān mānātō'wān s a-nāwā'tsin; wā'si'kān mā'wa niw nikā'ta-kimō'temā'wāk māmā'tsi'ta'wāk.'

kā'?tin teh niw kēs-kimō'timew mihkā'nāh mānātō'wān; māmā'tsi'tawāk teh kēs-pu'āwī'tawā'kin mā'wa niw, mihkā'nāh s nehkō'sit.

hā'w, wina'h tāh mihkā'nāh, ayā'k nāmā'hkuk mānā'wākin inis as wē'kit. nahā'w, ini'win tāh as nō'tsiha'tsin nāmā'hkun mihkā'nāh. kā'hkap inih iniwī'n kiw-awā'tōk; ini's as wē'kit iniwī'n niw ki-yō'-kōkēt; nipī'hīh anā'miah kiw-isī'win; nāmā'hkun uhkā'tih inih kā'hkap iniwin s ki-wēh-kehpēnā'tsin mā'wa niw, inis as wē'kinit. ta', nāmā'hkuk nayā'nikutu'hkin kiw-mānā'wākin, nāmā'hkuk, inis wē'-kōwa? mā'wa niw ki-kehpēnā'win uhkā'tōwa? ani'nuh nāmā'hkun mihkā'nāh. iniwī'n-pih mihkā'nāh kā'hkap ki-sūwī'kinah ahkī'hīh. nimā'? nāmā'hkuk mā'wa niw uhkā'tōwa? kehpē'sqōwākin kā'hkap! ahkī'hīh teh umi'win kiw-isī'wā'tsin mihkā'nāh. iniwī'n-pih tāh si ki-pā'pakamā'tsin as ki-ne'na'tsin nāmā'hkun. hā'w, iniwī'n tāh ki-kē'wāt tsiw-utā'tsima'tsin mehku'āmiah, wē'kōwa? piātā'wihatsin.

'hā'w, nehsē', nā'tamōwi'na? nāmā'hkuk nipīnā'wāk; kinawē'nanē'htsike? inā'win uhsē'mehsan.

nimā'? pipūn ā'hkuah me'si'h ne'ne'win mihkā'nāh nāmā'hku: sayikwānō'wik, kayīs-sā'hkamik inih sē'pēw, iniwin-pih kayīwū'tu: mihkā'nāh. mā'ts-me'tikōs ā'wiwin umā'?tikō'nem; nāmā'hku: mān yā'hpits mō'skinewin ume'tikō'nem mihkā'nāh. hā', payiātā'tua 'ō, mihkā'nāh sa'yā'h pī'w! ēwā'kin māmā'tsi'ta'wāk. nimā' umā'?tikō'nem nāskā'n niw sākīpī'win, wā'sikān ini'kōh tsi-pī'tōk.

hā'ta?, wayā'pah, iniwī'n-pih mayā'tsiat as minikā'nē'wik, mō' kumā'n-minī'kān.

payi'ātāt utā'tawewineni'āmān wē'mātan, 'nahā'w, ni'a't, utā'te kulan nipis-nā'nāw; wā'sikān nā'ti'h; || nikēs-pī'tōn nē'kih; ini'a'tek. kipsis-natō'min, inā'win.

'hā'w, ēwā'hin ātāwā'wine'niw, 'ayu'm-ā? nē'māt aw-isya utā'tsikwānān pā'sikukasi'wān aw-awā'nāw. kinaw-wītsi'wāw, inā'.



There were many of those people hunting. Turtle went forth at night and stole all the animals from those people. Even though those people used to hunt, they never saw any game.<sup>1</sup> All winter long the people killed not a thing; Turtle stole all the animals from them. Because those traders had not let him have things on credit, that was why he robbed the people; the traders had offended him. They had not given him credit, so now Turtle had become angry.

"Yes, truly will I steal the animals from the people, so that the traders shall not get sight of a single animal; I intend to steal all the furs from the people."

Turtle really stole the animals; the people all went without food because Turtle was angry.

Where Turtle was camping there were many beavers. So now Turtle hunted beavers. He simply would take that twine; from where he was camping he used to dive; he would go under the water and tie the string to the beavers' legs, there where they all dwelt. The beavers, you see, are sometimes very numerous there in their lodges; all of them would Turtle tie by their legs. Thereupon Turtle used to pull the string up to the land. Dear me, all the beavers were tied by their legs to that string! Up on the land Turtle used to bring them. Then he merely kept hitting the beavers and killing them. Then he would go home, getting them there by dragging them over the ice.

"Well, little brother, help me; I am bringing beavers; let us prepare them," said he to his brother.

All winter long Turtle killed beavers in large quantity. When spring came and the river was open, Turtle and his brother returned home. A big dug-out was his canoe, and completely full of beaver-pelts was Turtle's dug-out. When they arrived, "There comes Turtle!" said the people. Why, his dug-out barely kept above water, so much fur was he bringing!

On the next day he went to town, to the white men's town.

When he came to his friend, the trader, "Well, my friend, I have come to get a wagon; come fetch the furs; I have brought them to my house, that is where they are. I have come to get you," he said to him.

"All right," said the trader, "my partner here will go, he will take a horse and wagon and go with you," said he to him.

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<sup>1</sup> That is, presumably, never found anything in their traps.

wē'matlan tā'wanin atāwā'wine'niw; ani'win tāh wayi'tsiwā'tsin mihkā'nāh as nā'tikua? wā'?sikan.

?ā'w, payiātā'tua? mihkā'nāh wē'kih, 'hā'w, yō'? as wē'kiyen,' inā'win ani'nuh usākāpī'na?suman.

pinī'?tatua? utātsiku'anan as pū'situa?, payihtike'tua? mihkā'nāh wē'kih, nimā'?, yā'hpits mōskine'win wā'?sikan mihkā'nāh wē'kih!

'hā'w, yō'? kāh i'niw wā'?sikan; katā's pō'sihtuh,' inā'win.

hā'w, mō'hkumān pō'sihtawin wā'?sikan utātsiku'anih. hō', yāh-pi'ts mōskine'win inuh utā'tsikuan mō'sah wā'?sikan.

'hā'w, ini'?', ēwā'hin mō'hkumān, 'wēskiwa't, mihke'nāh; katā's kimā'tsia? s minikānē'wik,' ēwā'hin inuh inā'niw, inuh mō'hkumān.

hā'w, mihkā'nāh kayiwā'tua?, atāwā'wikami'kuh isya'tua?, payiātā'tua? inih minī'kān, hā'w, tāwā'wineni'wak mā'wa ni niw sākitōhnewa'kin as tsī'napumā'tua? mihkā'nā'hkun.

'hē'y, mihke'nāh, kamā'n, kamā'n!' atāwā'wineniwak, ēwā'kin.

hā'w, mihkā'nāh yō'win ā'napit, sā'?saka'tapit. hā'w, imiwi'n ānā'pit, minā'? imiwi'n ānā'pit, kawin pō'ts utsē'?napumā'nan ani'nuh tāwā'wineniwan as natō'mikut. mī'hikan ta? ini'h āyē'tuh iniwi'n as nī'puwitua? akuh tāwā'wine'niwak. wā'?sikan mō'skine'-win inuh utā'tsikuan. wā'htsita'w katāw-kā'?ts-tipāhamu'kin aki'kuh tāwā'wine'niwak inih wā'?sikan.

'hē'y, mihke'nāh, pyā'nun! sūnyen me?si'h kina-mē'nin!' kiwiku'ahin tāwā'wine'niwan mihkā'nāh.

hā'w, wā'wahtā? misū'hsinin inis utā'tsikuanih.

'pōn wi'nah kisi'ahkah,' inā'win aninuh wē'matlan, 'pō'n kisi'ahkah,' inā'win, 'nā's kat kēkitō'wak ē'h-akum. matsē'?-tāwā'wine'niwak ā'wiwak; kan nikēs-mē'nikunuwā'wan s kēs-katā'w-masē'nahikā'yan.'

hā'ta?, pāsiku'kasi'wak nās-kā'n niw pimō'hnewa'kin, sinawā'? niw. hā', ahkō'?sik yō'win kā'tsi'h as pimō'hnetua? aki'kōh tāwā'wine'niwak.

'hē'y, ni'nah nē'kih pyā'nun, mihke'nāh!'

'pō'n! ni'nah, ni'nah, ni'nah, ni'nah, pyā'nun, pyā'nun, pyā'nun, ni'nah, ni'nah, ni'nah!'

misi'k niku't: 'pyā'nun! ni'nah! sūnyen kinaw-mē'nin, me?si'h kinaw-mē'nin sūnyen!' misi'k nikut.

kan pō'ts teh wi'nah uki-tsē'?napumā'nan mihkā'nāh. hō' payiātā'tua? utā'tawā'wineni'atlan, hū', sku'ahtemih ini's, ā't: atāwā'wineniwak iniwi'n niw mā'waw as pi'atua?, as nakā'?t: mihkā'nāh.

'hā'w, pyā'nun, pyā'nun, pyā'nun, ni'nah, ni'nah, ni'nah pyā'nun, nē'kih, ni'nah pyā'nun nē'kih! sū'nien kinaw-mē'nin, sū'nien kinaw-mē'nin!'

hā'ta?, wē'matlan payi'atāt, sākitō'hnewin atāwā'wine'niw, wē'matlan.

'hā'w, inisa'? as pī'yen, ni'a't!' iku'ahin mihkā'nāh wē'matlan.

The trader had a partner, and he went with Turtle to fetch the furs.

When they got to Turtle's dwelling; "All right, here is where I live," said Turtle to his driver.

When they got off the wagon and entered Turtle's house, why, the furs entirely filled Turtle's house!

"Well here is that fur; just load it on," he said to him.

The white man loaded the furs into the wagon. Lo, entirely full was that wagon, all full of pelts.

"There, that's it," said the white man; "All right, Turtle, let's start for town," said that man, that American.

When Turtle and the other went back on their way to the store, and reached the town, then all the traders came out and looked at Turtle.

"Hey, Turtle, come on, come on!" said the traders.

Turtle looked straight ahead of him and sat rigidly upright. He kept looking straight ahead, not at all did he look at those traders who called him. On both sides of the road stood the traders. Entirely full of pelts was that wagon; truly very eager were the traders to buy those pelts.

"Hey, Turtle, come here! I'll give you lots of money!" the traders kept saying to Turtle.

Oh, all unconcerned sat Turtle there on the wagon.

"Don't go fast," he said to his companion, "Don't go fast; let these fellows just talk; they are miserable traders; they would not accomodate me when I wanted to buy on credit."

Now the horses barely went at a very slow walk. Oh, at last those traders walked up as close as this.

"Hey, come to my place, Turtle!"

"No, me, me, me, come here to me, come here to me!"

And another: "Come here, to me, I'll give you money, I'll give you lots of money," said another.

But Turtle did not even look at them. When they got to his trader, whew! right up to the door came all those traders, when Turtle stopped.

"Ho, come on, come on, come to my place! To mine, come to my place! I'll give you money; I'll give you money!"

When he reached his friend's, out from the house came the trader, his friend.

"Oh, so here you are, friend!" said Turtle's friend to him.



'hā'ē, inā'win, 'hā'w, katā's aku'ānah ēh-yō'm wā'ʔsikān, inā'-win wē'mālan.

nimāʔ, yā'hpits mōskine'win wā'ʔsikān, nāmā'hkwakumak.

'hā, nē'mat, wē'skiwat, mihke'nāh, wē'skiwat, wē'skiwat, wē'-skiwat, wē'skiwat, wē'skiwat, wē'skiwat, mihke'nāh, wē'skiwat, wē'-skiwat! hā'w, katā's, aku'ānah, pī'htikatō'h, pīhtikatō'h, pīhtikatō'h! inā'win utū'skineni'āman ātāwā'wine'niw.

hā'taʔ, wā'htsitaw kāʔti'n wā'ʔsikān usāmī'nat. mā'waw kayēs-pī'htikatōk, hā'w, ātāwā'wineniw iniwi'n saʔyā'h as akēmā'tsin ani'-nuh nāmā'hkwaku'man.

hē'y, taʔ, 'niku't, nī's, ne'ʔniw, nī'w, nyā'nān, nekūtu'āsitaḥ, nō'hikan, su'asik, sā'kāw, mitā'tah, nimā, iniwi'n niw ahpā'n niw. 'mitā'tah, mitā'tah, mitā'tah, mitā'tah, mitā'tah.'

me'ʔsih mitā'tah ā'wiwakin nāmā'hkwaku'mak.

hā'w, ātāwā'wine'niw usū'nyen-mahkā'h pāhkaha'min usū'nyānem as kitā'watuk, mā'waw s akē'htah usūnyā'nem; 'niku't, nī's, ne'ʔniw, nī'w, nī'ānān, nikūtu'āsitaḥ, nō'hikan, su'asik, sā'kāw, mitā'tah sū'nyen, me'ʔsih iniwi'n ahpā'n niw: 'metā'tah sū'nyen, metā'tah sū'nyen, metā'tah sū'nyen, metā'tah sū'nyen, metā'tah sū'nyen, metā'tah sū'nyen, metā'tah sū'nyen, metā'tah sū'nyen, metā'tah sū'nyen.'

hā, sū'nien umā'win ānispē'hneh, sū'nien-masēnahē'kanan, mihkā'nāh usūnyā'nem. hā'taʔ, mihkā'nāh inih ātū'hpuaḥ inih, as nē'-puwit, nāskā'n niw sā'kehki'kā'puwē'win, taskō'siw-inā'niw. ā'taʔ, as utā'hpinaḥ mihkā'nāh usū'nyānem, hā, nāskā'n niw, yō'win ā'sēʔtat, neskā'n niw tāpinā'min inih usūnyā'nem as māwatu'nah, taskō'siw-inā'niw as nē'puwit, taʔ anum unā'hkān, anu'm tatāsku'āhkwatun, uhkā'tan misi'k tatāsku'āhkwatun.

hā'w, kayēs-mā'watunah usūnyā'nem, hā'w, tāwā'wineniw iniwin ā'ts: 'kāni'w, mihke'nāh, kipē'hsehka'kan kikā'tew-mē'nin, misi'k tāh kikī'skitsi'weyan, misi'k tāh kikā'puti? kikā'te-mē'nin, misi'k tāh kimāhkesi'nan misi'k tāh kiwi'āhkwān. ini'ʔ-nikuh kā'taw-mē'-ninan, ēwā'hin ātāwā'wine'niw. 'inih kisūnyā'nem ini's niw kat a'ʔtew; kāni'w kēs-pōʔsā'hkaman kipōʔsehka'kan, ini'ʔ s a-pē'h-naha'man kisūnyā'nem, ēwā'hin ātāwā'wine'niw. 'hā'w, unā'pahtah. mihke'nāh, kipē'hsehka'kan misi'k kkī'skitsi'weyan, kikā'puti?, kimāhkesi'nan, kiwi'āhkwān.'

hā'taʔ, wā'htsitaw kāʔtin yō'win ā'nispē'hnehkin pōʔsā'hkaka'nan. hā'w, mihkā'nāh mī-kusā'hkamin inih nikut pē'hsehka'kan kī'skitsi'weyan. hā'w, wā'htsitaw iniwi'n as minō'skah upē'hsehka'kan hā'w, ukā'puti? tāh kawī'n umā'nuska'nan; yā'hpits niw, taʔ, yō'umā's, ē'h-umās umō'tih me'ʔnikenin mihkā'nāh. s katā'w-kipu'ahk-wahah, yā'hpits kawī'n umā'nuska'nan ukā'puti?, misi'k tāh, hē'y kinuāpī'kat inih ukā'puti?.

'hā'w, nina-kē'skahan, ēwā'hin ātāwā'wine'niw.

ātāwā'wine'niw niku't inih mā'ts-kipū'ti? mīm-utā'hpina'min. hā'w, iniwin-pih tāh kayē'skisah, ā'pehtaw uhkā'tih as ā'wik, iniwi'n as kē'skisah. hā'w, iniwi'n tāh niw ayā'yahki'kā'tā'kih inih mihkā'nāh.



"All right there!" he said to him. "All right, go ahead and unload these furs," he said to his partner.

Oh, but it was entirely full of furs, beaver-pelts.

"Well, friend Turtle, this is fine! Splendid, Turtle, splendid, splendid, splendid! — Well, go ahead. unload it. bring it inside, bring it inside, bring it inside!" said the trader to his assistant.

Truly there was more fur than you could tell. When he had brought it all inside the place, the trader counted the beaver-pelts.

Heigh ho! "One, two, three, four, five, six, seven, eight, nine, ten," — it just went on like that: "Ten, ten, ten, ten, ten," —

Many ten's there were of beaver-pelts.

The trader opened his money-box and hauled out his money, and counted it all out: "One, two, three, four, five, six, seven, eight, nine, ten dollars," — to a large quantity it kept on that way: "Ten dollars, ten dollars, ten dollars, ten dollars, ten dollars, ten dollars, ten dollars...."

Ho, the money lay piled as high as this, paper money, Turtle's money. As Turtle stood there, his head was barely above the edge of the table; he was a short man. And when Turtle took up his money, he could just barely, when he did this way, — just barely get his arms round his money to gather it up; he was a short man in stature, and accordingly his arms were short, and so were his legs.

When he had gathered up all his money, then said the trader: "Wait, Turtle, I want to give you a coat and waistcoat and trousers and shoes and a hat. That much I want to give you," said the trader. "Just let your money lie here; then, when you have put on your clothes, you can put your money in your pockets. Well then, Turtle, pick out your coat, waistcoat, trousers, shoes, and hat."

Truly, the clothes lay piled as high as this. Turtle tried on a coat and waistcoat. The coat fit him well, but he did not have a good fit of the trousers, for Turtle was decidedly big right here, round the stomach. When he wanted to button them, the trousers did not fit him at all, and at the same time, why, those trousers were very long, too!

"Well, I'll cut them off short," said the trader.

The trader went to work and took a great big pair of trousers and cut it off short; halfway down the leg there was where he cut it off. So now Turtle's trousers were of the proper length at

*ukä'puti? hā'w, pimi'-pō'sä'hkamin mihkā'nāh, nimā'?, nənū  
pakā'ts! wāhtsita'w iniwi'n s minō'skah ukä'puti? mihkā'nāh.*

*hā'w, iniwī'n-pih tāh misi'k umāhkesi'nan pō'ʔsehkah. kayē-pō'ʔsā'hkah, ini'h tāh ahkΛ'nōh ini'ʔ kayēs-isīnā'kuahkin wi'Λhkv nΛn, — hē'y, kēs-kΛkānu'ahkwΛtun ani'nuh kā'yēs-wi'Λhkv nΛn kēs-mΛskā'wihtsikātā'wΛn ani'nuh wi'ΛhkwΛnΛn, — iniwin pō'ʔsehkah. hā'w, mā'waw kayē's-pō'ʔsā'hkah mihkā'nāh, ini' pā'pemō'hnet, nnā'h-pΛkā'ts! 'ke'ts, ke'ts, ke'ts, ke'ts, ke'ts, ke'ts, ke'ts! inīwā'skamin mihkā'nāh. hā'w, tāwā'wine'niw wāh sit iniwin as minī'nihtah.*

'hā'w, kinaw-minā'm, mihkā'nāh; skōtāwā'puh nitā'ʔtōn,' ē'ā' /  
 Atāwā'wine'niw.

'hā'w, nināw-minā'm, ninaw-minā'm, ninaw-minā'm!'

ʔaʔtuwā'tsin ʔtū'hpuʔnih mihkänā'hkun.  
 as aʔtuwā'tsin ʔtū'hpuʔnih mihkänā'hkun.

'nahā'w, ni'a't, minā'nun!' inā'win atāwā'wine'niw wē'w. ut.  
ā'w, mihkā'nāh mī'm-utā'hpina'min sī'ʔsikwān as sē'kina/ u.  
kā'hsihsih skōtāwā'puh s kā'ʔts-minā'k. hā'w, nī'w-inuh n.ū'w.  
mihkā'nāh, hā'w, uwi'Δhkwān upā'pΔkā'htΔnih umā'win as u'ʔt.  
uwi'Δhkwān. neʔnimā'w-uhpu'ΔkΔnān sā'kanemā'win as uhp.  
pāpimō'hnet mihkā'nāh.

*hā'ta', ta'?, inuh wāwē'matit, 'hā^, kenā'h, kenā'h, kenā'h, wā't, wēskiwa't, wēskiwa't, wēskiwa't, wēskiwa't, mihke'nāh, mihke'nāh, mihke'nāh, nē'mat, wēskiwa't, wēskiwa't, wēskiwa't, mihke'nāh, mihke'nāh! hā'w, minā'nun, ni'a't!' — ta'?, winah a'p minn'ah tāwā'wine'niw.*

*hā'w, iniwi'n tāk sa?yā'h kayī'waskipī'tua? pāpimū'hnitua' w  
matan mihkā'nāh pī'htik wī'kiwΔ'mih. kōtā's ayā'wik sa?yā'h mihk  
nāh iniwin as kā'?ts-kīwΔ'skipīt. kΔniwi'n kāh niw kayā'?ts-nikū'n*

*'nānΔwēhtō  
nitāwēm !'*<sup>2</sup>

*ēwā'hin mihkā'nāh as nikā'mīt.*

'hā', wēskiwa't, wēskiwa't, wēskiwa't, wēskiwa't, wēskiwa't, wēskiwa't, ni'a't, nikā'minun, me'si'h!' ēwā'hin tawā'wini'nīw wī-matan.

*‘nānōwēhtō  
nītāwēm!  
nānōwēhtō  
nītāwēm!’*

*ēwā'hin mihkā'nāh nīkā'mīt.*

*kā'w, iniwi'n käh nikōtä's sa?ye'h as kē'wät.*

'hā'w, nikā'ta-kē'wām, ēwā'hin.

'hā'w, niʔat, pāsikukΔsɪ'wΔk kinaw-awā'nikuk; utā'tsikwΔn kinaw-pō'sim,' iku'ahin ani'nuh wē'matΔn. 'niku't titā'ʔtipahān kinaw-awā'tōn skōtāwā'puh kē'kih,' iku'ahin ani'nuh wē'matΔn.

<sup>1</sup> The last *ke'ts* with nasalized e.

<sup>2</sup> *nā'nawē'htaw nitā'wim.*

the leg. Turtle went to put them on: oh, splendidly did Turtle's trousers now fit him!

Then he put on his shoes. When he had put them on, then one of those hats, the way they were in the old days, — tall were those old-fashioned hats and stiff they were made, — that was the kind he put on. Then, when Turtle had donned it all, then he started walking about. Splendid! "Squeak, squeak, squeak!" was the noise Turtle made as he stepped. The trader was very much pleased.

"Now you shall have a drink, Turtle; I have some whiskey," said the trader.

"Good! I'll have a drink, I'll have a drink, I'll have a drink."

The trader went and took the bottle and a glass and set it on the table before Turtle.

"Well, friend, have a drink!" said the trader to his friend.

Oh, Turtle, took the bottle and poured whiskey into the glass and took a big drink. Four drinks Turtle took. His hat was sitting on the side of his head. He had a cigar sticking from his mouth and walked about smoking.

Then that friend of his: "Well, Turtle, old boy, first rate, first rate, fine and dandy, Turtle, old boy, fine, Turtle! Come on, take a drink, old boy!" — for the trader had been drinking too.

Soon they were both drunk, Turtle and his friend, and started walking about all over the house. After a while, Turtle was entirely drunk, and then he began singing at the top of his voice:

"A warrior-hero  
Am I!"

were the words of Turtle's song.

"Ho, all right, all right, all right, all right, my friend, just you sing, for all you're worth!" said the trader to his friend.

"A warrior-hero  
Am I!  
A warrior-hero  
Am I!"

were the words of Turtle's song.

At last it was time for him to go home.

"Well, I am going home," he said.

"All right, friend; the horses will take you, you shall ride in a wagon," said his friend to him. "You shall take along a barrel of whiskey to your house," his friend said to him.

'hā'w, wāwā'nin, ni'a't, wāwā'nin, ni'a't!' inā'win mihkā'nāh.  
tāwā'wine'niw kayēs-uhpēnā'tsin upā'siku'kasiΔman, iniwi'n-pih  
payō'siha'tsin wē'matan. skōtāwā'puh nikut titā'ʔtipahān pū'sih-  
tuwā'win utā'tsiku'Δnih.

'nahā'w, awāsi'n!' inā'win utūskineni'Δman Δtāwā'wine'niw.

hā'taʔ, mihkā'nāh iniwi'n saʔye'h s kā'ts-kī'wΔskipīt. hā'w, payiΔ-  
tā'tuaʔ mΔmā'tsiʔtawΔk umā'nikΔ'nōwaʔ, minī'kān, hā'taʔ, tayāpā'-  
pahāh mihkā'nāh, kā'ʔts-nikā'mqwin:

'nānāwēhtō

nitāwīm!

nānāwēhtō

nitāwīm!

hū'!

ēwā'hin mihkā'nāh.

'hē'y, taʔ ā'sikit? taʔ ā'sikit? taʔ ā'sikit? mihkā'nāh, mihkā'nāh,  
mihkā'nāh! kī'wΔskipī'w, kī'wΔskipī'w, kī'wΔskipī'w! ēwā'kin  
mΔmā'tsiʔta'wΔk.

hā'taʔ, kā'ʔtin uwi'ΔhkwΔn anā'p niw umā'win as a'ʔtek, uwi'Δh-  
kwΔn, kī'wΔskipīt. hā'w, payiΔtā'tuaʔ wē'kōwaʔ, taʔ, wē'matan  
iniwin as i'nit.

'hā'w, ni'a't, minā'nun, skōtāwā'puh nipitō'n!' inā'win uhsē'-  
mehsΔn.

hā'taʔ, wē'matan iniwi'n s minā'nik.

'hā'w, wāwā'nin, mihke'nāh!' iku'ahin taʔ anuh wē'matan.

mitsi' niw teh niw tanā'mukin inih titā'ʔtipahān skōtāwā'puh,  
minā'kuaʔ; mitsi' niw minō'kin. iniwin wā'h teh kan s kiw-usi'mit,  
kutā'ʔnas nayi'Δhtsin inuh mihkā'nāh.

iniwi'n tāh ā'hkik nā'nawē'htaw as ā'wit.

ini'ʔ mā'waw.

## 90. TURTLE WINS A RACE.

(nehtsi'wiktuk)

nahā'w, minī'kān aʔte'win, mā'ts-minī'kān, mΔmā'tsiʔtawΔk umā'-  
nikanuwwaw. mihkā'nāh winā'h ap ini'win as wē'kit; uhsē'mehsΔn  
wē'kimewin; kan wī'yΔn wē'wΔn. ini'ʔ niw ās-ni'situaʔ ani'nuh uhsē'-  
mehsΔn.

nahā'w, nikōtā's ayā'wik, inuh ukē'māw mΔmā'tsiʔtaw, — niku't  
ā'wiwΔnin utā'nan, kīʔsē'hseh, — hā'w, inuh kā'ʔts-inā'niw ukē'māw  
ayā'wit ini'win ānā'tsin wē'wΔn: 'nahā'w, wēyΔwē'keh, ini'ʔ keh  
saʔye'h as pas wēkimi'wāt ē'h-ayum kitā'nina'wan. inu'h kinaw-nitō-  
nāhō'naw kayi'hkiʔtat inā'niw; inu'ʔ aw-unōhā'hkimē'yah, a-wē'ki-  
matsin ē'h-anum kitā'nina'wan, inā'win wēts-wē'yΔwē'kehkun keʔts-  
inā'niw.

'nahā'w, ēwā'hin inuh wē'yΔwē'keh, 'tā'ʔ ini'h pas ā'siki'makah?  
ēwā'hin wē'yΔwē'keh.



"Thank you, friend; thank you, friend," said Turtle to him.

When the trader had hitched up his horses, he put Turtle on the wagon. He put a barrel of whiskey on the wagon for him.

"All right, take him there," the trader told his assistant.

By this time Turtle was very drunk. When they reached the Indian village, as soon as Turtle came in sight of it, he sang at the top of his voice:

"A warrior-hero  
Am I!  
A warrior-hero  
Am I!  
Whoop!"

were Turtle's words.

"Hey, what's happened to him? Why, Turtle is drunk, Turtle is drunk, Turtle is drunk!" said the people.

And to be sure, his hat was way to one side, like this, his hat, because he was drunk. When they got to his wigwam, there was his brother.

"Hi, old boy, have a drink; I'm bringing some whiskey," he said to his brother.

So then his brother took a drink.

"Oh, thanks, Turtle," said his brother to him.

To this day they are said to have that barrel of whiskey to drink; they are said to be still drinking it. That is why Turtle does not run away when one comes upon him anywhere.

To this extent, it is said, he is a warrior-hero.

That is all.

## 90. TURTLE WINS A RACE.

(Nehtsiwihtuk.)

There was a village, a big village where some people dwelt. Turtle lived there too; with his younger brother he lived; he had no wife. There were only he and his brother.

Then once upon a time, the chief, — one daughter had he, a young girl, — that old man who was chief said to his wife: "Now, wife, it is time for our daughter to marry. Let us find out a man who can run fast; him let us have for our son-in-law; let him marry our daughter," said the old man to his wife.

"Very well," said the old woman, "but how can that be brought about?"

'hā'w, ninaw-wē'htamōwā'wΛk apāhñī'hsΛk wā'pah as aw-māwa-tsī'hsihkua? s a-kehtsi'Λnitī'tua? ēh-yō'm nipē'hseh wayiki'Λhta akā'miah imē'? ā'wih-uhtsē'pahtu'kua? as aw-kehtsyΛ'nitī'tua? / kina'? tāh ē'h-umΛs wahkītā'hkiah as ā'wik, yō'? as aw-awēh-apē' s aw-apē't ayum kitā'ninaw. inu'h tāh niw nā'?tam a-pits-tā'pip tsin, inu'? a-wē'kimΛ'tsin kitā'nina'wan as aw-unōhā'hkimē' iwā'hin ke?ts-inā'niw.

hā'w, wā'htsita'w ini'win as minī'nihtah wē'yΛwēkeh, misi' / kī'sē'hseh wā'htsita'w minī'nihtamin as katā'w-wēkimē'wāt, ku kī?ta'nit as katā'w-wē'kima'tsin pāhñī'hsΛn.

hā'w, iniwi'n sa?ye'h ukē'māw as anōnā'tsin niku't apāhñī' as aw-ātsimi'nit ini'h ānā'nihtah, sa'yeh s tā-wē'kimiwā'nit utā' hā'w, iniwi'n-pih mayā'tsiΛt inuh pāhñī'hseh as papām-ā'tsimi't. minī'kān ānikū'hkuah misi'k spā'miah ayī'tua? uhpē'?tawak k kī'hkī?ta'tua? mā'wa ni'w as nātōmā'tsin apāhñī'hseh.

'hō', kitō'kimaminaw, kitō'kimaminaw sa?yā'h katā'w-wēkimē' wā'wΛn utā'nan! apēhñī'hsΛk, wā'pah kikē'h misē'wā niw kinā'tuΛ kunaw as aw-mā'watsē'hsineyah. katā'w-kehtsiΛnitō'wΛk apāhñī'h inu'h teh a-payā'siwet inu'win a-wē'kimatsin ukē'māw utā'na ēwā'hin apāhñī'hseh, mā'wa'w as wēhtamōwā'tsin, kakī'hkīh isi mΛnātō'wΛk kayākī'hkī?ta'tua?.

'hō'! ēwā'kin mΛnātō'wΛk, uhpē'?tawΛk ispā'miah ayī'tua? kayākī'hkī?ta'tua?.

nahā'w, misik ēh-yō's ahkī'hīh ayī'tua? kayākī'hkī?ta'tua? apāhñī'hsΛk māwa ni'w wā'htsita kā'?tin ini'win as minī'nihtā'hkuΛ apāhñī'hsΛk, mā'waw ini'kuh kΛn tsi-wī'kimiwā'tua?.

'hā'w, mihkā'nāh awēh-wē'htamō'hkun, na'p wi'nah as a-kehkē'wā' ā'na?sutah kitō'kima'minaw.'

hā'w, iniwi'n-pih āsi'Λtua? mihkānā'hkun, as katāw-wē'kimiwā' ukēmā'w utā'nan.

'hā'w, mihkenā'h, wā'pah katāw-mā'watsē'hsimēwāw inuh kī' kima'minaw; utā'nan katāw-wī'kimiwā'wΛn. ini'? pits-is-wē'htam nan, inā'win mihkā'nāh.

'hō'h, ninaw-isγΛ'm, nina-wē'h-kehtsi'Λsiwem nina'h ap, ēwā' / mihkā'nāh.

pā'hpiskahā'win sa?ye'h wā'nītipā'hkah, ini'win sa'yeh nānā'k tawā'nihtah mihkā'nāh tā'? tsi-katā'w-isē'?tΛt s a-payā'siwit. h ta'? mā'ts-nipē'hseh ā'wiwin inih nipē'hseh s tsi-katā'w-kehtsi'Λnit tua? hā'w, iniwi'n-pih mayāwatsē'hsimΛ'tsin uhsē'mehsΛn mihkā'nāhkō'hsΛn.

kayēs-mā'watsī'hsihkua?, 'nahā'w, nehsē'mehsΛk, wā'pah as k tā'w-kehtsi'Λnitih kina-nātamō'wimuΛw as aw-kehtsi'Λsiwē'yah, in win uhsē'mehsΛn.

'hā'w!' ēwā'kin aki'kuh mihkānāhkō'hsΛk.

"Why, I shall tell the young lads to assemble tomorrow for a race. From the other shore of this lake by which we dwell, they will start to run their race. You and I shall go sit right over there, on the high ground, and so shall our daughter. And whoever first gets here and takes hold of her, he shall marry our daughter; him we shall have for son-in-law," said the old man.

Truly, the old woman liked this plan, and the girl, too, was glad indeed that she was to marry, and to marry a lad who was swift of foot.

So then the chief bade one young man announce his plan, that his daughter was now to marry. Away went that lad to spread the news abroad, to call everyone throughout the town, as well as the birds of the air, who were swift in the race.

"Ho! Our chief, our chief's daughter is now going to marry! Young men, all of us are called to assemble in council tomorrow. The young men are to race. He who wins the race, it is announced that he shall wed the chief's daughter." Thus spoke the young man, announcing it to all the animals who were fleet in the race.

"It is well," said the animals, and the swift birds of the air.

And those fleet-footed youths, also, who dwelt here on the earth, all of them truly were pleased, as many as were not married.

"Go tell Turtle, that he too may know what our chief has decreed."

So then they went to Turtle, to tell him that the chief's daughter was going to wed.

"Turtle, tomorrow our chief is going to call a council; his daughter is going to get married. That is what I have come to tell you," Turtle was informed.

"To be sure, I shall go there; I shall go and race, too," said Turtle.

When night came on, Turtle reflected as to what he should do to win the race. Now, it was a big lake, that lake over which they were to race. So then he gathered together his younger brothers, the Little Turtles.<sup>1</sup>

When they were all assembled, "Well, little brothers, tomorrow in the race you will help me: we shall race against the people," he said to his younger brothers.

"Yes," said the Little Turtles.

<sup>1</sup> Inconsistent with beginning of story, where Turtle has, as usual, but one brother.

ini'win-pih mayātsya'tua? imi's as isi'Δtua? katā'w-tasē'h-keh-tsyā'ni'tih. ayā'pehtawakam as ā'wik ini'h nipē'hseh, ini'win as tu'ahah inih mehku'Δm.

'nahā'w, nehsē'?, yō'?, ki'nah as a-sā'sehkē'hsineyan. kahpi'h umΔ's niw skΔs ni'w ihpih pis-tā'tua? aki'kuh kehtsi'Δnitō'wak, hā'w, ini'?-pih a-mūskamī'yen as a-tsē'napumatua? aki'kuh kehtsi'Δnitō'wak. kēs-nā'watua?, ini'?-pih a-kā'?'ts-hōhō'piyen: 'hē'y, nipā'yanawak, nipā'yanawak, nipā'yanawak, nipā'yanawak kehtsi'Δnitō'wak! ha'w, ha'w, ha'w, ha'w, ha'w!' kinaw-itā'n. hā'w, ini'?-pih misi'k a-kōkē'pahtawan, inā'win uhsē'mehsΔn mihkā'nāh.

hā'w, iniwi'n-pih misi'k mayā'tsiat, sikΔs ni'w ihpih ini'win misik as tu'ahah inih nipē'hseh.

'hā'w, nehsē'?, yō'?, keh kinah a'p as a-sā'sehkē'hsine'yan. ini'ni'w kinah a'p aw-isē'?'tauen; kā'?'tsi'h pis-tā'tua?, ini'?-pih a-mūskamī'yen as a-tsī'napuma'tua? aki'kuh kehtsi'Δnitō'wak. hā'w, kēs-nā'watua?, 'hΔ'η, hΔ'η, Δ'η, Δ'η, Δ'η!'<sup>1</sup> kinaw-itā'n, 'nipā'yΔna'wak: kē'matinawak!' kinaw-ētā'n. hā'w, ini' as a-kōkē'yen.

hā'w, misi'k sika's niw ihpi'h, ini'win misi'k nikut as a'na'tsin uhsē'mehsΔn.

kayēs-tu'ahah inih mehku'Δm, hā'w, 'hā', nehsē'?, yō'?, keh kina'h ap a-sā'sehkē'hsine'yan. pi'Δtua? aki'kuh kehtsi'Δnitō'wak, ke'?'tsi'h umΔ's pis-tā'tua?, ini'?-pi'h kina'h ap a-mūskamī'yen s a-tsī'napumatua? aki'kuh kehtsyā'nitō'wak. 'ha'w, ha'w, ha'w, ha'w, ha'w! nipā'yΔna'wak kē'matinawak!' kina'w-itān s a-kōkē'yen, inā'win misi'k ani'nuh uhsē'mehsΔn.

hā'w, iniwi'n-pih misi'k mayā'tsiat; ini's ke'?'tsi'h niw inis sa'ye'h as ā'wik, iniwi'n misi'k as tu'ahah. ini'win misi'k niku't as a'na'tsin ani'nuh uhsē'mehsΔn.

'hā'w, nehsē'?, yō'?, keh kina'h ap a-sā'sehkē'hsine'yan. kahpi'h ke'?'tsi'h pis-tā'tua?, ini'?-pih kina'h ap a-mūskamī'yen s a-tsī'napumatua? aki'kuh kehtsi'Δnitō'wak, inā'win misi'k ani'nuh uhsē'mehsΔn. 'nahā'w, nina'h teh i'h-ini's niw āhkupi'kah ini' nina'h s a-sā'sehkē'hsine'yan, inā'win uhsē'mehsΔn.

hā'ta?, mā'wa niw tsēpatakā'wakin uhsē'mehsΔn mihkā'nāh; ki-ni'w-wanā'niΔn tsē'patakā'wakin, mā'wa niw. hā'ta?, ini'win keh niw s sāsēhkī'hshikua? mihkā'nāhkō'hsΔk.

hā'w, pā'hpiskahā'win sa'ye'h wayā'pah mī'p, nimā'?, usā'matin pāmātesitua?, kakī'hki'h isē'h-mΔnātō'wak mā'wa ni'w ini'win as pyΔ'tua?. ō, usāmī'nin pāmā'tesit, pehnī'hsΔk kayākī'hki'?'ta'tua?.

hā'ta?, mihkā'nāh wi'nah ap kayēs-sasā'kāt, nanā'h-pakā'ts! wā'htsita kā'?'tin yā'pits sinā'wi'?'ta'win, tsiw-ahpi'ts-sasā'kāt mihkā'nāh, tā-wēkimi'wāt.

hā'w, 'hō, ini' sa'ye'h, ini' sa'ye'h, ini' sa'ye'h, ini' sa'yā'h, pyΔ'kun, pyΔ'kun, pyΔ'kun, pehnī'hsΔk kayī'hki'?'ta'yāk!'

nimā'?, apāhni'hsΔk nnā'h-pakā'ts āwiwΔ'kin mēhkawā'tesitua?;

<sup>1</sup> The winning whoop is properly ʔa'y, ʔa'y, ʔa'y, ʔa'y, ʔa'y.



Then they went off to the place where the race was to be. At a place halfway across that lake he made a hole in the ice.

"Now, little brother, this is where you will be lying. When the runners are just a little ways off over here, ~~and~~ you have caught sight of them, then you will set up a loud whoop: 'Hey, I'm beating them, I'm ahead, I'm ahead, I'm beating the runners, ho, ho, ho, ho, ho!' you will say. And then you will run and dive back into the water," said Turtle to his younger brother.

Then he went from there and a little ways off again made a hole in the ice.

"Well, little brother, this is where you are to lie. You will do the same thing: when they get near, you will come up from under the water and keep an eye on the runners. When you have them in sight you will say, 'Hi, hi, hi, hi, hi, I am beating our friends,' you will say, and then dive under."

A little ways off he placed another of his younger brothers.

When he had made a hole in the ice, "There now, little brother, this is where you too are to lie. When the runners come and are right close by here, then you will come up from the water and watch them. 'Ho, ho, ho, ho, ho! I am beating the boys,' you will say, and dive," said he to this other brother.

Then he went off again and right near, this time, made another hole in the ice and there posted another of his brothers.

"Now, brother, this is where you will be lying. When they get near, you will bob up and look at the runners," he said to this brother also. "And I, right here at the edge of the lake, that is where I shall be lying," he said to his brother.

All these brothers of Turtle wore feathers in their head-gear; an eagle's tail-feathers they wore on their heads, all of them. So then the Little Turtles lay in their several places.

When next morning came, lo, there was a great number of beings; all the kinds of animals there are, all of them came. Very many were the beings, the lads who were swift in the race.

Turtle, too, had put on his fine clothes; splendidly, in truth, he rang with ornaments as he moved, to such an extent had Turtle decked himself out to go and be married.

Then, "Ho, now is the time, now is the time, now is the ti-me! Come ye, come ye, come ye, youths who are fleet in the race!"

Oh, splendid were the youths; a fine appearance did they make:

ta'?, unä'siwΛ'kin pähnī'hsΛk. hā^, kī'sē'hseh wā'htsita' misik niku't ki-minu'Λpume'win pähnī'hsΛn.

'hā^, nā'?'s ih-i'nuh kats payā'siwew s a-wē'kimΛk!' kiw-inā'nime-win nā'?'s ni'kut.

'hāw^, ini'?' sa?ye'h, ini'?' sa?yā'h, akā'miah, akā'miah imi's, ini'?' āwih-uhtsē'pahtawā'k!inu'h tāh a-payā'siwā't a-pis-tā'pipōnā'w ē'h-anum nitā'nan; ini'?' tāh niw s aw-awānā'tsin, apēhnī'hsΛk! ini'?' ās-wē'htamuna'kuk aw-isē'?tayāk!' inā'win inuh ukē'māw ani'nuh pähnī'hsΛn.

hā'w, hā'ta?, pähnī'hsΛk, 'hā'w, nna-katā'w-payā'siwem!' inā'nihtamu'kin, ta'?, pähnī'hsΛk. hā'ta?, ōnā'siwin inuh kī'sē'hseh.

pāhpiskahē'win sa?ye'h kā'taw-mā'syΛ'tua?, hā'w, ini'win ā'ts mihkā'nāh: 'kani', kani, kani, kani, kani, kani, kani, kani'w,<sup>1</sup> pēhnī'hsΛ'k! kitā'wats-wē'htamunine'muΛw nina'h ap kā'taw-isē'?tayen. ta'?, nipī'hīh nina'h nikā'taw-wā'pēm; ini'?' nina'h ap as kī'hki'ta'-yen. kΛn wī'yΛk pas nipā'yanī'kunan nipī'hīh ninah a'p. yō'?' tāh niw kā'taw-yō'h-kōkē'yen, isēwā'win mihkā'nāh.

'ō^, hāw, hāw, hāw, hā'w! ta'?, nās ni'w inih katā'w-isē'?tayen isē'?ta'h!' inā'win mihkā'nāh.

hā'ta?, pā'hpisiw wāpā'wanetuΛ'kin kehtsi'Λnitō'wΛk. hē'y, payiΛ-tā'tua? imē's akā'miah, hā'w, ini'win tāh sehkiāpuwī'tua? pähnī'hsΛk. nimā^?, sā'matin, mā'wa niw isē'kiwΛk spā'miah ayī'tua?: kinē'wΛk, apā's-kinē'wΛk, pakā'htsike'wΛk, pipō'ni'ne'wΛk, kitā'kikunā'wΛk; mā'wa niw kΛn-kawā'h isē'kiwΛk; kākā'kiwΛk, kākākē'hsΛk, sa'nawanani'wΛk; mā'wa ni'w kayākī'hki'tΛ'tua? uhpē'?tawΛk; nā?-nā'tskah; mā'wa niw wē'skinō'hsΛk kayākī'hki'tΛ'tua?. hā'w, misi'k māhwā'wΛk, apā'hsusuk, amā'skusuk, atā'hkuk; mā'wa ni'w; awā'hsΛk winu'a? ap tahnī'wān tsiw-ā'witua?; mā'wa niw; pisā'hkiwΛk, māskūti'ah-pisā'hkiwΛk, pā'sikukΛsi'wΛk; mā'wa niw kayākī'hki'tΛ'tua? apāhnī'hsΛk.

hā'ta?, iniwī'n keh sa?ye'h: 'hā'w, ini'?' sa?ye'h, ini'?' sa?ye'h. ini'?' sa?yā'h!

wāpē'wΛkin; nimā^?, wā'htsita kā'?tin kākitōwā'win inih mehku'Λw. hē'y, ta'?, wā'na'w ā'wiwin inih nipē'hseh; nāskā'n niw tāpāpumi-nā'kwΛtin ihpih tsiw-akāmē'wik inih nipē'hseh.

hā'ta?, ayq wi'nah mihkā'nāh ini'win ni, ta'?, s sāsehkē'hsih āhkupī'kah. mā'nawats kēs-tawā'nΛmin ini's as yō'h-tsē'napumū'tsin ani'nuh kehtsyΛ'nitō'wΛn mihkā'nāh. hā'w, pāhpiskahē'win sa?ye'h ayā'pehtawakam is-piΛtā'tua?, nimā^?, nanāh-pakā'tsi-pisōwΛ'kin kehtsi'Λnitō'wΛk. nikōtā's ayā'wik, ini'win sa?ye'h nikut inuh mihkā'nāhkō'hseh as mū'skamit imis minā'?' as ā'wik, ina'kah ānawi'mitua? aki'kuh kehtsi'Λnitō'wΛk. hā^, utī'h imis ānā'pit mihkā'nāhkō'hseh, usā'matin!

'hē'y, hē'y, hē'y, hē'y, hē'y, hē'y, nipā'yanawa'k kehtsi'Λnitō'wΛ'k!' ēwā'hin mihkā'nāhkō'hseh.

<sup>1</sup> Not exaggerated; kani-kani-kani-kani'w! is a common way of saying "Hold on there, just a moment!"

beautiful were the youths. Truly, the girl looked with admiration now on this youth, now on that.

"Oh, I wish this one would win the race, so that I could marry him," she would think of this one or that.

"Now is the time, now is the time! Over there on the other shore, that is where you will go and start. He who outdistances the others and comes and takes hold of my daughter here, he shall take her with him, young men! These are my instructions to you," said the chief to the lads.

"I shall try to win!" thought each youth; for the girl was beautiful.

When the time came for them to start, then Turtle said, "Wait, wait, wait, wait, wait, boys; before we start I want to tell you how I am going to do. I want to run under water; that is where I am a swift racer. No one can outdistance me in the water; that is my forte. I want to dive in right from here," said Turtle to them all.

"All right, all right, all right; whatever you want to do, go ahead," Turtle was told.

So accordingly the racers began to march over, one after the other. When they got over to the other side, the lads lined up there. Lo, they were beyond number, all the creatures that dwell in the air: eagles, blue eagles, pigeon-hawks, winter-hawks, spotted eagles, all the different kinds: ravens, little ravens, split-tailed eagles, all the birds that are fleet in the race; the humming-bird, and all the songbirds that are swift. And also wolves, deer, elks, caribou, all of them; bears, too, of all kinds that there are; cattle, buffaloes, horses, all the lads that were swift runners.

And now came the time: "All right, go ahead, go ahead, go ahead!"

They were off! Truly, that ice resounded. It was a long distance across that lake; one could barely see where the other shore was.

As for Turtle, however, he merely lay there by the bank; he had scratched open a small hole from which to watch the racers, had Turtle. In due time they got halfway across; oh, splendidly did the racers speed along! Then, at one time, up bobbed that one Little Turtle, in front there, in the direction the runners were heading. Back of him looked Little Turtle. It was incredible!

"Hey, hey, hey, hey, I'm beating all the racers!" said Little Turtle.

iniwi'n ni misi'k as kōkē'pahtuk.

'hē'y, pā'hpeni'siwak! kipā'yanikunaw mihkā'nāh! iwā'kin akum apāhni'hsak.

wā'htsita'w iniwi'n-pih kayā'ts-wāpī'tua? hē'y, sika's niw ihpih sa?ye'h misi'k payiātā'tua?, ani'win keh ni'w misik minā'? inis mayū'skamit mihkā'nāh.

'hē'y, nipā'yanawak, nipā'yanawak, nipā'yanawak! ēwā'hin mihkā'nāh.

kōkē'pahtuk mihkānāhkō'hseh, 'hē'y, kipā'yanikunaw, kipā'yanikunaw mihkā'nāh! kī'hkī'taku'n! itō'wakin ē'h-akum apāhni'hsak.

nimā?, hā'nu keh nanā'h-pākā'tsipisōwakin; hā'w, kaniwi'n keh ni'w misik niku't minā'? inis pā'pik ini-mū'skamit mihkā'nāh.

'hē'y, kipā'yanikunaw, kipā'yanikunaw! iwā'kin.

ta', mihkā'nāh wi'nah misi'k kōkē'pahtawin.

ta', iniwi'n tāh winah na'p as sā'sekkē'hsih. ta', wē'matan mihkānāhkō'hsan, ani'nuh ini's kayēs-a?na'tsin, anī'wan; aki'-wakin teh winah ayā'witua?. kan wi'nah kā'tin uwāpīnu'wawān mihkānāhkō'hsak.

hā'ta?, ē'h-aku tāh, 'kā'tin niw nipā'yanikunaw! inānihtamuk apāhni'hsak.

hā'w, iniwi'n sa?yā'h as tāpā'pamī'htua? ē'h-akum wā'piwak; usā-matin mamā'tsi'ta'wak as wā'pitua?. hā', kaniwi'n keh ni'w umas kā'tsi'h pis-mū'skamit mihkā'nāh.

'hā, utī'h imi'nakah as anā'pit: 'hē'y, nipā'yanawak, nipā'yanawak, nipā'yanawak kē'matinawak! iwā'hin mihkā'nāh s kōkē'pahtuk misi'k.

'hē'y, kipā'yanikunaw, kipā'yanikunaw, kipā'yanikunaw! ēwā'kin ta? aki'kuh apāhni'hsak, kehtsi'asiwewak ayā'witua?.

hā'w, mihkā'nāh iniwin sa?yā'h s nē'puwē'pahtuk, mitā'muhsan s pītā?nama'pinit. wā'htsita kā'tin ini'win as kā'ts-wā'pēt as kuh-pē'pahtuk as nā'tinetuanā'tsin ani'nuh mitā'muhsan. hā'ta?, akum, inu'h tāh mē'sinikā'hkeh, inū'win tāh ā'nu pā'yasi'wāt.

'hē'y, ayākuamisi'nun, ayākuamisi'nun, kipā'yanik! inā'win ta? mē'sinikā'hkeh.

nimā?, ta', mihkā'nāh saka'nah niwi'n ni-tā'pipōnā'win ani'nuh mitā'muhsan. āhtayā'h, mē'sinikā'hkeh, sa?yā'h mihkā'nāh as kātāw-inim-tā'pipunā'tsin, ini'win-tipā'h<sup>1</sup> ni'w tāpipunā'wakin ani'nuh kī'sē'hsan.

hā, mihkā'nāh, 'pakētini'n! isēwā'win, 'nine'? nā'tam tayā-pipū'nak! isēwā'win mihkā'nāh.

'hē', hā'ni? ā'sike'h, mihke'nāh? nine'? nā'tam tayā'pinak! ēwā'hin wi'nah ap mē'sinikā'hkeh.

'hā'ta?, mihkā'nāh wā'htsita kā'tin ini'win s kā'ts-nā'hnisit pah-kānā'mit.

<sup>1</sup> Unusual quotative for ini'tepā'h; a natural slip.



Then he ran and dived in again.

"Hey, it's all up! Turtle is leaving us way behind," said the lads.

Then they ran very hard. Then again, when they had got a ways farther, there again was Turtle bobbing up in front there!

"Hey, I'm beating them, I'm beating them, I'm beating them!" said Turtle.

Little Turtle made a running dive. "Hey, Turtle is leaving us behind; run hard!" said the lads to one another.

Alas, although they sped splendidly along, yet, sure enough, there again was Turtle bobbing up, ahead there.

"Hey, he's beating us, he's beating us!" they said.

There! Turtle dove in again, on the run.

But as for him, he was just lying there; for his brothers, the Little Turtles, whom he had posted there, it was only they; and even the Little Turtles did not do any running.

"He is really leaving us way behind," thought the youths.

And now the spectators were in sight, a great crowd of people looking on. Why, suddenly, right up close there, Turtle came up from the water!

He looked back of him: "Hey, I'm beating them, I'm beating them, I'm beating our friends!" said Turtle, diving in again with a run.

"Hey, he's beating us, he's beating us, he's beating us!" said the lads who were running in the race.

Now was the time when Turtle jumped up and ran to where the woman sat facing this way. Truly he ran fast, up from the water; he went for that woman. As for those others, Big-Hawk, he was in the lead.

"Hey, look out! He's beating you!" Big-Hawk was told.

For, oh, Turtle had now almost reached the woman with his hand! Alas, Big-Hawk, — just as Turtle was taking hold of her, then exactly at the same time they both took hold of the girl.

"Let go of her!" said Turtle for all to hear; "I reached her first."

"Why, what's the matter, Turtle? I reached her first!" said Big-Hawk in turn.

Now, indeed, Turtle panted hard, being all out of breath.

'he' he, he' he, he' he, he' he!' yō'win ānī'tah mihkā'nāh. 'he' he, he' he, he' he, pah yah nah wah hāh kāh keh!'<sup>1</sup> iwā'hin mihkā'nāh.

'hē, wē'pats pakētini'n, mihkenā'h!' iwā'hin ta? mē'sinikā'hkeh. ā'ta?, mihkā'nāh winā'h iniwi'n niw as mitsēmuna'tsin. kawī'n ukēs-nā'hnenan; ānawē'htawin s katā'w-kī'kitit kā'?ts-pahkānā'mit. nā'sap tāh niw as isē'?tat, ta'?, iniwi'n wināh niw ā'hkupī'kah s kēs-sā'sekkē'hsih mihkā'nāh. hā'ta?, nikōtā's iniwi'n sa'ye'h as nehkō'sit mihkā'nāh.

'hā'w, kāhkā'h, pakētini'n, pakētini'n, kitā'nin!

ā'ta?, kawī'n upā'kitenā'nan kā'hkeh.

'hā'w, kā'hke'h, āyā'pehta'w kina-mamō'naw ayu'm mitā'muh!' inā'win mihkā'nāh. 'wā'htsita kā'?tin kikā'taw-kā'?ts-unā'mīm!' inā'win mihkā'nāh.

iniwi'n-pih nā'tumΛ'tsin uhsē'mehsΛn. hā'ta?, pī'wΛnin.

'hā'w, nehsē'?, nitā'?sikΛn nā'tih; kē'kinanō? nipē'htsikunā'h inih kina-pehkō'nān; ini' as a'?tek, mitā'muh as ki-kī'skisuak. ini'? apī'tawΛn, inā'win uhsē'mehsΛn.

hā'ta?, iniwi'n-pih wi'nah mehsa'wik nayā'tik inih a'sē'kan. payi'Λtāt wē'kōwa?, pē'htsikunā'h pinā'namin s pehkō'nah; nimā'?, nī's teh a'te'wΛnin mamā'h-a'sika'nan! hā'w, nikut keh nī'w inih wātā'hpinah s awā'tuwatsin mihkānā'hkun.

payi'Λtāt, 'nahā'w, umā'?!' inā'win.

hā', mā'ts-a'si'kan!

hā', mihkā'nāh, 'ēh-yō' winah, nehsē'?, mΛnā'tōw niki-kī'skisuΛw; ini'h mitā'muh as ki-kī'skisu'Λk kiw-awā'yan, ini' wehā'h ā'ninan as aw-pī'tawΛn, inā'win uhsē'mehsΛn.

hā'ta?, iniwi'n-pih mayā'tsiΛt misi'k, kayā'nit as nā'tik. payi'Λtāt, inih pē'htsikunāh ntāwā'pahtah, mā'ts-a'sikan iniwi'n misi'k as nā'mik.

'hā', yō'? kāh!' inā'nihtΛ'min mehsa'wik, awā'tuwatsin u'nā'hsΛn.

'hā'nē? kinah, yō't?' inā'win nī'minamuwatsin.

ō, mitsi' niw mehkō'wiwin inih mā'ts-a'sē'kan; mē'ne?nan minī'w āyakī'?tawa'nin mitsi' niw, mitā'muhsΛn tsi-kēs-kī'skisu'atsin!

hā'ta?, mī-tā'pinamin inih māts-utā'?sikan.

'yō'? ayā'wik mitā'muh as ki-kī'skisuak!

hā'ta?, as mitsē'munatsin aninuh mitā'muhsΛn, ta'?, kā'hkeh wi'nah ap i'nih nikut unā'h ini'win as mitsēmuna'tsin.

'hā'w, kā'hke'h, sūwī'kinin! ayā'pehtaw nikā'ta-pā'?sikaḡw ēh-ayū'm kimā'timō'hsemi'naw; ayā'pehtaw kina-mΛmō'naw; ki'nah ap ayā'pehtaw kinaw-awā'nāw, kēs-pā'?sika'hak, inā'win kā'hkehan.

hā'ta?, iniwi'n teh sa'yeh s katā'w-pā'?sikaḡ'tsin mihkā'nāh.

'hē'y, a-nanā'wihew, a-nanā'wihew, a-nanā'wihew mitā'muhsΛn! pakē'tinin, pakē'tinin, pakē'tini'n!' inā'win kā'hkeh.

<sup>1</sup> Presumably: nipā'yanawΛk, kā'hkeh.

"He-he, he-he, he-he," was the sound Turtle made, "he-he, he-he, I bea' you, Bi' Haw'!" said Turtle.

"Say, let go of her, right off!" said Big-Hawk.

But Turtle held her fast; he could not get his breath; he was unable to speak, so winded was he. He did this only in pretense, for of course he had only been lying there by the water's edge, had Turtle. Now, finally Turtle got angry.

"Well, Hawk, let her go, Hawk, let her go, I tell you!"

Hawk did not let go of her.

"Well, Hawk, we shall each take half of this woman," said Turtle to him; "Truly, you are bound to have it your way," said Turtle to him.

Then he called his younger brother. The latter came.

"Now, brother, go get my knife. In our house, you will untie my medicine-bundle; that's where it is, the one with which I cut up women. Bring it here," he said to his brother.

So then Mehsawik went to fetch the knife. When he got to their house, he took down the medicine-pack and opened it: why, there were two big knives! So he picked up one and took it to Turtle.

When he got there, "Here it is!" he said to him.

Oh, it was a big knife!

But Turtle: "Why, with this, brother, I cut up game-animals; the one I use when I cut up women, that's the one I told you to bring!" he said to his brother.

Off he went again to fetch the other one. When he arrived and looked at the medicine-bundle, he saw the other big knife there.

"This must be it," thought Mehsawik, and took it to his brother.

"Is this the one you want?" he asked him, holding it up for him to see.

Dear me, still bloody was that big knife, and hairs were sticking to it still, here and there, from when he had presumably cut up some women.

He reached for that big knife of his and took it into his hand.

"This is the one I cut up women with."

He was holding the woman fast, and so was Hawk holding her fast by one hand.

"Very well, Hawk, pull her; half and half I'll split her, this wife of ours; half and half alike we shall take her; you shall take your half away with you, as soon as I have cut her in two," he said to Hawk.

And now Turtle was about to cut her in two.

"Oh, he will kill her, what a shame! He will kill the poor woman! Let go of her; do let go of her!" they said to Hawk.

*hā'ta?*, *mihkā'nāh*, *mihkā'nāh*, *ta?* *umΛ's* as *a-wā'pinah* *niw inā'?*-*tewin inih mā'ts-utā'?**sikan*. *nikōtā's* *kāh kā'hkeh* *pimī'm-pakēts-wā'pinewin ani'nuh kī'sē'hsΛn*. *hā'ta?*, *mihkā'nāh* *iniwi'n* *kāh niw nanā'h-pākā'ts* as *awānā'tsin ani'nuh kī'sē'hsΛn*. *ta'?*, *payāsi'wew*. *hā'?* *tāh aw-ētā'h* *inuh ukē'māw misik inuh wē'yΛwēkeh?* *ta'?* *misik* *tāh inuh kī'sē'hseh?* *ta'?*, *payā'siwew inuh mihkā'nāh*. *ta'?*, *hā'nuw sēhkane'win inuh kī'sē'hseh ani'nuh mihkā'nā'hkun*, *ta'?* *yā'hpits* *teh niw kō'newin*. *kō'ne'wΛkin* *kāh niw mā'waw pāmātesitua?*; *ta'?*, *nānīsā'nesiw mihkā'nāh*.

*ini'?* *kāh nikō'tās kayēs-isē'kit* as *kēs-pimā'tesit ahka'nuh*. *ini'?* *mā'waw*.

## 91. TURTLE ON THE WAR-PATH

(*nehtsi'wihtuk*)

*inuh mihkā'nā wā'htsita'w inā'niw ā'wiw*; *kΛn kā'kōh ukō'?**tanan ēh-yō's ahkī'hih* as *pimā'tesit ahka'nuh*, as *māk-mamā'tsi'?**tawit*. *kēs-māmēkā'hkōw*. *nehē'?**taw* as *mīkā'hkit mΛmā'tsi'?**tawΛn*. *mā'wa niw isē'kiwΛn* *kēs-anē'hāw ēh-yō's ahkī'hih wē'ts-mΛnātō'wΛn*; *mΛmā'tsi'?**tawan* *miniw kēs-anē'hāw*.

*hā'ta?*, *mihkā'nāh* *kāh wāwē'kiwin ahka'nuh*, *ēh-yō's wi'nah* as *kēs-pimā'tesit*; *wāhtsita' niw inā'niw kēs-ā'wiwin* s *kēs-māma'tsi'?**tawit mihkā'nāh*.

*ta'?*, *nikōtā's tāh ayā'wik*, *'hā'w*, *nā'?* s *tsiyā'w kΛts nitā'wih-mīkā'hkīm*, *inā'nihtΛ'min mihkā'nāh*; *'nahā'w*, *pi'nah kΛts nitā'wih-mīkā'hkīm*. *mā'waw mΛnātō'wΛk nina-wē'htamqōwā'wΛk* s *kΛtā'w-awē'h-mīkā'hkiyen*, *iwā'hin mihkā'nāh*; *'mΛmā'tsi'?**tΛ'wΛk nikā'ta-wēh-nawēnāhā'wΛk* as *umānika'nitua?*, *ēwā'hin mihkā'nāh*, *kī'kitutā'sit wē'kih*.

*hā'w*, *wayā'pah sō'h* *ni pā'ts niw aku'Λtsih isī'win*, as *awēh-sī'skih-nitōk upē'htsiku'nāh*; *upā'piku'ΛhsΛn a?**tewΛ'nin*. *hā'w*, *iniwi'n tāh kayā'kitōwā'htah*.

*hā'w*, *kayēs-kā'kitōwā'htah*, *'nahā'w*, *awā'ni?* *a-witsi'wΛk* s *kΛtā'w-nΛwā'tupΛ'niyen?* *ēwā'hin mihkā'nāh*.

*nimā'?*, *pā'pik pits-uhtsē'muwin kākā'kiw*: *'nahā'w*, *ninā'?* *a-witsyΛ'nΛn*, *mihke'nāh*; *tsimī'kΛt*, *'awā'ni?* *a-witsi'wΛk* s *a-nawā'tupΛnē'yen?* *tsiw-ē'yān*, *inā'win kākā'kiw*.

*'nahā'w*, *nawā'ts* *kāh wāpē'nun*; *kitā'wats-tsē'?**napu'min* *ta?* *sō'h aw-isē'?**tayen kahpi'h mōhkā'?**tamah minī'kān*, *inā'win kākā'kiwΛn*.

*nimā'?*, *kākā'kiw* *iniwi'n* *niw wāh-spē'?**tΛt*, *wā'htsita* *kā'?**ts-wā'pēt*; *pāhpisi'* *ta?* as *ini'm-tahtā'pasit* as *isē'kihtsi'kāt*, *ume'win ini'm-isis-pāpī'miskī'?**tΛt*. *hā'*, *yāh-pī'win*.



But Turtle, Turtle was holding up that big knife of his, ready to swing it at any moment. At last Hawk flung the girl loose. So then Turtle gloriously took the girl away with him. Well, he had won the race, hadn't he? What could the chief say, or the old woman? Or, for that matter, the girl? Turtle had won the race. Although the girl disliked Turtle, yet she was very much afraid of him. In fact, all living creatures feared him, for Turtle was a dangerous man.

So that is how he fared once of old, when he lived in human form. That is all.

## 91. TURTLE ON THE WAR-PATH.

(Nehtsiwihtuk)

That Turtle was a brave man; nothing did he fear when he dwelt here on earth of old, in human form. He was always fighting. He was great at fighting with people. He defeated every species of his fellow-animals here on earth, and man also he defeated.<sup>1</sup>

Now, Turtle dwelt somewhere in the olden time, when he too lived here as a man, and a brave man Turtle was when he lived in human form.

Then, once upon a time, "Well, suppose I go fight!" thought Turtle; "Yes, I think I'll go and fight. I shall tell all the animals that I'm going off to war," said Turtle; "I'll go attack the human people in their village," said Turtle, talking to himself in his house.

So the next morning, with all due rite Turtle went out of doors and unrolled his medicine-bundle. In it lay his flutes. Then he blew them.

When he had sounded them, "Ho, who will go with me on the war-path?" asked Turtle.

Lo, right away Crow called out to him: "Why, I will go with you, Turtle. It seems you have been saying, 'Who will go with me on the war-path?'" said Crow to him.

"Very well, but first let me see you go fast; I want to take a look at you, to see just what you will do when we attack a village from ambush," he said to Crow.

Oh, but Crow flew straight up from there; truly he went with great speed, pretending to dodge here and there and twisting himself into all shapes. Then he came back.

<sup>1</sup> This serious estimate of Turtle, due probably to his position as one of the chief totem animals, is inconsistent with the folk-tales about him.

'hā'ni? kinā'wimit, mihke'nāh?' inā'win kākā'kiw mihkā'nā'hkun.  
 'hē'?, apispā'ts, kākā'kiw; kikā'ʔts-mātā'puminā'kisim s wāpē'yen.  
 hā', wā'hsitā' niw sō'h ni pā'ts pas kipā'mukem kihpā'niah; kina-  
 ne'nikā'm! pō'n kinah isi'ʔnun; nanisā'nesi nina? inuh māmā'tsi-  
 taw, inā'win mihkā'nāh.

ōhwā'h, kākā'kiw kute'ʔnas ini'win s awēh-ā'yapit.

hā'w, saʔyeh misik kā'kitōwā'htamin upā'pikwān; misē'wā niw  
 tāpīwā'win ēh-yō'm kē'sik ānikū'hkwah inih upā'pikwān mihkā'-  
 nāh.

hā'w, kayā'kitōwā'htah, 'awā'ni? a-witsi'wak as katā'w-nawā'tu-  
 pāniyen?' iwā'hin.

mā'?, spā'miah wā'htsita kā'ʔtin si pits-kā'kitōwā'win, tsiw-  
 ahpi'htsipisit kinē'w. pits-unā'piwin.

'hā'w, mihke'nāh, wā'htsita kā'ʔtin nitākāwā'tān as katā'w-mikā'h-  
 kiyen, ēwā'hin kinē'w.

'hā'w, nawā'ts keh wāpē'nun, tā? sō'h aw-inā'puminā'kesi'yen  
 kahpi'h mūhkā'ʔtamah minī'kān, inā'win mihkā'nāh.

hā'ta?, kinē'w iniwi'n niw wāh-spē'ʔtat as ini'm-tahtā'pasit.  
 kas ni'w ihpih, ini'win ā'wih-yō'h-wāskē't as pī'at.

'hā'ni? kinā'wimit, mihke'nāh? yō'ʔ kāh aw-isē'ʔtāyen kahpi'h  
 mūhkā'ʔtamah minī'kān, inā'win kinē'w.

'he'h, hā', kinē'w, apispā'ts! pas kinā'ʔnikem. ā', sō'h ni pā'ts  
 niw kihpā'niah pas kipā'mukem. ini? ni'w, apispā'ts; kinah wi'nah  
 pōn isi'ʔnun; kina-ne'nikā'm! inā'win mihkā'nāh.

nahā'w, saʔye'h misi'k kākituwā'htamin upā'pikwān.

ā'ta?, iniwi'n keh niw ā'hpīn niw kiw-i'tāh: 'hā'w, awā'ni? a-  
 witsi'wak s katā'w-nawā'tupā'niyen?' ēwā'hin mihkā'nāh.

mā'?, saʔye'h misi'k pits-kā'kituwā'win spā'miah; pis-unā'piwin  
 pakā'htsikew.

'hā'w, mihke'nāh, kinaw-wi'tsyān s katā'w-nawā'tōpā'niyen. wā'h-  
 tsita'w nitākāwā'tān s katā'w-mikā'hkiyen, iwā'hin pakā'htsikew.

'hā'w, nawā'ts kutsē'ʔninun, tā? sō'h aw-isē'ʔtāyen kahpi'h kinā's-  
 kamah minī'kān.

hā'ta?, pakā'htsikew iniwi'n niw wāh-spē'ʔtat, kā'ʔts-wā'pēt. wā'h-  
 tsita kā'ʔtin ini'-tahtā'pasō'win. skas niw ihpih, ini'win pits-yō'h-  
 wāskē't.

'hā'w, yō'ʔ kāh aw-isē'ʔtāyen kahpi'h mūhkā'ʔtamah.'

'ē'h, pakahtsike'w, kina-ne'nikā'm! pō'n isyā'nun; wāhtsita'  
 niw kihpā'niah pas kipā'mukem! inā'win pakā'htsikewān.

hā'ta?, pakā'htsikew kute'ʔnas ini'win s awēh-ā'yapit.

hā'w, saʔye'h misi'k kā'kitōwā'htamin upā'pikwān mihkā'nāh.

'awā'ni? a-witsi'wak s katā'w-nawā'tupā'niyen?'

nimā'?, pahpisi' misi'k si kākitōwā'win ispā'miah; pi'ts-unā'-  
 piwin mā'ts-sā'ʔnawānanī'w.

"Well, how was it? Did you see me, Turtle?" Crow asked Turtle.

"Oh dear, it won't do at all, Crow! Very awkward is your look as you go fast. Why, you would surely and with ease be shot in your chest; you will get killed; don't you go; redoubtable, I tell you, are the humans," said Turtle to him.

Poor Crow went and sat down somewhere.

Then again he sounded his flute. The entire length and width of this sky of ours rang with the sound of Turtle's flute.

When he had blown it, "Who will go with me on the war-path?" he said.

Lo, up above there came a loud noise, so fast flew Eagle. He came and settled there.

"Why, Turtle, I am truly longing for a fight," said Eagle.

"Very well, but first speed a little, to see what sort of figure you really will cut when we attack a village by surprise," said Turtle to him.

So then up went Eagle and dodged about for a ways and then turned and came back.

"Well, did you see me, Turtle? That is the way I shall do when we attack a village by surprise," Eagle said to him.

"Dear me, Eagle, that won't do at all; you would get killed. Why, one could deliberately take aim and shoot you in your chest. No, indeed it won't do at all; don't you go; you will get killed!" said Turtle to him.

Then again he sounded his flute.

He still kept saying the same thing: "Ho, who will go with me on the war-path?" said Turtle.

Lo, now again came a loud noise up above, and Pigeon-Hawk came and settled.

"Well, Turtle, I will go with you on the war-path. Really, I am longing for a fight," said Pigeon-Hawk.

"Well, first make a trial flight, to see just what you will do when we attack a village."

So then Pigeon-Hawk flew up from there and went at a great speed; he truly dodged and ducked as he went along; after he had gone some distance, he turned and came back.

"There, that is the way I shall do when we attack from ambush."

"Dear me, Pigeon-Hawk, you will get killed! Don't go; you would surely get shot in your chest," he said to Pigeon-Hawk.

Pigeon-Hawk went and sat someplace there.

Then again Turtle blew on his flute.

"Who will go with me on the war-path?"

Lo, in an instant, again, the air resounded; Big Split-Tailed Eagle came and settled.

'hā'w, mihke'nāh, kina-wi'tsyΛn. wē'htsita'w nitākāwā'tān s kātā'w-mikā'hkiyen,' iwā'hin sā'?'nawa'naniw.

'hā'w, nawā'ts keh wāpē'nun; kitā'wats-tsē'?'napu'min tā? sō'h aw-isē'?'tāyen kahpi'h mūhkā'?'tamah minī'kān.'

hā'ta?, sā'?'nawananī'w iniwi'n ni wā'h-spē'?'tāt as i'nim-tahtā'-pasit. sikΛs ni'w ihpih, ini'win ā'wih-yōh-wΛskē't.

'hā'w, yō'?' kāh aw-isē'?'tāyen, mihke'nāh.'

'hi'h, apā'hpenisiwΛ'k, sa'?'nawananī'w! hā', pΛs kinā'?'nikem. hā'ni?, sō'h ni pā'ts niw pΛs kipā'mukem kihpā'niah. inih ni'w ā'na-we'nihtah; pō'n isyΛ'nun,' inā'win mihkā'nāh.

hōhwā', sā'?'nawananīw kutā'?'nas awēh-ā'yapi'win.

hā'w, sa'?'ye'h misik kā'kituwā'htamin upā'pikwΛn mihkā'nāh.

'awā'ni? a-witsi'wΛk kātā'w-nawā'tupΛ'niyen?'

hyā'ta?, kΛniwi'n keh ni'w misik kayā'kitōwāk yōm ispā'miah, tsiw-ahpi'htsipisit; pits-unā'piwin pipō'ne'new.

'hā'w, mihke'nāh, kina-wi'tsyΛn. hā'w, wā'htsita'w nitākāwā'tān s kātā'w-mikā'hkiyen,' ēwā'hin wina'h ap pepō'ne'new.

'hā'w, nawā'ts keh wāpē'nun, tā? sō'h aw-isē'?'tāyen kahpi'h mūhkā'?'tamah minī'kān,' inā'win misi'k mihkā'nāh.

hā'ta?, iniwi'n niw wāh-spē'?'tāt pepō'ne'new, kā'?'ts-wā'pēt as ini'm-tahtā'-pasit. sikΛs ni'w ihpih, ini'win ā'wih-yō'h-wΛskē't.

'hā'w, yō'?' kāh, mihke'nāh, aw-inā'puminā'kesi'yen kahpi'h mōh-kā'?'tamah minī'kān.'

'he'h, pōne'?'nā'w, pōn isi'Λnun; kina-ne'?'nikā'm! wāhtsi'Λ' niw sō'h ni pā'ts pΛs kipā'mukem kihpā'niah,' inā'win mihkā'nāh.

ā'ta?, kutā'?'nas awē'h-ā'yapi'win pepō'ne'new.

sa'?'ye'h misi'k kā'kitōwā'htamin upā'pikwΛn.

'awā'ni? a-witsi'wΛk a-nawā'tupΛ'niyen?'

hā', umanak ānā'pitua? as nī'k ina'kah wā'htsita kā'?'tin kayēs-titā'?'tipe'named isinā'kwΛtin ā'nahkwΛt. mā'?', pā'pik pis-piΛtā'-mΛkΛ'tin ini's as tsiw-i'tua?. hā', nō'we'?'neh, wā'htsita kā'?'tin wā-wiyΛ'kipitā'win nō'we'?'nin. hē'y, mihkā'nāh wātsi'Λnemi'nihtsikāt s kātāw-spā'?'sit, ini'win-pih tsiyā'w mātāpi'pahtuk. ā'hkupi'kah ini'win utsi'peh as pimā'hutik pimā'hki'hneh; ini'win tayā'piputōk mihkā'nāh s sakā'hki'?'tāt. tā'?', kātā'w-spā'?'siwin, tsiw-ahpi'ts-kisi'pitek nō'we'?'nen. nimā'?', mihkā'nāh ini'win kāh s tasē'h-pā'-hpakā'?'sit nipī'hih. wā'htsita'w siw uhpā'skamin nipē'w, sāhsā'?'supi'h-tsih nipī'hih, tsiw-ahpi'ts-utsi'Λnemah s kātā'w-spā'?'sit. nikōtā's kāh pmī'm-pūnīwā'win inih nō'we'?'nen. tā'?', siwas pā'pemō'hnewin inā'niw; utā'kΛs tahkō'namin. hā', mihkā'nāh, kayēs-pōnā'nimah, sinawā'?' ni'w kuhpētā'tsikōwin.

ini-pi'Λtāt, 'hā'w, mihkā'nāh, wā'htsita kā'?'tin nitākāwā'tān as kātā'w-mikā'hkiyen; kina-wi'tsyΛn, mihkā'nāh,' ēwā'hin inā'meh-kīw.



"Hello, Turtle, I'll go with you. I'm simply spoiling for a fight," said Split-Tailed Eagle.

"Yes, but first just speed a bit; I want to take a look at you, to see just how you will do when we ambush a town."

Straight up flew Split-Tail, dodging hither and thither as he went; after a stretch he turned back.

"There, that, you see, is the way I shall do, Turtle."

"Oh dear, oh dear, Split-Tail! You would get killed; why, one could take deliberate aim and shoot you in the chest. Give up thinking about it; don't go," said Turtle to him.

Poor Split-Tailed Eagle went and sat somewhere.

Again Turtle sounded his flute.

"Who will go with me on the war-path?"

Zoom! Suddenly the air rang out again, so fast someone sped: Winter-Hawk came and alighted.

"Well, Turtle, I'll go with you, I am truly longing for a fight," said Winter-Hawk, just as the rest had done.

"Good, but first do some speeding; let me see just what you will do when we make a surprise attack on a town," said Turtle, again, to him.

Up went Winter-Hawk and went very fast, dodging this way and that. When he had gone a certain distance, he returned.

"There, Turtle, that is the way I shall look when we attack a village by surprise."

"Dear me, Winter-Hawk, don't go! You will get killed. Really, one could take careful aim and shoot you in your chest," said Turtle to him.

Winter-Hawk went off and sat somewhere.

Then again he blew his flute.

"Who will go with me on the war-path?"

Why, when they looked over toward the west, there was a cloud that looked verily as if it were being rolled along! In an instant it had got there to the place where they were. A wind began to blow; truly with whirling speed came that wind. Whew, Turtle, thought it close quarters; he was going to be blown aloft; he ran down the bank. At the water's edge a root was sticking out firm in the solid ground; Turtle grabbed hold of it and clung to it; for he was almost being blown aloft, so furiously sped the wind. Poor Turtle, there he flopped in the wind, hitting the water! Truly he dashed up the water with his feet, splashing about, half-submerged, so sore were his straits to keep from being blown aloft. At last the wind ceased roaring. There, all at once, was a man walking about; he was holding a war-club. Turtle, when the wind had ceased, slowly crawled up the bank.

When he got there, "Well, Turtle, I am truly longing to fight; I will go with you, Turtle," said the Thunderer.

'he'h, inemehkī'w, tā'ni? ä'sikeh? kinah wi'nah apispä'ts; kina-ne?nikä'm! yā'h, apä'?'tsik! sa?ye'h tsē'k ihpih ini-tā'yah, ini'?-pih pas kä'hkinā'hkua? aki'kuh mmā'tsi?tawak. hā'ni? kipits-apä'?'tiwä'-kisimit? ini'? ni'w apispä'ts ki'nah wi'nah; kΛ'n; pō'n isyΛ'nun.' inä'win inä'mehkī'wΛn mihkā'nāh.

hā'ta?, inä'mehkī'w kute'?nas awēh-ā'yapiwin.

hā'w, iniwi'n-pih misi'k kayākitōwä'htah upä'pikwΛn.

'awä'ni? a-witsi'wak a-nawā'tupa'niyen?' iwā'hin mihkā'nāh.

hā'w, umΛ's nūhsimā'hkiah ānā'pitua?, wä'htsita kä'?tin asē'kanan si wi'yΛk māmā'kunah pits-inä'hkawa'nin. hā'w, pis-piΛtä'tua? mihkā'nāhkō'hsΛk, usā'matin!

'hā'w, akō'? akō'? käh wi'nah nawā'tupa'niwak! akō'? a-witsi'-wakua?', ēwā'hin mihkā'nāh.

hā'ta?, iniwi'n keh as ānawe'nihtā'hkua? uhpē'?tawΛk s kΛtäw-kä'?ts-mikā'hkitua?, inä'mehkī'wak; mā'waw kēwä'wakin.

hā'w, mihkā'nāh iniwi'n sa?yeh wäpā'wane'titua? as awēh-mikā'h-kitua?; mmā'tsi?ta'wΛn nawēnähä'wakin. hē'y, ta'?, a-tahpō'hnewΛ'kit ta? aki'kuh mihkānāhkō'hsΛk? ume'win ni na'p, as täpā'pumi-nā'kwah, as inim-nehkā'nimi'tua? nawā'tupa'niwak. hā'ta?, iniwi'n käh s nipā'tua?, mā'?, sā'matin mihkānāhkō'hsΛk. wΛyā'pah sa?yā'h misi'k wäpā'wanetōwΛ'kin. hē'y, ta'?, wā'?na täh a-piΛtä'wakit? misik umewi'n ni na'p misi'k as inim-nehkā'nimi'tua?. ā'ta?, iniwi'n keh misi'k as nipā'tua?. ta'?, wΛyā'pah misi'k mātsi'wakin; kīseh ä'hkuah ta? misi'k pimō'hnewΛ'kin. mā'k-keh-niw-pāpimō'hnetua?, kΛniwi'n keh niw mā'ts-me'ti'k pāmā'hkihsih inih umihika'nuwaw. ha'?y, mihkā'nāh kawin' ukā'tew-kia?tō'hnenan; ānawihisō'wakin s kΛtä'w-pāsita'hki?ta'tua? ani'nuh me'ti'kwΛn.

'hā'w, pōtawe'kun käh ni'w; kēs-kē'skäh'nā'?sīt, kina-mā'tsia?', ēwā'hin mihkā'nāh.

hā'w, iniwi'n täh s pōtawe'tua? as wī'nusuatua? ani'nuh me'ti'kwΛn. ē, ta'?, wΛtsi'a? täh a-kēs-käh'nā'?sō? nikōtä's käh na'p ayā'wik, ini'-win kīskäh'nā'?sīt inuh me'tik. hā'w, ini'win-pih mayā'tsyΛ'tua?. hē, ta?, nā'sikΛs kutä'?nas kiw-inim-nipā'wakin.

hā'w, nikōtä's keh sa?yā'h piΛtä'wakin mΛmā'tsi?ta'wΛn.

'nahā'w, nehsē'mehsΛk, yō'? pits-isī'yah. kΛtä's kia?tepi'kun. hē'y, ta?, ayā'ts-täpāpahtī'yāk kinaw-wähtapī'?tati'muΛw. sa?ye'h täh tsēk-wā'pah, ini'?-pih a-pīpi'ΛkutΛ'māk. kēs-pīpi'ΛkutΛmāk, ini'?-pih täh a-mōhkä'?tawΛ'kihtua? aku'm mΛmā'tsi?ta'wak,' ēwā'hin mihkā'nāh.

'hā'w!

hā'w, iniwi'n teh as kiΛ?tepi'tua? aki'kuh mihkānāhkō'hsΛk; iniwi'n api'ts as kipuΛpī'?tawatua? ani'nuh mΛmā'tsi?ta'wΛn. hā'w, mihkā'nāh täh wi'nah wānī'tipā'hkah, iniwi'n-pih mayā'tsiΛt as nā'sekkah inih minī'kän. payi'Λtāt, as pΛpām-kākēmā'pit ani'nuh wē'kiwΛ'-mΛn, nimā'?, usāmī'nukin mmā'tsi?ta'wak! imi'nakah sku'Λ'ts as inim-i'syΛt, ini'win as nāwā'tsin mitä'muhsΛn as nipā'nit. utā'?sikan kayēs-kī'?tinah mihkā'nāh, ini'win as kī'skiki'yΛwesu'atsin ani'nuh

"Dear me, Thunderer, what an idea! No, you won't do at all! You will get killed! Gracious me, it's no trifle! When we got up close, those humans would know it at once. Why, don't you make a frightful noise when you come anywhere? Oh, no; it won't do at all for you; no, don't go," said Turtle to the Thunderer.

The Thunderer went and sat somewhere.

Then again he sounded his flute.

"Who will go on the war-path with me?" asked Turtle.

They looked down the slope: truly the blades of grass were bending hither, as if someone were shaking them. There came the Little Turtles, a vast number of them.

"Why, these, these are warriors! These are the ones who will accompany me!" said Turtle.

Then of course, the birds gave up the idea of having some big fighting, and the Thunderers; all of them returned home.

Turtle and his followers marched off in single file to go to war; they were going against the human people. Well, you couldn't expect those Little Turtles to walk very fast: about as far off as the eye will reach, the warriors were overtaken by darkness. So there they slept, oh, a vast number of Little Turtles. On the next day, off they marched again in single file. You could not expect them to get very far! Over there a little ways they were again overtaken by darkness. So there, again, they slept. On the next day they started off again; all day long they walked, but as they were walking along, there, at one time, was a big tree lying across their path. Heigh-ho, Turtle did not want to make a detour, and they were unable to get across the tree.

"Why now, just build a fire; when it is burned through, we shall go on," said Turtle.

So then they built a fire to burn that tree. Of course it took some time before it was burnt through! At last the tree was burnt through, and then they went on. At one place after another they would sleep, as they went along in their slow progress.

At last they came to the human beings.

"Now then, little brothers, this is the place for which we are bound. Place yourselves in a circle around it. You will place yourselves just in sight of one another. Just before dawn you will sound the war-whoop; when you have sounded it, we shall make our surprise attack against these humans," said Turtle.

"Yes!"

So then the Little Turtles placed themselves round about; their line just reached all the way round the people. But as for Turtle himself, when night came, he went off and stole up to that village. When he got there and was going about peeping into the wigwams, oh, there were very many of those people! He went on, way out to one end of the place, and there he saw a woman asleep. Turtle drew his knife and cut through the woman's neck. The same way



mitä'muhsan. sa?ye'h misi'k nikut; ni's tãh ne?ne'win ini's as nepã'-  
nit mihkã'nãh. ayē'tuh umã'win-nuh ä'?tuk ani'nuh mē'san as awã'-  
tõk kutã'?nas anãpē'hsihsih; ini'win s sã'sehkē'hsih mihkã'nãh,  
nãnatõ'htawe'sit utũ'skineni'aman tã'?-pih a-mũhkã'?tawi'kĩnit.  
P—hã'w, sa?yã'h tsayē'k-wã'pah, kanĩ'win kãh ni'w wē'yak wã'htsimĩt:  
'hh, hh, hh, hh, hu'h!' inĩ'tamin. hã'w, iniwi'n-pih keh kayãhtsi'?netua?  
mihkãnãhkõ'hsak, nãtinetu'atahkua? inih minĩ'kãn. hã', nã'p wĩ'yak  
aki'kuh mmã'tsi'tawak nõ'htawe'win ani'nuh hõhõ'hiwan.

'hē'y, õnē'kun, unē'kun, unē'kun, unē'kun! kimēkã'nike?, kimē'-  
kã'nike?, kikã'tew-ne'?nikã'?! mĩkã'hkĩkõ'n, mĩkã'hkĩkun, mĩkã'h-  
kĩkun!

hã'w, mmã'tsi'ta'wak wã'htsita kã'?tin unē'pahtaw'kin s katã'w-  
mĩkã'hkĩtua?, sã'kitsipahtu'kua?, natãwã'pumatu? wĩ'yak n mĩkã'ni-  
ku'tua? hã'ta?, kawĩ'n wĩ'yak unãwãnw'wawan! hã', as nãni'pu-  
witua?, kanĩ'win kãh ni'w mihkã'nãhkõ'hsan payĩ'hpah'u'nik.

'hã'w, mihkãnã'hku'k! mihkãnãhkõ'hsak ã'wiw'k. mitemuhsã''k,  
kimũti'hsõwawan, kimũti'hsõwawan, kimũti'hsõwawan pĩtõ'ku'n,  
pĩtõ'kun! kina-pē'hnaawã'wak ē'h-akum mihkãnã'hkuk!

mã', mitã'muhsak as māk-sã'kisi'tua?, umũti'hsõwã'wan kutã-  
pã'htamukin s sã'kitsipahtu'kua?. nimã'', usã'matin mihkãnã'h-  
kuk! wã'htsita kã'?tin umũti'hsõwa? mamõ'skinanã'wakin mitã'-  
muhsak. hã'ta?, wēyãwēkehkõ'hseh tãh utã'nan as awē'h-ãmã'tin'atin,  
nã'h, tsi-kēs-kĩ'skikiyãwã'humih! hã', iniwi'n kãh s kã'?ts-mõk, utã'-  
nan s nawēmã'tsin. inã'niwak iniwi'n-nakah ã'nawĩ'mĩtua? as natĩ'-  
pahtu'nanã'tua?; ini'win as mehkãwã'tua? mã'ts-mihkãnã'hkun.

'hã'w, ayu'm-ã? tsiw-ã'wit! iwã'kin.

hã', payĩtã'tua?, mã'ts-mihkã'nãh!

'hã'w, kitã'wanu'naw kē'kina'nõ?. wã'htsita kã'?tin aw-ē'sis-wē'-  
sakã'hpĩn'nakih kinaw-ihpã'nanõ'naw! iwã'kin inã'niwak.

payĩtã'wihatua?, ini'win nanã'wēyãw as apē'hih mihkã'nãh.

'nahã'w, hã'? tãh aw-ihpã'nana'kih ē'h-ayum mihkã'nãh? iwã'kin.

'hã'ta?, pas kipĩpĩmu'anakih; imi's, imi'? as pas awēh-a'na'kih;  
ini'?-pih tãh pas mayã'wats-pĩmu'akih, inã'wakin mihkã'nãhkun.

'he'h!' ēwã'hin mihkã'nãh, 'sē'h eyã'h,<sup>1</sup> siw ayã'wik, me?si'h  
a-ne?nitĩ'yāk. hã'w, pĩmĩ'yāk, ã-tĩskã'hkĩhne'nun ani'nuh kē'puwa'-  
wan; kinu'a? teh niw a-pã'?tsihusĩ'yāk, inã'win mihkã'nãh.

hã'ta?, ini'win kãh as ã'nawenihtã'hkua? mmã'tsi'ta'wak.

'hã'w, ini'? ni kã'?tin pas ã'sikē'yah; unã'mõ'w mihkã'nãh,  
iwã'kin.

'nahã'w, pĩna'h mã'ts-ahkã'h nĩpē'w pas kisē'kine?; ini'?-pih  
teh me?si'h a-põtawe'yah; ini'? tãh as pas pō'nakih as a-kĩ'sisĩt,  
ēwã'kin misi'k aki'kuh mmã'tsi'tawak.

'nahã'w!' ēwã'kin.

<sup>1</sup> I seem to have lost a word or two at this point.



with another; two sleeping women did Turtle kill. At his sides, right here, Turtle placed the heads, and with them went off to one side a ways; there Turtle lay, waiting for the sound of his men as they attacked.

When dawn was near, suddenly someone called out; "Hh, hh, hh, hoo," was the sound he made. Thereupon the Little Turtles broke into a run, running up to that village. It happened that someone of those people heard the whoopers.

"Hey, get up, get up, get up! We are attacked, we are attacked! They want to kill us! To the fight, to the fight, to the fight!"

Truly the people leaped up from their beds to go fight; they ran out of the wigwams, they looked to see; someone was attacking them. Why, they saw no one at all! As they were standing about, suddenly the Little Turtles came running.

"Why, turtles! They are little turtles! Women, bring your bags, your bags! You must bag these turtles!"

The women, still in their fright, made a jump for their bags and ran out of the wigwams. Lo, a vast number of turtles! Indeed the women kept putting them into their bags until these were entirely full. But when one little old woman went to wake up her daughter, goodness me, someone had cut off her head! Of course she set up a loud weeping in her grief for her daughter? When the men ran thither to look for someone, there they found a big turtle.

"Oho, it must have been this creature!" they said.

They reached him: a huge turtle.

"Let us take him to our dwelling; truly, in whatever way we can cause him the most pain, we shall dispose of him," said the men.

When they got him to their dwelling, Turtle was placed in the center of the assemblage.

"Now, what shall we do to this turtle?" they said.

"Why, suppose we all shoot at him. Over there we can set him up, and then all of us shoot him," they said of Turtle.

"Bosh and nonsense!" said Turtle, "You will kill each other in great numbers. When you shoot, your arrows will glance off from my shell and you will get hit by your own shots," said Turtle to them.

So then, of course, the people gave up that idea.

"Yes that is really what might happen to us. Turtle speaks truly," they said.

"Well then, let us pour a big kettle full of water and make a big fire and put him in to boil to death," said the people.

"Good!" they said.

'heh hā'h, pas nitāpā'ʔtsipakisi'mit, tsī'ʔnehnā'ʔsiyen, kī'sisi'yen?  
pas nikī'wanesi'ahkasim; pas nitsi'ahkipi'nān yōm nipē'w; mā'wa  
niw pas kikī'sisi'muaw, ēwā'hin misi'k mihkā'nāh.

'hē'y, unā'mō'w mihkā'nāh; ini'ʔ ni kā'ʔtin pas ā'sikē'yah, ēwā'kin  
mamā'tsiʔta'wak.

'hā'w, pina'h nipī'hih kitā'wih-ahpā'kinu'naw; a-pēhkanā'mōw;  
ini'ʔ as a-nipā'k, ēwā'hin inuh ni'kut mamā'tsiʔtaw.

'hī'y, nipī'w nikō'ʔtan, nikō'ʔtan, nikō'ʔtan, nikō'ʔtan! ēwā'hin  
mihkā'nāh.

'hāw, tā'pīpu'nehkun!

mā'ts-sē'pēw ini'win niw keʔtsi'h as pimē'hneh. hāhtayā'h, mih-  
kā'nāh mī-tā'pīpunā'win, mā'mawō'hkawa'tua? mihkā'nā'hkun. hā-  
taʔ, mihkā'nāh ini'win niw ā'nuw as sakā'hkiʔtat, nā'sap niw as  
isē'ʔtat, āhpi'ts-minī'nihtah nipī'hih as katā'w-ahpā'kinih. hā'w,  
isku'ahtemih misi'k payiātā'wihih, hā'w, ini'win misi'k s sakā'hkiʔtat  
mihkā'nāh as kō'ʔtah nipē'w.

'hā', hā', hā', hā', tatā'hkesikun, tatā'hkesikun!

hā'taʔ, as kāhtswā'pinatuaʔ, kōtā's mī'-pakitā'hkiʔtawin. kayēs-  
sakā'nawenih mihkā'nāh, inim-utā'tsimawin, nipī'hih as ahpā'ki-  
natuaʔ. ōhwā'h, mihkā'nāh iniwi'n niw as ā'yakī'htsih as ni'pāk  
anā'mipik! ā'taʔ, nā'sap teh wi'nah niw isē'ʔtawin mihkā'nāh.

hā'taʔ, 'ini'ʔ kāh s kēs-pemātesē'yen! ināniht' min mihkā'nāh,  
nipī'hih as ā'yakī'htsih anā'mipik.

hā'w, ni-mātsi'wakin aki'kuh mmā'tsiʔtawak; ini'ʔ kāh s kēs-  
pemā'tesit mihkā'nāh. iniwi'n tāh nī' mitsi' niw as ā'yakī'htsih.

ini' mā'waw.

## 92. RACCOON AND WOLF.

(nehtsi'wihtuk)

nahā'w, ā'hsipan kāh pāpemō'hnewin, tsē'k sī'piah as pimī'm-  
pahpē'sit as katā'w-mī'tsihsit. nipī'hih ini'win as ki-mehkāwā'tsin  
nahnākā'wan as ki-mu'atsin. kī'sih ā'hkuah, tipā'h ā'hkuah ini'win  
ānanū'hkasi't. wayā'pah s nim-mā'k-pimō'hnet kayē's-tā'pinit, hā'w,  
imi's nu'akōw ānā'pit, kani'win keh niw mā'ts-mahwā'w payi'tuhnet.  
ā'hsipan kehkenawe'win mahwā'wan ahpā'n niw as ki-pu'awiʔtanit.  
hā'w, ini'win-pih nō'hpimih ānawī'mit ā'hsipan. hā'w, ini'win as  
mē'sēt. kayē's-mēsēt, ini'win-pih wātā'hpinah ini'h umī'h; umā'win  
tāh ās-kakī'siwe'nah; si watō'w inā'namin. iniwi'n-pih tāh payi'-  
manit; umā'win tāh as a'ʔtuk, uhpā'niah. mahwā'w pītuhne'win imi's  
nu'akōw. hā'w, ini'win-pih wi'nah ap ā'hsipan sī'piah ānawī'mit;  
iniwin tāh as miyā'hkiwā'tsin.

'hā', ēwā'hin mahwā'w, 'kawi'nakat nā'p kā'kōh ā'ʔtawan mī'tsihs-  
wan? usā'mat, nīpu'awiʔtam, ēwā'hin mahwā'w.

hā', ā'hsipan nī'piʔtawin: 'mahwā'w, umā'ʔ nitā'ʔtun, ēwā'hin  
ā'hsipan, sasipā'nah upē'hsehkakan. utā'hpīnamin inih umī'h kayēs-

"Pshaw, don't you suppose I'll throw myself about terribly when the hot stuff touches me and I am being scalded? I should move about like crazy, I should splash out that water, and you would all get scalded!" said Turtle again.

"Why, Turtle is speaking the truth; that is really what would happen to us," said the people.

"Well, then, let us go throw him into the water; he will drown; that will be the the end of him," said one of those people.

"Hey, I'm afraid of water, I'm afraid of it, I'm afraid of it!" said Turtle.

"All right, take hold of him!"

A big river flowed by near there. Poor Turtle, he was seized; all hands went at Turtle. To be sure, Turtle tried to hang on to things there, but he did so only in pretense, for really he was glad that he was to be thrown into the water. When they had got him as far as the door, Turtle again tried to hold on there, in fear of the water.

"Ho, ho, ho, ho, with all your might now, with all your might!"

As they tugged and heaved at him, finally he let go. Turtle was seized by the tail and dragged along, and they threw him into the water. Alas, Turtle! There he lay submerged and died under the water. But Turtle was only pretending.

"Well, here we are; I'm saved!" thought Turtle, lying there under water.

The people went away, and so now Turtle's life was saved. And he is still lying there in the water.

That is all.

## 92. RACCOON AND WOLF.

(Nehtsiwihtuk)

Raccoon was walking about, hunting by the river to get his food. In the water there, he found some crawfish and ate them; all day and all night he was busy at this. The next morning, when he had had his fill and was walking along, he looked downstream, and there was a big wolf walking toward him. Raccoon knew that Wolf was always hungry. So uphill from the river ran Raccoon. There he eased himself. When he had eased himself, he picked up his dung; like this he shaped it round; like a ball he shaped it with his paws. Then he tucked it into the fold of his bosom; he placed it here, on his chest. Wolf was walking hither from downstream. Then Raccoon, too, ran to the river and met him.

"Hello!" said Wolf, "Haven't you perhaps something in the way of food about you? I'm too hungry for words."

Up rose Raccoon: "Here, Wolf, I have something," he said, searching about in his jacket. He got hold of that dung of his which



kāki'siwe'nah. 'hā'w, umā'?' inā'win mahwā'wan; 'yō'?' kāh ni'nah kiw-inā'htsike'yan.'

'hō', wāwā'nin! ēwā'hin mahwā'w as ōtā'hpinah s kā'?'ts-mē'tsik, mahwā'w.

hā'ta?, 'ni'nah umā'-naka'h nuakō'w āsī'yen, yōm sēpē'w na'p ki-pimī'm-ntōnā'hamañ ninah ap kātā'w-mī'tsihsī'yen,' ēwā'hin ā'hsipan.

ini'win-pih wayā'puhnet s mā'tsiat ā'hsipā'n.

'hā? kā'h, ni'a't, ni'nah a'p umā'-naka'h wanā'nipih pā'pam-isī'yen,' ēwā'hin mahwā'w.

hā'ta?, mā-k-mētsihsō'win mahwā'w as mā'tsiat. hā'hsipan skas ni'w ihpih payi'ātāt, hā'hsipān, isā'pume'win mahwā'wan tsē'?'napumā'tsin mī'tsihsīnit. hā'w, ini'win-pih kayā'htsi'ātāt hā'hsipān, imi's ānā'pit, mā'ts-askā'h ini'win as tsē'patsih tsī'k sī'piah. hā'w, ā'hsipān ani'win me'ti'kwān nayā'tsipā'htuāna'tsin. sa'yē'h ke'tsē'h payi'ātāt, iniwi'n-pih mī'sī'k tsayē'napumā'tsin mahwā'wān.

'hē'y, mahwā'w!' wā'nāw imi'win as ānā'mipā'htuk; 'hē'y, mahwā'w,' inā'win ā'hsipān, 'tī'!

mahwā'w nakā'?'tawin ini'nakah as anā'pit. 'tā? ā'yen, ni'a't?' ēwā'hin mahwā'w.

'nimī'h kimē'tsin!'

nimā'?, mahwā'w! 'hwē'y!' ēwā'hin.

mī'sī'k: 'nimī'h kimē'tsī'n!'

nimā'?, mahwā'w ini'win-pih kā'hkinah mī'h as mē'tsik; nimā'?, mahwā'w wā'htsita kā'?'tin ini'win-pih nā'hkusit.

nahā'w: 'ā'hsipān, kinā'?'nin!' pimē'nisihā'tsin.

ā'ta?, ā'hsipan kā'?'ts-wāpē'win as usī'mīt; askā'hkun ani'win niw nayā'tine'tuanā'tsin. sa'yā'h as usī'mīt payi'ātāt askā'hkun, iniwi'n as ahku'htawe'pahtuk ā'hsipān. sa'yā'h spā'miah payi'ātāt ā'hsipan, iniwi'n-pih māhwā'w ini's payi'hpahuk, piātā'wipā'htuk. iniwi'n wā'h-kutāpāmā'tsin mahwā'w ā'hsipānan. nāskā'n niw nōnipunā'win ā'hsipānān. ahkī'hīh iniwi'n s pā'pehtsih mahwā'w. hā'ta?, ā'hsipan spā'miah iniwin ā'siat skā'hkuh s awē'h-sāshkē'h-sih. hā'w, mahwā' tāh wina'h ap iniwi'n niw as kawē'?'tāt, ā'yapit. ā'hsipānān as ahkōnāhā'tsin s a-penē'?'tānit.

kī'sih ā'hkwāh, hā'ta?, ā'hsipān iniwi'n as ā'yī't spā'miah; mahwā'w wi'nah ap iniwi'n niw as ā'yapit. wānītipā'hkiah, hā'w, iniwi'n mahwā'w tsē'k ani'nuh me'ti'kwān as awē'h-nē'puwit kōnāpuma'tsin ā'hsipā'nān tipāh ā'hkuah. iniwi'n niw ās-wā'pah; nī'wuku'n kēs-kanāpume'win ā'hsipā'nān. ā'ta?, iniwi'n sa'yā'h as kkū'hkwa'?'sī-tua?. ta'?, winah wi'nah ā'hsipān ispā'miah mā'nawats ki-nipā'win, ta'?, ayu'm tāh mahwā'w kawī'n unāpā'nan. ta'?, kēspin mahwā'w nī'pāt, ā'hsipā'n kātā'w-pinē'?'taw. hā'w, mahwā' tāh iniwi'n s nehkō'sit; kawī'n ukā'ta-nipā'nan. hā', nikō'tās iniwi'n sa'yā'h mahwā'w as kakū'hkwa'?'sit, mahwā'w.

hā'w, iniwin ā'ts mahwā'w: 'hā'hsipā'n, kinā'?' nā'?'tām-nipā'yan!' ēwā'hin mahwā'w as kē'hkama'tsin ā'hsipā'nan.



he had shaped into balls. "Yes, here you are!" he said to Wolf; "This is at any rate what I am accustomed to eat."

"Oh, thank you!" said Wolf, taking it and starting to eat with zest.

"Downstream there, is where I am going; this river, you know, is where I always go about looking for my food," said Raccoon.

Then Raccoon started off at a walk.

"Very well, my friend; and as for me, upstream is where I go about," said Wolf.

So Wolf walked away, eating. When Raccoon had got a ways off, he looked back at Wolf and watched him as he ate. Then Raccoon broke into a run; when he looked yon way, there stood a big white-pine by the river. He ran for that tree. When he had got quite close to it, again he looked at Wolf.

"Hey, Wolf!" — Far off there he was running yon way; "Hey, hey, Wolf!" cried Raccoon, "Say!"

Wolf stopped and looked in that direction. "What's that you say, friend?" said Wolf.

"You're eating my dung!"

Oh, horrors! "Pew!" said Wolf.

Again: "You're eating my dung!"

Oh, now Wolf knew that he was eating dung; he was angry indeed.

"Raccoon, I'll kill you!" and he was after him.

Raccoon ran hard to get away; he ran for the white-pine. When he got away and reached it, up the tree he ran. Hardly had Raccoon got up aloft, when Wolf got there on the run. Wolf jumped up at Raccoon. He barely missed him as he grabbed for him. Down to the ground fell Wolf. High up on the white-pine went Raccoon and there he lay. Wolf, too, lay down right there, taking his place to watch for Raccoon to come down.

All day, there was Raccoon up above; and there was Wolf. When night came, Wolf went and stood close to that tree, on the watch for Raccoon all night. Daylight came; for four days he watched for Raccoon. Then was when they became sleepy. Raccoon, for his part, could sleep a little up there; but Wolf did not sleep at all. For, if Wolf slept, Raccoon would come down. Wolf was very angry; he would not sleep. Time came when Wolf got very sleepy.

Then Wolf said: "Raccoon, you will be the first to fall asleep!" He said this to anger Raccoon.

ā'ta?, wi'nah ap ā'hsipān iniwin ā'ts:

'mahwā',  
kinā'tanipā'h !'

ünā'win wi'nah ap ā'hsipān.

hā'w, iniwi'n käh āyī'suh as kīhkā'htitua?. nikō'tās mahwā'w nās-kā'n niw ki-kē'kitō'win kē'hkama'tsin ā'hsipā'nān:

'āhsipā'n,  
kinā'ʔtanipā'h !'<sup>1</sup>

ünā'win. neskā'n ni kā'kitō'win mahwā'w s kakū'hkwāʔsit.

saʔyā'h mitā'tahnuku'n kawī'n unāpānū'wawan. hā'w, ā'hsipān iniwi'n ānā'nihtah: 'hā', saʔyā'h kstā'w-nipā'w; nāskā'n ni kā'kitō'w, inā'nihta'min. hā'w, wi'nah ap ā'hsipān iniwi'n ānā'nihtah: "hā'w, mā'nawats niw nna-kā'kitim, inā'nihta'min ā'hsipān.

'mahwā'w,  
nāwā'h kā'h  
kinā'ʔtanipā'h !'

ēwā'hin ā'hsipān.

'hē'h, nāwā'h kani'win käh niw wā'htsimi mahwā'w:

'āhsipā'n,  
kinātanipā' !'

ēwā'hin mahwā'w.

'iniʔ saʔyā'h s nipā't, inā'nihta'min ā'hsipān.

hā'w, kawīn ā'hsipān ukā'kiti'nan. āʔ, nawē'naw, hā'h, kaniwi'n kēh niw mi's tsī'kahkiah kā'kōh nayō'htah ā'hsipān: 'hhh hh hhh hh hhhrrr.'

'hā', nipā'w, inā'nihta'min ā'hsipān.

hā'w, iniwi'n-pih pā'niʔtat, sinawāʔ niw. tsī'kahkiah imi's payi'ātāt, ōhwā', mahwā'w siwas ā'nitsinihkī'hsinin as ni'pāt: 'hō' ā'h.'

apʔʔsi'k niw kōʔʔe'wiv ā'hsipān.

'hā', kā'kōh nā'sap niw tsiw-isēʔtaw mahwā'w, inā'nihta'min.

ā'taʔ, as tsi-tsēʔnapumā'tsin, hā'taʔ, nipā'win käh niw wā'htsita' niw. hā'w, iniwi'n-pih pā'niʔtat kqʔtsih as awē'h-niw-tsēʔnapumā'tsin mahwā'wan ini's meʔti'kuh; iniwi'n wi'nah as i't; hā'taʔ, nipā'win käh ni wā'htsita' niw. hā'w, ā'hsipān, anih uhtā'hkwānan as takī'kin inu'h askāh, pikē'wān iniwi'n as mā'watsihā'tsin ā'hsipān. hā'w, meʔsi'h wī'hkihe'win pikē'wān. iniwi'n-pih pis-pinēʔtat, mahwā'w as sehkē'hsih; uskē'hsikuh iniwi'n as aʔtuwā'tsin ani'nuh pikē'wān. ā', misēwā' niw as aʔtuwā'tsin pikē'wān. mā'waw kayēs-aʔtuwā'tsin ā'hsipān, iniwi'n-pih mayā'tsiat as usi'mit.

ā'taʔ, mahwā'w wi'nah nā'nipāt, hā', nikōtā's keh niw kuskō'siwin mahwā'w.

<sup>1</sup> This and the following speeches in very weak, high-pitched voice.

Then said Raccoon in turn, to him:

“Wolf,  
First shalt 'ee sleep!”

And in this way they taunted each other. At last Wolf could hardly talk, as he taunted Raccoon:

“Coo-oon,  
Firs' shalt 'ee slee-eep!”

he said to him. Wolf could scarcely make a sound, so sleepy was he.

For ten days now they had not slept. Then thought Raccoon: “He'll soon be asleep now; he can scarcely make a sound.” This is what Raccoon thought: “I'll just call very quietly,” he thought.

“Wolf,  
At last  
It's you who're first asleep!”

said Raccoon.

It was a long time before Wolf gave forth a sound:

“Raccoon,  
Firs' sh'll 'ee sleep!”

said Wolf.

“Now he'll soon be asleep,” thought Raccoon.

Raccoon made not a sound. Soon, in fact, he heard something down there at the foot of the tree: “Hhhh-hh, hhh-hh, hrrr.”

“Well, he's asleep,” thought Raccoon.

So then he came down, noiselessly. When he got to the foot of the tree, there was poor Wolf lying on his back, asleep: “Ho-oh, ha-ah.”

Raccoon was still afraid of him.

“Perhaps Wolf is just pretending,” he thought.

He observed him closely: why, he was indeed really asleep. So then he came all the way down to observe Wolf at close range there by the tree; there he lay; he was really asleep. From the place where the limbs of the white-pine sprang out, Raccoon collected a quantity of rosin. He managed to get a lot of rosin. Then he came down again to where Wolf was lying; he put the rosin into his eyes. All over them he put the rosin. When he had put all of it on him, then off started Raccoon and fled.

Wolf kept on sleeping and in due time woke up.

'hē'y, hē'y,' inā'nihta'min, 'nimā'k-kanā'pumaw kahmī'tsit ā'hsi-pan,' inā'nihta'min nēpuwē'pahtuk mahwā'w.

hā', spā'miah imi's katā'w-anā'pit, hā', kawī'n unā'minan; yā'h-pits kā'kōh kipē'hnenin umΛ's uskē'hsikōh.

hā', yō'm ntūtsi'nah, 'wā'ki? umΛs ā'ʔtik niskē'hsikōh?' inā'nihta'min.

hā', pikē'wΛn yāhpi'ts mōskinā'wΛnin uskē'hsikuh, pikē'wΛn.

'hē' hā', apā'hpenisiwΛ'k! inī'ʔ kā'h saʔyā'h s kē's-kasē't!' inā'nihta'min mahwā'w.

hā'taʔ, tā'ʔ-nakah tāh aw-i'siet? kΛwin unā'minan. ā', pimō'hnet meʔtikwΛ'n iniwi'n pāʔtā'hkihsih. hā' pinah, ta'ʔ? nitūtsinā'tsin, meʔti'kwΛn ā'wiwΛn. hā'w, misi'k kutā'ʔnas tsiw-isī'win; mā'k-keh-niw-pimō'hnet, kΛniwi'n kāh ni'w misik, hō'h ā'h, iniwi'n uti'h s pā'pehtsih mahwā'w pākā'hkihsih.

'hē', pāhpinisiwΛk, ninā'pim! ēwā'hin mahwā'w.

hā'w, iniwi'n kāh ā'sikimake'sit, hā'w, kā'ʔtin niw as kutā'kihtuk. hā'w, nikō'tās iniwi'n s pākā'hkihsih meʔti'kwΛn.

'hē', pāhpenisiwΛ'k! wāʔsē'h-inā'htik ayā'wiyen?' inā'win mahwā'w anī'nuh meʔti'kwΛn.

'hō'h, sōpumā'htik nitā'wim,' ēwā'hin meʔti'k.

'hē', apā'hpenisiwΛ'k! ninā'pim! kΛne? na'p s a-kehke'naman nipē'w s a-takī'k?' inā'win.

'hē', mahwā'w, kΛn kā'kōh nipē'w. inī's niw miyā'w isi'Λnun; kutā'ʔnas nawēnā'ʔs kina-mehkā'n,' inā'win sōpumā'htik.

hē', ta'ʔ, mahwā'w miyā' niw as isi'Λt, nikō'tās iniwi'n misik s pākā'hkihsih.

'hōhwā', hē', wāʔsē'kiw ayā'wiyen?' inā'win misi'k mahwā'w.

'hē', sipi'ah-sōpumā'htik niki'w-ikām,' ēwā'hin sipi'ah-sōpumā'htik.

'hē', kΛne? na'p nipē'w kā'ʔtsih s a-takī'k?' inā'win mahwā'w.

'hā'w, miyā' niw inis isyΛ'nun. keʔtsi'h niw umΛ's nipē'w inī' as takī'k; miyā' niw inī's isyΛ'nun; kina-mehkā'n nipē'w,' inā'w: sī'piah-sōpumā'htik.

hā'w, miyā' niw mahwā'w isi'win; nikō'tās kāh saʔyā'h mā'kut: namin nipē'w. kutātsi'nah, hā'taʔ, nipē'w kāh niw ā'wiwi' hā' mahwā'w nipī'hih iniwi'n s pimō'hnet. miyā' niw nō'ʔsōh isi' mahwā'w. hī'y, wāʔnā'w āts-pāki'win inī'h nipē'hseh. mahwā'w kawī'n ukāhkina'nan tā'ʔ tsiw-ahkū'ahah.

hā'w, kΛniwi'n kāh niw wā'htsimīt mahwā'w as kī'kitit:

'tā nī hā kō mō yā nē,  
tū kā nā, tū kā nā?'<sup>1</sup>

ēwā'hin mahwā'w.

hā'w, wi'yΛk iniwi'n niw wā'htsimīt ahkī'hih: 'hē'y, kipāhki'kanā-kanē'!' inā'win.

'hō', ēwā'hin mahwā'w, pimō'hnet nipī'hih.

<sup>1</sup> Informant gives the prose words (Potawatomi?) as follows: tā' nīn ā'hkuaʔ-amā'nih?



"Tut, tut," he thought, "Come to think, I'm watching for Raccoon!" thought Wolf and leaped up.

But when he tried to look up aloft, he could not see; something was entirely obstructing his eyes.

He felt for it with his hand; "What's that in my eyes?" he thought.

Why, his eyes were entirely full of rosin!

"Oh, dear, it's all up! Now he has got away from me!" thought Wolf.

But where was he to go? He could not see. He walked a ways and bumped into a tree. What's that? He felt for it with his hand: It was a tree. Again he walked in some other direction; as he walked on, again he knocked into some hard thing and fell.

"Hey, it's all up, I'm as good as dead!" said Wolf.

That was the way things went with him; he was truly in a painful plight. Again he knocked into a tree.

"Hey, this is dreadful! What sort of tree are you?" asked Wolf of that tree.

"Why, I am a Sugar-Maple," said the tree.

"Oh, this is dreadful! I am as good as dead! Please, do you know where there is some water?" he asked him.

"Oh, Wolf, there's no water here. Go straight ahead; likely enough you'll find it, somewhere or other," said the Maple to him.

As Wolf walked on straight ahead, he again knocked into a tree.

"Dear me! What sort of tree are you?" Wolf again asked.

"Why, River-Maple I am called," said the River-Maple.

"Please, isn't there some water near here?" Wolf asked him.

"Yes, walk straight on. Right near, over there, is water; just go straight on and you will find water," said the River-Maple.

Straight ahead went Wolf; soon he felt water. When he reached out to feel for it, it really was water. So into the water walked Wolf. Right out away from the shore he went. For a long ways out that lake was shallow. Wolf did not know how far in he was.

After a while he called out, saying:

"How deep am I in,  
Am I in, am I in?"

Then someone on the land called out: "Why, up to your ankles!"

"All right," said Wolf, walking along in the water.

*hā'ta?*, *nikōtā's kāh niw ayā'wik* — *ta'?*, *kawi'n umō'sihtunan ini'h nipē'w*. *imi's s kēs-pimō'hnet s kēs-pākā'hkihsih me'ti'kuh*, *yāhpi'ts pā'hsisi'win yō'm wē's*; *misēwā' niw wē'sakesiwi'n yōm wē's*; *kēs-pākā'hkihsinin ahki'hīh as kēs-pimō'hnet*. *hā'w*, *sa'yā'h misi'k uhtsē-muwīn mahwā'w*. *hē'y*, *sa'yā'h uhki'kan iniwi'n nisi'k sayā'kipik*.

*hā'w*, *ini?-pih misi'k kayā'kitit*:

*'tā'nī hākōmōyānī,*  
*tuka'ne, tukā'nā'?*

*ēwā'hin mahwā'w*.

*'hē'y*, *kīhki'kanē'h*, *inā'win*.

*'ō^*, *ēwā'hin mahwā'w*.

*'hā'*, *nā's kāh niw ihpih nā'piyan aw-ā'wiw*, *inā'nihtami'n mahwā'w as pimō'hnet nipī'hīh*.

*hā'w*, *nikōtā's iniwi'n sa'yā'h as anī'wipit*. *anā'miah nipī'hīh iniwi'n s pimō'hnet*. *hā'*, *nikō'tā's iniwi'n kāh as ni'pāk as pīhkanā'mīt mahwā'w*.

*ini'?* *kāh s kē's-nipāk mahwā'w*.

*hā'w*, *ayō' winah ke'ts-inā'niw iniwi'n as wāwē'kit nipē'hsehsih: mā'ts-nipē'hseh āwiwi'n*. *hā'w*, *utā'napī'man tanā'win inu'h ke'ts-ināni'Δhseh*; *iniwi'n nāmā'san s kiw-nakuanā'tsin nipī'hīh*. *iniwin mahwā'w as nō'we'neh i'nakah kayēs-inā'hukit*. *mī'p mātsi'win ke'ts-ināni'Δhseh nānā'tsin utā'nape'man*. *payi'Δtāt*, *hā^*, *kawin kā'kōh ani'nuh me'tiku'Δhsan ukā'hkiwā'htsika'nan*; *mā'wa niw kehtāpī'skawa'nin*. *hā'w*, *kayēs-pehkōnā'tsin*, *iniwi'n-pih sayūwī'kina'tsin ke'ts-inā'niw*. *hē'y?*, *kawin uwī'hkiha'nān s katā'w-aku'Δnā'tsin katā'w-pō'siha'tsin ume'tikō'nimih*.

*hā'w*, *iniwin-pih wayē'htamōwā'tsin umā'timō'hsemΔn*: *'hē'y*. *kuΔpahē'kan pītōnō'n<sup>1</sup>!* *inā'win wē'wan*.

*hā'w*, *wēyΔwēkehkō'hseh*, *ta?*, *nō'htawe'win ukā'ts-ināni'ΔmΔn*: *sā'kitsi'pahtawin*.

*'hō'*, *pyΔnū^un*, *kuΔpahē'kan pītōnō'n!* *inā'win wē'wan*.

*hā'w*, *wēyΔwēkehkō'hseh utāhpina'min inih kuΔpahē'kan*, *me'tikō-nih s pō'sit*, *kā'?'ts-pimē'tsimīt as isi'Δt ukā'?'ts-ināni'ΔmΔn*. *hā'w*. *payi'Δtāt* *kā'?'ts-ināni'ΔmΔn*, *nimā^*, *hā'na'p anā'mipik imi'win as akī'htsih*.

*'hā'w*, *umā'?* *!* *inā'win ukā'?'ts-ināni'ΔmΔn*.

*ke'ts-inā'niw kayē's-utā'hpinah iniwi'n-pih kū'tskuana'tsin*. *hā'w*. *pā'hpesi'w pīsehka'win inuh a'na'p*. *hā'w*, *iniwi'n-pih tāh kayiwā'tua? pimī'tsime'tua?*; *wēyāwēkehkō'hseh wā'htsita'w iniwi'n kayā'?'ts-pī'hiket pimē'tsimet*. *hā'w*, *hā'w*, *payi'Δtāt* *tua? wē'kōwa?*, *iniwi'n-pih āku'ahsimΔ'tua? ani'nuh a'napī'Δn*. *nimā^*, *wiyΔk isē'kiw siwas apē'win*, *mā'ts-mahwā'w tsi-kē's-nipāk*.

*'ō^*, *weyāwēkā'h*, *kinā-nā'siwā'?* *!* *ēwā'hin ke'ts-inā'niw*.

*hā'w*, *iniwi'n-pih kē'ts-inā'niw wayēnanē'htsiket*. *nimā^?*, *usā'-matin wēninō'hseh*; *unā'kuwin mahwā'w*; *mānā'tin pimē'h*. *hā'w*.

<sup>1</sup> Foreign, for Men. *pītōh*.

And then, — Wolf did not feel the water clearly. Because, while walking along, he had knocked into trees, his head was very much swollen; it ached all over; he had violently knocked into things while walking on the land. So now Wolf sang out again. By this time only his neck was above water.

So now he cried again:

“How deep am I in,  
Am I in, am I in?”

“Up to your neck,” he was told.

“All right!” said Wolf.

“Oh, I don’t care when I die,” he thought, as he walked along in the water.

Finally he got beyond his depth. He kept right on walking under the water, until at last he was drowned and died.

So that is the way Wolf died.

Now this old man lived there by the lake; a big lake it was. This little old man had a net; he caught fish in that water. To this place the Wolf drifted before the wind. In the morning the little old man went to bring in his net. When he got there, the little sticks that were his marks were gone; they had all gone under water. He untied the net and pulled at it. Why, he couldn’t manage to get it out of the water to put into his dug-out.

So then he said to his wife: “Hey, bring a dipper!”

The little old woman heard her husband; she came running out of the house.

“Hey, come here, bring a dipper!” he said to his wife.

The little old woman took the dipper, got into her dug-out, and paddled fast toward her husband. When she reached him, why, there was the net way under water.

“Here it is!” she said to her husband.

The old man took it and caught the net on it, and at last, up came the net. Then they canoed back home; truly, the old woman paddled hard. When they got home, they landed the net. Why, some sort of creature was in there, a big dead wolf!

“Ho, wife, we shall give a feast!” said the old man.

Then the old man prepared the carcass. Most plentiful was the grease; the wolf was fat; there was much oil.<sup>1</sup> Then the old man

<sup>1</sup> Inconsistent with first part of story.

iniwin-pih wä'sihtuk wē'kiwΛm, mā'ts-kinō'htem keʔts-inä'njw. iniwi'n, saʔyā'h kayēs-kē'sihtuk, nayā'kΛtawā'nihtah kă'taw-isē'ʔtΛt.

'nahā'w, iniʔ saʔye'h s aw-usē'htawan aw-isē'kih ä'ts-ahkē'w-a-takī'k aw-is-mī'tsihsj̄t ayu'm mΛnätō'w, inä'nihtΛ'min keʔts-inä'njw; 'mā'wa niw nna-natōmā'wΛk mΛnätō'wΛk, inä'nihtΛ'min.

hā'w, iniwi'n-pih, — mā'ts-utā'hkehkun ā'wiwΛ'nin, — utā'hkehkun kayē's-akōnā'tsin, nipē'w iniwi'n as a'ʔtuk ahkă'kuh, pō'tarwet. wēyΛwēkehkö'hseh nā'tamq̄wā'win ukäʔts-inäni'ΛmΛn tsipā'hk̄ituaʔ. mā'ts-mahwā'wΛn as anā'tuaʔ. iniwi'n api'ts as mō'skinet inuh mā'ts-ahkăh, mahwā'w as anē'h ahkă'hkuh. nimāʔ, usā'matin pimē'h! saʔyā'h as tsi-mō'skinepī't inuh ahkă'h inih pimē'h, iniwi'n-pih inu'h keʔts-inä'niw kayu'Λpahah ini'h pimēh, unā'kanih as a'ʔtuk. hā'w, yāhpi'ts mūskinepī'win mā'ts-utōnā'kan pimē'h. iniwi'n-pih ā'wih-pī'htikatō'k ini's wē'kiwΛmih kayēs-usē'htuk; nānā'wēyΛw as ā'wik inih wē'kiwΛm, iniwi'n as a'ʔtq̄k inih unā'kan. hā'w, iniwi'n-pih misi'k nikut utōnā'kan wātā'hpinah, hā'w, mētsimē'hseh iniwi'n misi'k as a'ʔtq̄k; yā'hpits mōskine'win inih mā'ts-unā'kan. iniwi'n misi'k s pī'htikatōk inih wē'kiwΛm kayē's-usē'htuk.

hā'w, iniwi'n-pih wātā'hpinah upā'pikwΛn; spā'miah umā'win-nakah ä'sis-kăkitq̄wā'htah keʔts-inä'niw. nimāʔ, mā'wa niw tā-pehtamu'kin ispā'miah ayi'tuaʔ uhpē'ʔtawΛk.

'hā'w, kinānikä'ʔ!' itō'wΛkin.

nimāʔ, pā'hpisiw kăkitq̄wā'win yō'm kē'sik as pinī'ʔtatuaʔ uhpē'ʔtawΛk, mamā'h-uhpē'ʔtawΛk. mā'wa niw pī'wΛkin as pīhti-ke'tuaʔ ini'h wē'kiwΛm tsi-kēs-usē'htuk inu'h keʔts-inä'niw. hā'w, iniwi'n-pih misi'k kayăkitq̄wā'htah ini'h upā'pikwΛn inu'h keʔts-inä'niw; ahkī'hih tăh akum ayi'tuaʔ mΛnätō'wΛk mā'wa niw pī'wΛkin. pisē'w, awā'hseh, amā'skusuk, atā'hkuk, apā'hsusuk, mahwā'wΛk, wā'pusuk, akuΛhkō'hsΛk, meʔnaku'Λhkuk, wā'kuhsΛk, ā'hsipΛ'nΛk, mā'wa niw isē'kiwΛk kinū'p̄kuk, misāsā'hkuk, misāsūhkō'hsΛk, sakē-mā'wΛk, pehkō'hsΛk, mā'wa niw isē'kiwΛk namā'ʔsΛk, — kan-kawā'h isē'h-nΛmā'ʔsΛk mā'wa niw kīs-pī'wΛkin, — namā'hkuk, mikē'kuk, utsī'kuk, wāpehsi'ahsΛk, sähkī'hsΛk, sikō'hsΛk, unāwan̄kuk, kahkī'kuk, wīpiskā'hsΛk, mā'wa niw isē'kiwΛk kīs-pī'wΛkin; mihkänā'hkuk kīs-pī'wΛkin. nahā'w, iniʔ māw. yāhpi'ts mōskine'wΛkin inih wē'kiwΛm wē'yΛk sēh-mΛnätō'wΛk.

nahā'w, kayēs-mūskine'tuaʔ, iniwi'n-pih inu'h keʔts-inä'niw kayi'kit̄t: 'nahā'w,' iniwi'n ānā'tsin mΛnätō'wΛn, 'nahā'w, kΛtā's usē'htukun kēyΛwā'wΛn aw-inim-isē'kimakah ä'ts-ahkē'w-a-takī'k. iniʔ wāh-ā'wik natōminΛ'kuk, inä'win keʔts-inä'niw. 'i'h-inih pimē'h unā'kanih ā'ʔtek, ini's kehtāpī'ʔtakun. kē'spin wī'yΛk misē'wā niw kehtāpī'ʔtΛt, äts-ahkē'w-a-takī'k kinaw-unā'kimuΛw, inä'win. 'iniʔ saʔyā'h s a-wā'pīʔtayā'k,' inä'win keʔts-inä'niw.



built a house, a big round-lodge. When he had finished it, he considered what he would do.

"Well then, now I shall arrange the way it shall be as long as the earth endures, the way of eating of the animals," thought the old man; "I shall call all the animals."

And then, — he had a large kettle, — he hung up his kettle, put water into it, and made a fire. The little old woman helped her husband cook, and they boiled the big wolf. Exactly full was that large kettle when the wolf was being boiled in it. Oh, there was a plenty of fat! When the kettle was entirely full of fat, the old man dipped out the fat and put it into a bowl. Entirely full of fat was his big bowl. Then he brought it inside the house he had built; at the very center of the house he placed the bowl. Then he took another of his bowls and put the meat into it; entirely full was the big vessel. This too he brought into the house he had built.

Then the old man took his flute; up into the air he sounded it. All the birds that dwell up in the air heard the sound.

"Oh, we are being invited!" they said to each other.

In a short time the sky resounded as the birds came down, the great birds. All of them came and entered the house which the old man had built. Then again did the old man sound his flute; and the animals that dwell on the earth all came: the panther,<sup>1</sup> the bear, caribou, elks, deer, wolves, hares, woodchucks, badgers, foxes, raccoons, all kinds of snakes, horse-flies, deer-flies, mosquitoes, gnats, all kinds of fish, — a great variety of fish, all of them came, — beavers, otters, fishers, martens, minks, weasels, squirrels, chipmunks, gophers; all kinds of animals came; the turtles came. That is all. The many kinds of animals entirely filled the house.

When they were all inside, the old man spoke: "Hail!" he said to the animals, "Hail! Do you now arrange the way your bodies shall be as long as the earth endures. That is the purpose for which I have called you." So spoke the old man. "In that fat over there in the bowl do you dip yourselves. Any one of you who dips himself all over, will be fat as long as the earth endures," he told them. "Now begin."

<sup>1</sup> Named first probably in compliment to me or in jest at my expense (my name is Pisēw, *panther*); cf. below, where the panther is hero of the episode usually related of the deer.

*hā'w, pisē'w mī-nī'pi'ta'win nā'sehkah inih unā'kan. iniwi'n s awē'h-kehtāpi'ʔtat. nīmē'wa niw kehtāpi'ʔtawin inih pimē'h; iniwi'n-pih yā'h-aku'ʔtat. hā', pisē', tsī'napā'hsit, wēninō'hseh sāmī'natin wē'yō as unā'kit.*

*'hā'w, ini'ʔ!' inā'win keʔts-inā'nīw; 'awē'h-unā'pinun; awē'h-misā'hsih,' inā'win pisē'wan.*

*awēh-misā'hsinin pisē'w. hā'w, nimāʔ, wāhtsita'w iniwi'n as minī'nihtah pisē'w as unā'kit.*

*hā'w, iniwi'n-pih misi'k awā'hseh nayī'pi'ʔtat, unā'kanih iniwi'n s awē'h-kō'kēt. nimāʔ, awā'hseh wē's nisi'k iniwi'n mā'nawats sayā'kipik pimē'hīh s sehke'hsih! hā'w, nō'm käh niw sehke'hsinin pimē'hīh. hā'w, nayī'pi'ʔtat, kayē's-aku'ʔtat, ta'ʔ, tsī'napā'hsit awā'hseh, usā'matin wēninō'hseh pimē'h; misēwā' niw pimē'h ā'wiwin wē'yaw.*

*'hā'w, ini'ʔ!' inā'win keʔts-inā'nīw. 'awē'h-misā'hsih,' inā'win keʔts-inā'nīw.*

*hā'w, awā'hseh nāskā'n niw wī'hkihe'sōwin as pimō'hnet, tsiw-ahpi'ts-unā'kit.*

*hā'w, iniwi'n-pih misi'k apā'hsus awēh-kehtāpi'ʔtawin, apā'hsus, pimē'hīh. hā'w, kayēs-aku'ʔtat, yō'm ānā'pahsit apā'hsus, tsiw-ōsā'matin pimē'h as unā'kit.*

*'hā'w, ini' käh!' inā'nihtā'min pā'hsus s awēh-misā'hsih.*

*mā'wa niw iniwi'n s kēs-kōkī'tua? mānātō'wak. usā'm kinī's pas ā'wiw mā'wa niw katā'w-ā'tsimā'kihtua? tsiyā'w tāk kina-pā'sitā'hā? ēh-yō'm kayē's-isī'ʔtatua? mānātō'wak, umā's s kēs-unā'nītua? yō'm pimē'h, kayēs-mā'waw-kēsi'ʔtā'tua?, mā'wa niw minī'nihtāmu'kin as unā'kitua?*

*hā'w, iniwi'n-pih misi'k kayī'kitit inuh keʔts-inā'nīw: 'hā'w, katā's mītsihsi'ku'n!' inā'win.*

*hā'w, wā'htsita kā'ʔtin mānātō'wak iniwi'n s kā'ʔts-mītsihsi'tua? as mu'atua? mahwā'wan nāniti'tua.*

*mā'waw kayē's-kitākā'tua?, hā'w, iniwi'n-pih misi'k kayēkitōta-wa'tsin inuh keʔts-inā'nīw: 'nahā'w, tā'ʔ tāk aw-isē'kimakah? inih ni'w aw-iyā'k, ini'ʔ aw-isē'kih āts-ahkē'w-a-takī'k,' kēs-inā'win inuh keʔts-inā'nīw mānātō'wan. 'hēh-yō'm as wā'ʔsinā'kuah kē'sik, tā'ʔ ā's-nātāwā'nihtāmāk katā's usē'htukun,' inā'win, 'kā mā'w s a-kē'sika: kā mā'w s a-wanī'tipā'hkah ahpā'n niw hā'ts'ahkē'w-a-takī'k,' inā'win.*

*hā', mānātō'wak kawī'n wī'yak ukī'kitī'nan.*

*hā'w, awā'hseh mī-nī'pi'tawin; nā'wīkamik iniwin ā'siat as awē'h-kī'kitit: 'nahā'w, nina'h, nē'matak, ānā'nihtā'man: ēh-yō' ni nina'h āsinakōsē'yan, ini'ʔ käh ni'nah ā'sis-nitāwā'nihtā'man s aw-isinā'kuah yō'm kē'sik, hpā'n niw s a-wanī'tipā'hkah.'*

*'hē'y, pāhpenisiwā'k!' iwā'hin inu'h keʔts-inā'nīw, 'hā'w, hā'w, hā'w, nātōnā'hamuku'n aw-isē'kimakah,' inā'win misik inuh keʔts-inā'nīw.*

*hā'w, kawī'n wī'yak ukī'kitī'nan. nāwā'h ayā'wik kahkī'k nī'pi'ta'win:*

Panther arose and went up to the vessel. He dipped himself in it. For a little while he dipped himself in the fat, then he got out. So, when Panther took a look at himself, plenty of lard there was on his body; he was fat.

"That will do!" said the old man to him, "Go be seated; take your place."

Panther went and sat down. Ah, Panther was truly glad to be fat!

Then Bear arose and went for a dive into the vessel. Oh, but only Bear's head stuck out a bit from the liquid, as he lay in the fat! For a while he lay in the fat. When he arose and came out and took a good look at himself, a plenty of lard there was; his body was fat all over.

"That will do!" said the old man to him; "Go be seated."

Bear could hardly manage to walk, so fat was he.

Then Deer went and dipped himself in the fat. When he came out and looked around at himself, like this, there was plenty of fat on him.

"Well enough!" thought Deer as he went to his seat.

Then all the animals dived there. It would be too long, were we to tell them all; we shall have to skip it. When all the animals had gone through that act of bathing in this fat, when they had all finished, all rejoiced at being stout of body.

Then again spoke the old man: "Now then, come eat!" he said to them.

Truly the animals then made a hearty meal, eating the wolf to which they had been invited.

When they had eaten it all up, the old man again addressed them: "Now then, as to the way things are to be, whatever you say, so will it be as long as the earth shall endure," said the old man to the animals. "As to this sky's being light, whatever way you desire it, arrange it now," he said to them, "whether there is to be day or to be night for all time, as long as the earth shall endure."

Not one of the animals spoke.

Bear arose and to the middle of the house he went to speak: "Well, friends, this is the way I think of it: even as I look, that is the way I want this sky to appear, that it may always be night."

"Ho, that is bad!" said the old man, "Well, well, well, seek out the way things are to be," he said to them again.

No one spoke. After a long while Chipmunk got up:



'nahā'w, nēmΔΔ'k, nina'h ānā'nihtΔ'mΔn pΔs ā'sinΔ'kuah yō'm  
kē'sik misi'k yōm wΔnī'tipā'hkΔn. ēh-anu'm nitā'sa?su'anan āsina-  
kuahkin; ini'? käh ni'nah ā'sis-nitāwā'nihtΔ'mΔn s aw-isinā'kuah  
yō'm kē'sik; as a-kē'sikah misi'k tΔh s a-wanī'tipā'hkΔh; niku't āh-  
kē'w s aw-itā'hkua? mamā'tsi?ta'wak, nikūtu'Δsitah kē'sō?nΔk pΔs  
ā'wiwΔk, misi'k as a-pipōnō'wik nikūtu'Δsitah s aw-ā'witua? kē'sō?-  
nΔk. ini'? ni'nah ā'sis-nΔtāwā'nihtΔmΔn s aw-isinā'kuah yōm kē'sik  
misi'k wΔnītipā'hkΔn, misik s a-nē'pinō'wik misik ā-pipōnō'wik s  
a-kiw-itā'hkua? mamā'tsi?ta'wak āts-ahkē'w-a-takī''k, ēwā'hin kah-  
kī'k as kī'kitit.

*aki'kuh mānātō'wak mā'wa niw iniwi'n mānī'nihtā'hkua?*

*hā'w, awā'hseh iniwi'n-pih misi'k kayi'kitit: 'hā'w, kΛ'n, kΛ'n inih wē'skiwΛtu'n! yō'? käh ni ni'nah ā'sis-nitāwā'nihtΛΛn; ini'? ni'nah mānu'ΛpahtΛ'mΛn, ewā'hin awā'hseh.*

'hē<sup>h</sup>, tā' tāk nā'p aw-inim-isī'kitua? kā'taw-inim-pimā'tesitua?'

ēwā'hin inuh ke?ts-inā'niw.

'nahā'w, nipā'kitenā'n käh nē'yaw,' iwā'hin awā'hseh; 'ē'h-akum mamā'tsi'tawak kätaw-mī'tsihsitu'awin inis wē'kōwa?, kät'si'h ni-nah ap ini'? as a-kē-wē'kiyen. mī'm-nanā?tutsi'nitua? nina-kīw-mī'hkutsi'nikuk as wē'kiyan. ini'? käh s a-kī-mī'tsihsitua? mamā'tsi'ta'wak,' iwā'hin misi'k awā'hseh.

'hē', kan wēskiwaŋtō'n!' iwā'hin kaḥkī'k.

'hā'w, a?tatī'kun pina'h! inu'h aw-anē'hēwet, ini'? aw-ā'wik,'  
ēwā'hin inuh ke?ts-inā'niw.

\* *nahā'w, iniwi'n tāh s'kīs-a?ta'titua? awä'hseh misi'k tāh kahkī'k.*

awā'hseh iniwi'n wi'nah ä'ts: 'tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät!' ēwā'hin awā'hseh s a-wanītipā'hkah ahpā'n niw; kahkī'k tāh: 'wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan!' awā'hseh winah ap: 'tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät, tipī'hkät!' wi'nah ap kahkī'k: 'wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan!' — nimā<sup>^</sup>?, tipā'h ā'hkuah.

*nikōtā's keh niw awā'hseh iniwi'n as pā'ʔtsitunā'mit: 'wā'pan.'*  
*ēwā'hin awā'hseh. māʔ, pā'pik kēs-wā'panin.*

awā'hseh iniwi'n-pih kō'tapamā'tsin kahkī'kun as anē'hikut, kā'ʔts-  
nehkō'sit; kātā'w-neʔne'win kahkī'kun as anē'hikut. nimāʔ iniwi'n  
tāh pī'htik kahkī'k misi'k kutā'ʔnas s ki-pimē'pahēwa kātā'w-  
payānā'tsin awā'hse. ta'ʔ, awā'hseh nāskā'n niw wī'hēwe'sōwin  
as wāpē't tsiw-ahpi'ts-unā'kīt. nikōtā's yā'hpits ni'w payānā'win  
awā'hseh. sā'kitsi'pahtuk kahkī'k, pimē'nisihā'tsin awā'hseh, wē'kih  
anā'mahkiah iniwi'n s kehtā'ʔtāt kahkī'k. awā'hseh payi'ʔtāt inih  
utāsku'ʔhtem awā'hseh, mā'wa niw pēkuna'min, wā'nehket, kahkī'kun  
tā-tā'pipōnā'tsin. nikōtā's kāh iniwi'n as nī'hniʔtāt awā'hseh. hā'w,  
pits-kēwā'win. payi'ʔtāt ini's s tasēh-mā'watsī'hsihkuaʔ, hā'w, ini'ʔ  
kāh s kēs-anē'hih awā'hseh. hā'w, iniwin wā'h tāh as ki-wā'pah misi'k  
teh as ki-wānītipā'hkah, misi'k teh nikūtu'ʔsitah as ā'wituaʔ kē'sōʔ-  
nak nikut nē'pin as ā'wik, misi'k teh as pipōnō'wik nikūtu'ʔsitah as



"Well, friends, the way I think this sky should be and this night; like these markings of mine, that is the way I want the sky to look; that there be day and that there be night; that what human mortals will call a summer may be six months, and that in the winter-time there may be six months. That is the way I want this sky to appear and this night, and that there be summer and that there be winter, as the human mortals will call it, as long as the earth endures," said Chipmunk in his speech.

All the animals were pleased with this.

Then Bear spoke again: "No, no, that is not well! This is the way I want it; this is the way I find it to be good," said Bear.

"Oh, but how will they get along who are to live through the course of time?" asked the old man.

"Very well, then I offer up my body," said Bear; "Whenever these mortal men desire to eat there in their dwellings, I shall be living close by. They will seek me by groping with their hands, and feel me out where I dwell. Thus then will mortal men have their food," said Bear again.

"Oh my, that is'nt good at all!" said Chipmunk.

"Come, have a contest! Whoever wins, his way it shall be," said the old man.

So now Bear and Chipmunk contended.

Bear said, "Night, night, night, night, night, night, night!" wanting it to be always night; and Chipmunk: "Day, day, day, day, day, day, day, day!" And Bear: "Night, night, night, night, night!" and Chipmunk: "Day, day, day, day, day!" — all night long.

But at one time Bear made a slip of the tongue: "Day!" said Bear. Lo, at once it was daylight.

Then Bear made a jump for Chipmunk, because he had been beaten by him and was very angry; he wanted to kill him for having defeated him. Chipmunk ran from him, here and there within the house, trying to get away from Bear. You see, Bear could hardly bring himself into a run, so fat was he. Finally Bear was left far behind. Chipmunk ran out of the house, Bear pursuing him, and went into his hole under the wigwam. When Bear got there to Chipmunk's door, he tore it all up, digging to reach Chipmunk and get hold of him. At last Bear gave up. He came back. When he came to where they were holding council, Bear was declared defeated. And that is why there is day now and night, and why there are six months of summer and of winter six months, the whole count of twelve months being called a year, — because Raccoon carried

ā'witua? kē'sō?nΛk, māh-mā'wa tāh niku't pepō'n as itā'meh, metā'tah nī's-inē kē'sō?nΛk as akī'mihtua?, s kēs-Λnē'hiwet kahkī'k. ini? s kēs-kī'sihtukua? yō'm teh yō'hpīh āsiki'makah pimā'tesiyah.

hā'w, iniwi'n-pih misi'k kayī'kitit ke?ts-inā'niw: 'nahā'w, mΛnātō'-wΛk, ini? s kēs-kē'si'tayāk ni'kut aw-inim-isē'kima'kah ā'ts-ahkē'w-a-takī'k,' inā'win. 'hā'w, katā's tāh unāpahti'kun ta'? aw-ēnā'htsike'yāk ā'ts-ahkē'w-a-takī'k. kinaw-tatākā'pahti'muΛw,' inā'win inuh ke?ts-inā'niw mΛnātō'wΛn.

hā'ta?, pisē'w iniwin ā'ts: 'nahā'w, nina'h kāh wi'nah mamā'tsi'taw nikā'ti-muaw,' ēwā'hin pisē'w.

'ā^ ā^, kΛn pΛs kinā'?nān! mΛtsē'?-wi'yak ā'wiw mamā'tsi'taw.' inā'win.

'kΛ'n, nikā'ti-mu'aw,' ēwā'hin pisē'w.

'hā'w, hā'w, mātsi'ah, awēh-ne'si'n! kī'spin pī'nat, kina-mu'aw āts-ahkē'w-a-takī'k,' inā'win.

hā'w, pisē'w iniwi'n-pih mayā'tsiΛt. hā'w, mΛmā'tsi'taw kutā'?nas iniwin s wāwē'kit. wē'wΛn misi'k teh unātsi'ΛnehsΛn uti'hsehsΛn tā'wanin; nī'si'wΛnin uti'hsehsΛn. hā'w, nikō'tās as ā'wik iniwi'n-pih mayā'tsiΛt mΛmā'tsi'taw as pahpē'sit. umā'ti'kwΛn tā'wΛnin mΛmā'tsi'taw; wē'pΛn takō'nin. pāpimō'hnet uti'hsehsΛn witsiwā'win. hā'w, pisē'w, ini'humī'hikan tsiw-ā'wik inuh mΛmā'tsi'taw, mā''?ts-me'ti'k iniwi'n as pimā'hkihsih, iniwi'n s awēh-kī'Λsit pisē'w. pimō'hnenit ini's, iniwi'n-pih kā'taw-kutāpāmā'tsin mamā'tsi'ta'wΛn s katā'w-ne'na'tsin s katā'w-mu'atsin. sāsehkē'hsih, hā'ta?, ayō' wi'nah mΛmā'tsi'taw kā'tsi'h payi'Λtāt ani'nuh pisē'wΛn, iniwi'n-pih wΛyāpī'tua? akī'kuh Λnā'muk; kehke'nawe'wΛkin akī'kuh Λnā'muk ani'nuh pisē'wΛn inis mī'hikanih as ā'yahkunā'hukutua?. hā'w, Λnā'muk iniwi'n-pih kayā'htsi'tΛ'tua? pisē'wΛn as awē'h-mikēnā'tua?. hā'w, pisē'w ē'h-anum uhpēkā'kanan ā'yiskuΛ'ts tsayēpate'kin, anī'win kayēs-kākī'?-tinah; umā'win teh wē'pitih s kē's-a?tuk inih uhpēkā'kΛn; napā'n misik; nī's tāh kē's-a'ta'win. mā^, pisē'w mamā'h-wē'pitΛn mamā'tsi'tawΛn s katā'w-mu'atsin! Λnā'muk payi'Λtātā'tua?, iniwi'n pisē'wΛn mayikānā'tua?. hā', wā'htsi'taw iniwi'n as utsi'Λnemihih pisē'w. nikō'tās kāh wātsi'Λnemi'hikut, iniwi'n-pih āhku'ahtawe'pahtuk me'ti'kuh s usi'mit. hā', Λnā'muk iniwi'n s kā'?ts-mikīnā'tua? pi-sē'wΛn. hā'w, mΛmā'tsi'taw iniwin ā'siΛt uti'hsehsΛn as mikē'nit. hā'w, me'ti'kuh ini's ānā'pit mΛmā'tsi'taw, nimā^, mā''ts-pisē'w iniwi'n as aku'ahkihsih! mΛmā'tsi'taw wi'nah tsi-yō'h-nawēnāhā'tsin, kq?tsi'h payi'Λtāt, umā'?tikwΛn wē'pΛn ini'win kīs-pimu'atsin pisē'wΛn. hā'w, pisē'w pā'pehtsih ahkī'hīh, Λnā'muk akī'kuh pmī'm-utsi'Λnimihā'tua?, nikō'tās ayā'wik ini'win kīwā'pahtuk inuh pisē'w.

hā'w, payi'Λtāt ini's s tasēh-mā'watsi'hsihkua?, iniwin ā'kut ani'nuh ke?ts-inā'niwΛn: 'ā^, ā'ni? tāh inuh mΛmā'tsi'taw? kipī'nā'? inā'win pisē'w.

off the victory. So now they had completed the way things are in this time when we live.

Then the old man spoke again: "Well now, animals, now you have finished one way that things will continue to be so long as the earth shall endure," he said to them. "Now come, select one another for the food you are to eat as long as the earth endures. You will fix your eyes on one another," said the old man to the animals.

Well, then Panther<sup>1</sup> said, "All right, as for me, I am going to eat Man." Thus spoke Panther.

"Oh, oh, you can't kill him! Man is a hard one to deal with!" he said to him.

"No, I am going to eat him," said Panther.

"Well and good! Go ahead, go kill him! If you bring him, you shall eat him as long as the earth endures," he was told.

So now Panther went off. Somewhere dwelt Man. A wife, children, and dogs he had; two was the number of his dogs. Now, at one time Man started out to go hunting. Man had a bow and arrows. As he walked about here and there, his dogs went with him. In the place that seemed to be Man's path there lay a big tree by the way, and there Panther went and hid. He planned to leap upon Man when he walked by, and kill him and eat him. So he lay there, but when Man got near to Panther, the dogs started running; the dogs perceived that Panther was watching for them there by the trail. The dogs broke into a run and went barking at Panther. Now, Panther had pulled out his lowest ribs at both sides, where they were attached; in one place among his teeth he had placed a rib; and at the other side also; two of them he had put there. Large were Panther's teeth for eating Man! When the dogs got there, they attacked Panther. It was really close quarters then for Panther. Finally, when they pressed him too close, he ran up a tree in flight. The dogs barked at Panther all the harder. Man went to the place where his dogs were barking. When he looked up at the tree, lo, there was a big panther lying up on the tree! Man went toward him and when he had got quite near, he shot Panther with his bow and arrow. Panther fell to the ground and the dogs made it hot for him, and at last Panther ran back whence he had come.

When he got to where they were holding council, the old man said to him: "Well, where is that Man? Have you got him?" So was Panther addressed.

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<sup>1</sup> This episode is usually told of the deer, cf. note on, p. 313.



ā', kawin pō'ts ukī'kiti'nan pisē'w.

'ē', matsē'-wi'yak ā'wiw, kitākā'm; kan pas kinā'nanan, inā'win pisē'w.

hā'w, ini'-pih tāh apā'hsusun kēs-ne'new pisē'w. hā'w, yō'hpīh tāh mītsimē'hseh minī'nihtah mī'tsuah<sup>1</sup>; pisā'hkiw, apā'hsus, nī's. as mī'tsihsit pisē'w.

awā'hseh kēs-mātsi'w manātō'wan s katāw-mu'atsin; kan wī'yān: mā'wa niw kēs-payū'nik. usā'm unā'kōw; kan uwī'hkihtō'nan: katā'w-ātāmā'tsin; mā'wa niw kēs-payā'nik manātō'wan. hā'w, me'tiku'minan kīs-mī'tsuah; mē'nan, anō'hkanan, mā'wa niw kā'kō'sē'wan mī'tsuah; ini' wi'nah.

nahā'w, mahwā'w apā'hsusun kēs-pimē'nisihāw. mā'ts-nipē'hse' yō' s kēs-pimē'nisihā'tsin. nī'w-inuh kēs-pimē'nisihā'win yō'n nipē'hseh. nī'w-inuh ayā'wik, ini'-pih ātāmā'tsin. hā'w, ini' s kēs-ne'na'tsin.

ke'ts-inā'njw: 'hā'w, ini' kāh ki'nah ahpā'n niw aw-inā'htsike'yan hā'ts-ahkē'w-a-takī'k, inā'win.

yō'hpīh tāh mitsi' niw apā'hsusun ki-ne'new as kimu'atsin. ini'.

nahā'w, uhpē'tawak spā'miah namā'san kēs-pimē'nisihā'wak.

hā'w, namā's ini' ā'ts: 'hā', kan pas kinā'sinan; wā'nā'w nī-pī'hīh anā'miah anā'mahkiah nī'nah ini' as ki-ki'asiyen, ēwā'hin namā's.

'hā'w, kikā'te-mōn!

'hā'w, hā'w, hā'w, inih-pih nī'w pimē'nisihi'n, inā'win ke'ts-inā'njw.

hā'w, namā's sā'kitsipahta'win; winah a'p uhpē'taw spā'miah umā'nak ā'siat; spā'miah namā'san tsē'napumā'win nīpī'hīh pimētsime'nit. hē'y, namā's anā'miah nīpī'hīh wā'nā'w ini' s awē'h-ki'asiy. hā'w, inuh uhpē'taw spā'miah ini' as i't, tsē'napumā'tsin; ahkī'hīh anā'miah ini's nāwā'w sehkē'hsine'nik. hā'w, tipā'h inis as i'nit, spā'miah misik umā' ā'si'tat uhpē'taw misi'k teh uhkātān ume' ā'ninah s katā'w-tā'pipōnā'tsin. namā's s mā'k-sā'sehkē'hsih uma'nakah as anā'pit anā'mipik, ō, ini' as nāwā'tsi. anā'miah imi's uhpē'tawan katā'w-tā'pipu'nikut! namā's ini' pih uma'nakah spā'miah ā'siat. ahpā'n niw nāwā'w anā'miah imi' umō'tih tā-tā'pipunikut nīpī'hīh; ahpā'n niw wahkē'ts nīpī'hīh wa' ki'tsipik umā'nak ā'siat. nikō'tās sa'yā'h nipē'w inih yō'-pih nī ayā'wik; hā'w, ini'-pih inuh uhpē'taw kō'tapamā'tsin, nīpī'h tā'pipōnā'win namā'san, awānā'tsin.

kēs-pinā'win nuh ke'ts-inā'njw as i't.

'hā'w, ini' kāh ki'nah aw-inā'htsike'yan āts-ahkē'w-a-takī' inā'w uhpē'tawān.

namā'san tāh ki-mī'wak uhpē'tawak yō'hpīh.

hā'w, misi'k mīhkā'nāh mīkē'kun kēs-pimē'nisihāw as katā' mu'atsin. hā'w, kīs-pimē'nisihōtō'wak. mīkē'k nīpī'hīh kēs-inā'.

<sup>1</sup> One expects minī'nihtam as mē'tsik.



Panther did not speak at all.

"Yes, he is a hard one to deal with; that is what you were told; you can't kill him," Panther was told.

Then Panther killed Deer. To this day the panther likes to eat meat: cattle and deer, these two the panther eats.

Bear started off to eat some animal; but there was none for him; everyone outran him. He was too fat; he could not overtake them; all the animals outran him. So he took to eating acorns; blueberries, raspberries, and all kinds of fruit he eats; that is his share.

Wolf pursued Deer; by a big lake, that is where he pursued him. Four times he pursued him round this lake. At the fourth time he overtook him. Then he killed him.

Said the old man to him: "Very well, this is what you shall always eat, as long as the earth endures."

And to this very day he kills and eats deer. That is the way it is.

The Birds on high pursued Fish.

Fish said: "Oh, you can't kill me; I am used to hiding far under the water, way down below," spoke Fish.

"Well, I am going to eat you!"

"Very well, very well, pursue him right now," the old man said to him.

Fish ran out of the wigwam; Bird rose up into the air; from up there he watched Fish swimming along in the water. Well, Fish went and hid way down under the water. Bird was up aloft watching him; he saw him as he lay down there on the bottom. He was exactly below, and so Bird went, like this, in the air and turned his claws, like this, intending to seize him. As Fish was lying there, he looked down toward the bottom of the water, and lo! there, down below, he saw Bird making ready, to seize him! So then Fish went upward. He kept seeing him down below there in the water, making ready to seize him at his belly. So he kept going upwards in the water, toward the surface. Finally there was only about this much water over him; then Bird swooped upon Fish, snatched him from the water, and carried him off.

He brought him to where the old man was.

"Very well; this, then, is what you shall eat as long as the earth endures," said he to Bird.

And so now birds eat fish.

Also Turtle pursued Otter, wishing to eat him. So they ran in flight and pursuit, and Otter ran into the water, fleeing because

wimōw as usi'mit; mihkānā'hkun katā'w-ne?nik katāw-mō'kut. mihkā'nāh kēs-pimē'nisihāw. mikē'k nipī'hīh anā'miah kīs-isī'w; misēwā' niw kēs-papā'm-isīw mikē'k, mihkā'nāh ni'? niw utī'h s kēs-pimī'm-tāt, pimē'nisihā'tsin mikē'kun. hā'w, wāhtsita' kinī's kēs-pimē'nisihōtō'wΛk. hā'w, payi'Δtua? inuh ke?ts-inā'niw inis as i't, ini'? tāh s kēs-Δtāmā'tsin mihkā'nāh. kēs-kutsi'Δhkatō'wΛk mihkā'nāh mikē'kun. hā'w, tā'pipuniti'tua?, mihkā'nāh tatā'hkesiw; kutsi'Δhkatī'tua? kiw-ahpā'kinew mikē'kun. nimā^, kinī's kēs-kutsi'Δhkatō'wΛk; ahpā'n niw kēs-ahpā'kinaw mikē'k, pā'n niw. yā'hpits sa?yā'h wē'sakesi'w wē's mikē'k as ahpā'kenih. nikōtā's ini? as kēs-nī'h-ni?tat mikē'k. nayā'nikutu'hkin ki-ne'?new mikī'kun kē'spin s tā'pipunā'tsin mihkā'nāh, s kēs-Δtāmā'tsin. ini? wā'h s nepā'kikeh inih wē's mikē'k, ahpā'n s kēs-ahpā'kinih.

hā'w, sakēmā'w: 'mΔmā'tsi?tao nikā'ti-mwāw,' ēwā'hin.

'ā^h, nanī'sānesi'w!' ēwā'hin kā?ts-inā'niw.

'kΔ'n, nikā'ti-mwaw!'

'ō^h, nahā'w, mātsi'Δh; nitōnā'hin,' inā'win sakēmā'w.

mātsi'win nitōnāhā'tsin mamā'tsi?taoan. ā'?, nikō'tās iniwi'n s mehkāwā'tsin s wē'kinit. hā'w, sakē'māw nawēnāhā'win mΔmā'tsi?taoan; uhpā'hkwΛnih iniwi'n sakē'māw as unā'pit as patsē'skaha'tsin, mamā'tsi?taoan. ā^, mehkī'h yā'hpits tāpinū'win. kayēs-tā'pinīt, iniwi'n-pih mayā'tsiΔt sakē'māw. payi'Δtāt imi's ke?ts-inā'niwΛn, nimā^?, sakē'māw yā'hpī'ts mūskinepī'win mehkī'h payi'tōk.

'hā'w, yō'? kāh kina'h ap aw-inā'htsike'yan,' inā'win sakē'māw.

hā'w, yō'hpīh teh kiki-mō'kunaw as ki-patsēsakahō'nah.

hā'w, mānā'wΛk; hā'w, ini'? tipā'h kayēs-isī'kitua? mΔnātō'wΛk, ini'h-pih s kīs-nāniti'tua?.

ini'? mā'waw.

### 93. RACCOON AND WOLF. SECOND VERSION.

(Mā'sinikā'puwiw.)

nahā'w, āhsipΔ'n kāh pāpemōhne'win. s mā'k-pemō'hnet niw, kΔniwi'n niw nayāwā'tsin imis minā'?, as pī'tuhnet mahwā'w.

iniwi'n ānā'nihtah ā'hsipan: 'ski'n tāh nikā'ta-pu'a?-nitō'tamΔ'kin<sup>1</sup> kā'kōh kā'ta-mē'tsik ayu'm mahwā'w,' inā'nihtΔ'min ā'hsipΛn.

iniwi'n-pih ini's tsiw-awēh-unā'pit s mē'sēt. kayēs-anī'h-mē'sēt, iniwin-pih kō'hkē?tat s utā'hpīnah ini'h umī'h, pahkī'sikā'hsΛn as usēhā'tsin nī's. iniwin-pih tsi-pī'manīt.

hā'w, iniwin-pih tāh tsi-wā'puhnet s miyā'hkiwa'tsin tāh aninuh mahwā'wΛn. tā'?, mahwā'w ta'? pī'tuhne'win.

iniwi'n tāh ā'ts inuh mahwā'w: 'ā^, nehsē'?, yō'sa? niw ā'nōw ki'nah ap as pāpemō'hneyΛn?' ēwā'hin mahwā'w.

<sup>1</sup> The quotative here may be a slip of the tongue; one should expect interrogative.

Turtle wanted to kill and eat him. Turtle pursued him. Otter went under water; here and there and everywhere went Otter. Turtle kept close at his heels, in his pursuit of Otter. For a long time indeed they ran in this chase. Just as they got to where the old man was, Turtle overtook him. Turtle and Otter came to a clinch and wrestled. When they laid hold of each other, Turtle was the stronger; in their wrestling he kept throwing Otter. Oh, a long time they wrestled; always Otter got thrown, every time. Otter's head ached terribly from his being thrown. Finally Otter gave up. So now once in a while the turtle kills otters, if he overtakes them and succeeds in getting hold of them. That is why the otter's head is flat, because he always got thrown.

Mosquito said: "I want to eat Man."

"Oh, but he is a dangerous creature!" said the old man.

"Just the same, I am going to eat him!"

"Oh, very well, go ahead; look for him," Mosquito was told.

He went off and looked for Man. At last he found him where he dwelt. So Mosquito sneaked up to Man; he sat down on his back, and jabbed him. He got a splendid fill of blood. When he had got his fill, Mosquito departed. When he got back to the old man there, lo and behold, Mosquito was entirely full of the blood that he was bringing with him.

"Very well, this is the way you will eat," Mosquito was told.

So, to this very day he stings and eats us.

Well, they are many; even thus then did the animals fare, what time they held their feast.

That is all.

### 93. RACCOON AND WOLF. SECOND VERSION.

(Māsinikapuwīw.)

Raccoon was walking about. As he walked along, he saw Wolf on ahead there, walking toward him.

Then Raccoon thought: "I daresay there's no chance of his failing to ask me for something to eat, this Wolf!"

So then he went and sat down and eased himself. When he had eased himself, he turned round and picked up his dung, and made two little cakes. Then he tucked them into the bosom-fold of his robe.

Then he started to walk to meet Wolf. For Wolf was coming towards him.

Wolf said: "Hello, my younger brother, so here you are, walking about?"

'ä', inä'win ta? ä'hsipΛn.

'ä^, nehsē'?, kawī'nakΛt nā'p kā'kōh pā'mi-nīmā'yen mā'nawats?'

'ä', inä'win ä'hsipΛn, 'pahkī'sikā'hsΛk käh nī's nīsi'k niw nipā'mi-nī'mām.'

'ō^, nehsē'?, ini? nī tāpā'nih s pas ā'wik, kī'spin ahsā'miyen.'

hā'w, iniwi'n-pih kā'tinatsin ä'hsipΛn upāhkī'sikā'hsimΛn s inä'-sinamōwa'tsin. hā'w, utā'hpinewin mahwä'w s kā'?ts-mu'atsin.

kayēs-kitā'muatsin: 'ä^, ini? käh wäwä'nin, nehsē'?, s kēs-ahsā'-miyen. ini's teh wi'nah nina-papā'm-mā'hnu-papā'muhnem,' ēwā'hin mahwä'w.

'ä^? käh!' inä'win ä'hsipΛn.

hā'w, iniwi'n sa?yā'h as mā'tsiat mahwä'w. ä'hsipΛn wina'h ap mātsi'win.

skΛs niw ī'hpīh inis payyΛ'tāt ä'hsipΛn, āpamē'?tawin tsē'?napmā'tsin mahwä'wΛn. iniwi'n-pih kayē'kitōtawatsin: 'mahwä^!'

'hwä^?' ēwā'hin mahwä'w.

'nimī'h kimē'tsin,' inä'win.

'hwä^?' ēwā'hin mahwä'w.

'hā^, kehsē'mehsi'nawΛk yō'? as tsi-kīs-pimī'm-isyl'tua?,' inä'win ä'hsipΛn.

'ō^!' ēwā'hin mahwä'w.

ta?, iniwi'n sa?yā'h misik s mā'tsiat mahwä'w, wi'nah ap ä'hsipΛn mā'tsiat. iniwi'n s tsiw-inim-unā'pumatsin; mā'ts-askāh iniwin s tsē'patsih ke'tsi'h niw.

iniwi'n-pih misik ayā'pamē'?tat, kē'kitutawa'tsin misik mahwä'-wΛn: 'mahwä^, nimī'h kimē'tsin!' inä'win.

'hyē^y, thw, thw, thw!' ēwā'hin mahwä'w, 'kinā'?nin, ä'hsipΛn!' ēwā'hin mahwä'w, tsi-kāhtsi'?net.

hā'w, ä'hsipΛn wi'nah ap kāhtsi'?newin, askā'hkun aninuh nā'ti-netuanā'tsin, inim-ahku'ahtawe'pahtuk. mahwä'w iniwin sa?yā'h inis s piΛtä'wipā'htuk; tsiw-inim-ispē'?tΛt mahwä'w, mā'nawats niw inim-nō'nipunā'win. ha', iniwi'n käh ä'hsipΛn inim-ahku'ahtawet, spā'miah imis awēh-ā'yapit. hā'w, mahwä'w wi'nah ap iniwi'n niw tsēkā'htik s ā'yapit s kākānapuma'tsin anuh ä'hsipΛnΛn.

hā'w, iniwin sa?yā'h s nehkā'h, ä'hsipΛn iniwi'n sa?yā'h s nikā'mīt:

'mΛwē', kinehtanipā'nun,

mΛwē', kinehtanipā'nun!'

iniwin ä'nahah.

hā'w, iniwi'n sa?yā'h misik ā'sit mahwä'w s nikā'mīt:

'āsipā'n, kinā'htanipā'nun,

āsipā'n, kinā'htanipā'nun!'

<sup>1</sup> Aspirated dental explosive with lip-rounding, to represent noise of spitting.



"Yes," Raccoon answered him.

"Oh, brother, can it be that you have a little something with you in the way of provisions?"

"Yes," said Raccoon to him, "I have just two little cakes along for lunch."

"Oh, little brother, that would be quite enough, if you would give them to me!"

So Raccoon took out his little cakes and handed them to him. Wolf took them and ate them with zest.

When he had finished eating them, "Ah, that's fine! Thanks, little brother, for having given me food. Over there now I shall walk about and be comfortable," said Wolf.

"First rate!" said Raccoon.

So away went Wolf, and Raccoon did the same.

When Raccoon had got a ways off, he faced about and watched Wolf. Then he addressed him: "Woo-oolf!"

"What?" asked Wolf.

"You ate my dung!" he said to him.

"What?" asked Wolf.

"I say, our younger brothers must have been going by here," said Raccoon to him.

"Oh, yes!" answered Wolf.

So now again Wolf started off and Raccoon, also, started off. As he went along, he picked out a big white-pine that stood there, close by.

Then he again wheeled about and addressed Wolf: "Wolf, you ate my dung!" he told him.

"Fie! Ptew, ptew, ptew!" went Wolf. "I'll kill you, Raccoon!" said Wolf, starting into a run.

Raccoon, too, broke into a run, rushed up to that white-pine, and ran up the tree. Wolf got there on the run; he threw himself aloft, and by only a little missed him as he grabbed. Raccoon kept on climbing and found a seat way up high. Wolf sat down right at the foot of the tree, keeping watch over Raccoon.

Soon night came, and then Raccoon sang:

"Wolf, first shalt 'ee sleep,  
Wolf, first shalt 'ee sleep!"

That was what he sang.

Then Wolf in turn sang:

"Raccoon, first shalt 'ee sleep,  
Raccoon, first shalt 'ee sleep!"

*hā'w, iniwi'n käh tipäh ä'hkwa'h äyī'suh s nikā'mitua? kayēs-  
anī'h-ä'pehta-tipä'hkäh, iniwin misi'k s nikā'mit ä'hsipän:*

*'mawē', kinä'htanipā'nun,  
mawē', kinä'htanipā'nun,  
nī'n mō'ts kitō'simā'men.'*<sup>1</sup>

*hā'w, mahwā' iniwi'n niw wi'nah ap:*

*'äsipā'n, kinä'htanipā'nun,  
äsipā'n, kinä'htanipā'nun,  
nī'n mō'ts kitō'simā'men!'*

*ä^, ini? sa?yā'h s tsē'k-wā'pah. näskā'n ni ki-kā'kitō'win mahwā'w,  
tsi-kakū'hkwa'sit. sa?yā'h pä'mi-pä'tskapah, iniwi'n sa?yā'h kän  
s kāk'kitit mahwā'w, sa?yā'h tsi-kē's-nipāt. nahä'?s nī'w ä'hsipän  
tā'tani'tamin.*

*hā'w, iniwi'n täh änä'nihtah ä'hsipän: 'ini?' käh känä'pats tsi-  
kē's-nipāt ayu'm mahwā'w,' inä'nihtamin.*

*iniwi'n sa?yā'h s nim-ä'piku'ahtawet; kä'?tin näwä'win ini's seh-  
kē'hsine'nik tsēkäh'tik. ä'hsipän ini?-pih wänäkäh'kun tsi-pä'p-  
kunä'tsin inis; iniwin täh s pakāmā'tsin anuh mahwā'wän. hē',  
kawin pō'ts nap utsē'pi'tanan inu'h mahwā'w.*

*'hā'w, ini?' käh s tsi-kē's-nipāt,' inä'nihtamin ä'hsipän, sa?yā'h  
tsi-pinē'?tat. 'tā'nituk yō'm pas ähpina'nak ayu'm mahwā'w?' inä'-  
nihtamin ä'hsipän.*

*hā'w, ini? sa?yā'h tsi-mehkāwä'nihtah kätaw-ihpā'nanatsin.*

*'nahā'w, pikē'w nina-papā'm-nitōnā'hāw.'*

*hā^, kä'?tin iniwi'n s mehkāwä'tsin pikē'wän. kayēs-pä'pakunä'tsin,  
iniwin-pih tsi'-pyät misi'k mahwā'w as sehkē'hsih, uskē'hsikuh täh  
nuh mahwā'w inis s sisō'namō'wä'tsin anuh pikē'wän. kayēs-pä'ts-  
sisō'namō'wä'tsin, ini?-pih kutä'?nas tsiw-isis-mä'tsyät winah ä'hsi-  
pän.*

*hā'w, nkōtā's sa?yā'h tsi-kuskō'sit ma'hwā'w. nmä'? as tā-ntāwä'-  
pit, kän uwī'hkihtu'nan; yā'hpi'ts niw kawī'n unä'minan.*

*'änä'mikut ä'hsipän! ini?' käh kākōh s kēs-tō'tawit,' inä'nihtamin  
mahwā'w. 'ta'? täh inih tsi-katā'w-isē'kiyän?' inä'nihtamin. 'nahā'w,  
pas nimä'tsiäm käh.'*

*nipē'w as tanä'nihtah iniwi'n-täh-nakah ä'siät. s mä'k-pimō'hnet,  
kaniwi'n niw pä'tä'hkihsih me'ti'kwän.*

*'ē^, nimehsō'? wä'sē'kiw ayā'wiyen?' ēwā'hin mahwā'w.*

*'sō'pumä'htik nitā'wim,' ēwā'hin inuh me'tik.*

*iniwi'n täh änä'tsin mahwā'w: 'hā^, nimāhsō'? tsī'k sī'piah kiki-  
tātsē'patsinā'mipah?' inä'win.*

*'ē^, mahwā'w, ta? ä's-kitāmākī'yen? kän pō'ts täpā'puminā'kwätun  
kutä'?nas nipē'w,' ēwā'hin inuh me'tik.*

<sup>1</sup> Informant says these songs are in Potawatomi. For the last line he gives the obviously correct gloss: *ninä'? nehsē'h kitā'wim*. More literal would be: *nī'nah keh kitō'hsimemin*.

That was the way they sang by turns all night. When it was past midnight, Raccoon again sang:

“Wolf, first shalt ’ee sleep,  
Wolf, first shalt ’ee sleep,  
As you’re my younger brother!”

And then Wolf too:

“Raccoon, first shalt ’ee sleep,  
Raccoon, first shalt ’ee sleep;  
As you’re my younger brother!”

By that time day was breaking. Wolf could scarcely utter a sound for sleepiness. By the time full daylight had come, Wolf was no longer using his voice; he must have been asleep. Raccoon was noising it there all by himself.

Then Raccoon thought: “And now this Wolf has probably gone to sleep.”

So now he climbed downwards and sure enough, he saw him as he lay there stretched out at the foot of the tree. Then Raccoon peeled off a piece of bark there; with it he hit Wolf. No, Wolf did not even budge.

“Well, so now he has gone to sleep,” thought Raccoon, descending. “I wonder what I shall do to this Wolf?”

Soon in his mind he hit upon the mischief he would do him.

“Well, I shall look round for some rosin.”

He found the rosin, as he expected. When he had pulled it off, he went back to where Wolf was lying, and into Wolf’s eyes he rubbed the rosin. When he had rubbed it well into his eyes, Raccoon went off wherever he was going.

After a while Wolf woke up. Dear me, when he wanted to open his eyes, he was not able; he could not see at all!

“Confound that Raccoon! So now he has done something or other to me!” thought Wolf. “What’s going to happen to me now? Well, suppose I go away from here.”

He went in the direction where he thought there was water. As he was walking along, he suddenly bumped into a tree.

“Oh, Grandfather, what sort of creature are you?” said Wolf.

“I am a Maple,” said the tree.

Then Wolf said to him: “Oh, Grandfather, you are wont to stand by the river-side, are you not?”

“Oh, Wolf, what pitiful speech is that you are speaking? There is no water anywhere in sight,” said the tree.

*hā'w, iniwi'n sa'yā'h misik s wā'puhnet mahwā'w. nkō'tās misi'k s nim-māk-pemō'hnet, kaniwi'n ni'w misik pā'tā'hkīhsih.*

*'ā^, nimehsō'?, wā'sē'kiw ayā'wiyen?*

*'hā'w, anē'p nitā'wim.'*

*'hā'w, nimehsō'?, tsik sī'piah kiki-tātsē'patsinā'mipah?*

*'hē'h, mahwā'w, ta? ā's-kitāmākī'yen? kan pō'ts tāpā'paminā'kwatun ni'pēw.'*

*iniwi'n kāh niw hpā'n ni kayēs-inim-isē'kit, mā'wa ni niw me'ti-kwā'n as tsi-kē's-nim-pe'tā'hkīhsih. hā'w, nikōtā's sa'yā'h misik tsi-pe'tā'hkīhsih:*

*'hē', nimehsō'?, wā'sē'kiw ayā'wiyen?*

*'sī'piah-sōpumā'htik nitā'wim.'*

*'hā'h, nimehsō'?, tsik sī'piah kiki-tātsē'patsinā'mipah?' inā'win mahwā'w.*

*'ā', tāpā'paminā'kwat niw ā'nōw nipē'w,' iku'ahin.*

*ini? sa'yā'h misik as tsi-wā'puhnet mahwā'w. nikōtā's misik tsiw-ini-pe'tā'hkīhsih:*

*'hā^, nimehsō'?, wā'sē'kiw ayā'wiyen?*

*'kinūsī'?'sikapawih nitā'wim.'*

*'hā^, nimehsō'?, tsik sī'piah kikiw-tātsē'patsinā'mipah?' inā'win mahwā'w.*

*'hā'h, umā'?' niw yōm pā'mihneh sē'pēw,' inā'win mahwā'w.*

*hā'w, iniwi'n sa'yā'h misik s tsi-mā'tsyat. s māk-pimō'hnet mahwā'w, nkōtā's niw s yā'tanā'hkīt, ini'win s panāhkī'skah. 'tsō'h!' isē'hsini'n mahwā'w. hā'w, kayēs-nī'pī'tat mahwā'w, iniwin sa'yā'h s wā'puhnet. iniwi'n-pih nā'kamit:*

*'tā'nī ā'hkuha'mānē,  
tu'hkānī tuhkā'nē?'<sup>1</sup>*

*'hā'h, kipā'hkīkanā'kanih,' inā'win.*

*hā'w, misik tsi-mā'tsyat:*

*'tā'nī ā'hkuha'mānē,  
tu'hkānī tuhkā'nē?'*

*'hā'h, kikā'tikuh,' inā'win.*

*hā'w, misik tsi-mā'tsyat:*

*'tā'nī ā'hkuha'mānē,  
tu'hkānī tuhkā'nē?'*

*'ā'h, kipā'kuahtā'hunih,' inā'win.*

*hā'w, misik tsi-mā'tsyat:*

*'tā'nī ā'hkuha'mānē,  
tu'hkānī tuhkā'nē?'*

<sup>1</sup> Informant's explanation: *tā'?* *tāh ā'hkwāhaman?*



So Wolf again started walking. After a while, as he walked along, again he knocked into something solid like wood.

"Ho, Grandfather, what sort of creature are you?"

"Hello! I am a Rock-Elm."

"Well, Grandfather mine, are you not accustomed to stand by the side of the river?"

"Oh, Wolf, what pitiful speech is that of yours? Not at all is water in sight."

And so he always fared as he went along, bumping into every kind of tree. Finally again he bumped into a tree:

"Hey, Grandfather, what sort are you?"

"A River-Maple am I."

"Alas, Grandfather mine, are you not wont to stand by the river's edge?" Wolf asked him.

"Yes, of course, there is water right in sight," the other told him.

Now Wolf started walking again. Again he bumped into a tree:

"Alas, Grandfather, what kind of creature are you?"

"I am a Willow."

"Alas, Grandfather mine, are you not wont to stand by the river's edge?" Wolf ask him.

"Yes, of course, right here is this river running by," Wolf was told.

So now again he started off. As Wolf was walking along, once, as he took a step, he missed solid ground. "Splash!" went Wolf as he fell. He got up and started to walk. And now he sang:

"How deep am I in,  
Am I in, am I in?"

he said.

"Why, up to your ankles," he was told.

He started off again:

"How deep am I in,  
Am I in, am I in?"

"Why, up to your knees," he was told.

Off he went again:

"How deep am I in,  
Am I in, am I in?"

"Why, up to your waist,"<sup>1</sup> he was told.

Again he started off:

"How deep am I in,  
Am I in, am I in?"

<sup>1</sup> Anthropomorphic, as throughout.

'ā<sup>h</sup>, kinā'hkih, inā'win.

hā'w, misik tsi-mā'tsyat:

'tā'nī ā'hkuha'mānē,  
tu'hkānī tuhkā'nē?

'ē<sup>h</sup>, kihkī'kanih, inā'win.

hā'w, iniwin misi'k tsi-mā'tsiat:

'tā'nī ā'hkuha'mānē,  
tu'hkānī tuhkā'nē?

'ā<sup>h</sup>, kitō'nih!

hā'w, misi'k s tsi-wā'puhnet:

'tā'nī ā'hkuha'man — ku'p!<sup>1</sup> —

ini? as kēs-anī'wipit.

hā'w, ini? tāh s ni'pāk, tsi-wā'pipu'kit nu'akōw.

nu'akōw imis ini? s tsi-wāwē'kit ke?ts-ināni'ahseh kikē'h niw wēts-wē'yawē'kehkun; utā'napiman tāh tsi-ki'w-a?ne'win nis sī'piah inuh ke?ts-inā'nīw. ta'? inuh mahwā'w s wā'pipukit, payiātā'wipukit inis, ini? s tsi-pitā'hahsīt inuh mahwā'w. hā'w, ayō ke?ts-ināni'ahseh wāyā'pah mī'p tsi-mā'tsyat nā'ta?nōnā'kanet tā'napiman. payi'ātāt inis, iniwin-pih s sōwī'kina'tsin anuh utā'napiman. hā<sup>h</sup>, kawin pō'ts nap ukā'tiskina'nan!

hā'w, ini? sa'yā'h tsiw-ōhō'hima'tsin ani'nuh wēts-wē'yawē'kehkun: 'ē'y, wēyāwēkā<sup>h</sup>, pyānū<sup>h</sup>! wi'yak sēki'w pitā'hahsōw! pis-nā'tamōwina?' inā'win aninuh wēts-wē'yawē'kehkun.

mā'? inuh wē'yawē'keh wā'htsta kā'?'tin iniwi'n pis-kā'?ts-mā'tsiat.

kayī's-pis-piātā'wipāhtuk: 'wā'sē'ki tāh ayā'wit?' inā'win.

'ēnā<sup>h</sup>k; wēyāk isē'kiw tsiw-ā'wiw; kusā<sup>h</sup>kwān! inā'win.

hā'w, iniwin sa'yā'h inuh wēyāwē'kehkō'hseh as nā'tamōwā'tsin kā'?'ts-ināni'aman s akuatā'tsimatua?. mā'? tāh mahwā'w!

'ā<sup>h</sup>, wē'yawē'keh, kisāwā'nihtakusi?' inā'win anuh wēts-wē'yawē'kehkun.

hā'w, iniwi'n kāh as wē'nanihā'tua?. mā', nanā'h-pakā'tsika-mōwin mahwā'w.

'hā'w, wēyāwē'keh, kina-nā'siwe?, inā'win aninuh wēts-wē'yawē'kehkun inuh ke?ts-ināni'ahseh.

hā'w, ini?-pih tsiw-āyīwatā'?situa?, wī'kuwa? as isiānā'tua?. wē'ki kāh mā'waw piātā'wihe'wākin. hā'w, iniwin sa'yā'h s unāsi'ah-ki'tua? s tā-nā'siwet inuh ke?ts-inā'nīw.

kayēs-kī'sisi'ahkīt, iniwi'n sa'yā'h utō'skapā'wihsiman tsiw-anō-nā'tsin: 'nahā'w, papā'm-nā'siwe'nun, inā'win ani'nuh utō'skapā'wihsiman.

<sup>1</sup> Strongly labialized k.

"Why, up to your armpits," he was told.

Again he started off:

"How deep am I in,  
Am I in, am I in?"

"Why, up to your neck," he was told.

So then again he started off:

"How deep am I in,  
Am I in, am I in?"

"Why, up to your mouth!"

When he started again to walk:

"How deep am I — —"

"Gulp!" and the water closed over him.

So then he died and started to float downstream.

Downstream there lived a little old man along with the old woman, his wife, and into that river this old man used to place his net. So, when that Wolf got to drifting, he drifted to that place, and there got snared. Early the next morning the little old man went out to look over the catch in his net. He got there and pulled at his net. Why, he could not lift it at all!

So now he whooped for his wife: "Hey, wife, come here! Some beast has got snared! Come help me!" he called to his wife.

Oh, truly did the old woman start in a hurry to come.

When she had come running all the way: "What kind of creature is it?" she asked him.

"I don't know; some kind of animal it must be; it's heavy enough!" he said to her.

Then the little old woman helped her husband drag it out of the water. Lo, it was a wolf!

"Why, wife, we are in luck!" he said to his wife.

So then they flayed and cut it up. Oh, nice and fat was the wolf!<sup>1</sup>

"Well, wife, we will give a feast," said the little old man to his wife.

Then they hauled their load of game little by little, bringing it to their dwelling. With a good deal of trouble they got it all there. Then they prepared their cooking for the feast the old man was going to give.

When he had finished cooking, he gave orders to his servant: "Now, then, go about and give the invitation," he said to that servant of his.

<sup>1</sup> Cf. first version.

iniwi'n käh s mā'tsiΔt, mā'wa niw wiyaΔk isē'kiwΔk, awā'hsΔk apā'hsusuk, mā'wa ni wi'yaΔk isē'kiw as nā'nih.

hā'w, iniwi'n sa?yāh s pyΔ't inuh uskāpā'wis: 'hā'w, ini'? käh mā'waw s kēs-papā'm-nΔtū'makua?', ēwā'hin inuh skāpā'wis.

ta?', kēsā'ts kēs-a?ne'win inis unā'kanih aninuh kā'ta-nā'siwet misik inih pimē'h; mā'ts-unā'kan, me?tik-unā'kan iniwi'n s mō'skinik ini'h pimēh. hā'w, iniwi'n sa?yā'h s pyΔ'tua? nānā'wΔk, pī'htika-wane'titua?. mā'wa niw isēh-mΔnā'tōw kēs-nānā'win.

mā'wa kayēs-pī'htike'tua?, hā'w, ini? sa?yāh s kī'kitit inuh nayā'-siwet: 'nahā'w, kinā'nine'muΔw nā'p ayum kayēs-sāwā'nihtakusē'yah ē'h-ayu nī'ts-kitskiw,' ēwā'hin inuh ke?ts-ināni'Δhseh. 'ini'? tāh sa?yā'h as a-mī'tsihsiyāk,' inā'win.

hā'w, iniwin-pih mayi'tsihsitua? akikuh nānā'wΔk.

kayē's-anī'h-mī'tsihsitua?, iniwi'n-pih misik kayi'kitit inuh nayā'-siwet: 'nahā'w, ēh-yōm ā'?tik unā'kanih pimē'h, ini'? sa?yāh as a-wā'pi'tayāk, awā'? inuh aw-inā'nihtah misēwā' niw as aw-unā'kīt yō'm s katā'w-inim-mātsi'hkamikah,' ēwā'hin inuh nayā'siwet.

hā'w, pā'pik sā'hkīh pimī'w-ahpā'kisō'win ini's unā'kanih. 'hā'w, nine'? käh misē'wā niw aw-unā'kiyen,' ēwā'hin inuh sā'hkīh.

'sī'h! inuh winah akuapi'nehkun; wīnā'kamī'skamōwāw inā'-niwΔn!'

iniwi'n-pih pā'mi-akuapi'nih sā'hkīh.

'sī'nipīne'hkun!' inā'win.

hā'w, ini?-pih tsi-sī'nipīnih.

'mā'nawats inis pā'hsipīnamō'hkun ini'h pimēh; uwāpi'hkumih inis sisōnamō'hkun,' inā'win sā'hkīh.

hōhwā'h, ini? käh, kute'?nas awēh-unā'pewin sā'hkīh.

hā'w, ini'? sa?yeh awā'hseh: 'nahā'w, nine'? käh misēwā' niw aw-unā'kiyen.'

iniwi'n-pih pā'mi-kihtāpi'?tat; sā'kihki'htsinin tāh nisi'k niw. hā'w, iniwin-pih pā'mi-aku'a?tat.

nahā'w, misik apā'hsus: 'nahā'w, umā'? käh ni'nah ap nihpā'niah as aw-unā'kiyen, misik nihpā'hkwΔnih misik nisi'kanih,' ēwā'hin apā'hsus.

hā'w, iniwi'n-pih sā'sunamōh inih pimē'h.

kikēh misēwā' niw mΔnā'tōw ā'htahsit, kēs-ini-wē'htamin inis as katā'w-inim-unā'kīt.

hā'w, iniwin sa?yāh mā'waw kayēs-mā'?tsihsī'hkua?; hā'w, iniwin-pih misi'k kayi'kitit inuh nayā'siwet: 'nahā'w, ini'? käh sa?yā'h as pas unā'?sutsikā'yāk kā'taw-isē'kimakah as katā'w-inim-mātsi'hkamikah,' ēwā'hin inuh nā'siwew.

hā'w, kahkikō'hseh kutā'?nas inis ā'yapi'win, kākā'kitit: 'nahā'w,' ēwā'hin kahkikō'hseh, 'pits-tsē'?napā'htamu'kun anum nī'tā'sa?swΔnan,' ēwā'hin kahkī'k.

niku't tāh inih miyā'wiħkaw inih utā'sa?swΔn kiatā'win; usō'hseh inih iniwi'n pā'taku'ahiket. hā'w, iniwin-pih tsayē?napā'htamōwā'-tua? awā'tukΔk.



So off he went, and all kinds of creatures, such as bears, and deer, every living creature was invited.

Soon the servant came: "Now I have called them all, in every place," said the servant.

Already beforehand the host had placed the wolf into a vessel, and the fat too; a big vessel, a wooden bowl, was entirely full of the fat. Soon came the guests, filing into the dwelling. Every kind of animal had been invited.

When they had all come inside the dwelling, then the host spoke; "Now then, we are inviting you to partake of this creature which we, this old wife of mine and I, have received as our small share of good fortune," said the little old man. "And now you are to eat," he told them.

So then the guests ate their meal.

When they had finished eating, the host again spoke: "Now, as to the fat that is in the vessel, now you will begin to bring it about that whosoever wishes it shall be fat all over his body, through all the future course of this world," said the host.

At once Mink went and threw himself into that tub: "Well, I, for my part, I am going to be fat all over," said Mink.

"Fie! Pull that fellow out of there; with his whole body he is dirtying that liquid for mankind!"

Then they went and Mink was taken out of his bath.

"Wring him out!" was said of him.

So then he was wrung out.

"Just give him a little touch with the fat; at the crotch there smear him a bit," was said of Mink.

Poor Mink, he went and sat down someplace or other.

Then came Bear: "I am going to be fat all over."

He went and dipped himself in the liquid, and lay soaking with only his head sticking out. Then he came out of the vessel.

Then Deer: "Here on my breast is where I am going to be fat, and on my back and on my rump," said Deer.

So then he was smeared on these parts with the grease.

Everyone of the animals, as many as they were, one after another told where he wanted to be fat.

Then in time no more were left; then the host again spoke: "Now then, it is time for you to plan and arrange how things are to be throughout the future course of the world," said the host.

Little Chipmunk sat somewhere in that place, and now called out: "Well then," said Little Chipmunk, "come look at these markings of mine!" Thus spoke Chipmunk.

But the one of his markings that is right in the middle, he hid; with his little tail he covered it. Then the animals looked at his markings.

'akē'htamu'kun aninuh ntā'sa?swanan,' ēwā'hin kahkī'k, 'ini'? a-tahsī'tua? kē'sō?nak nē'pinō'wik; misi'k as a-pepōnō'wik ini'? ni misi'k a-tahsī'tua?', ēwā'hin kahkī'k.

hā'w, iniwi'n s akī'htahkua? awā'tukΛk. 'ā', kā?ti'n ni'w unāmō'w ayō' kahkī'k,' ēwā'kin awā'tukΛk; 'hā'w, ini'? kāh niw kā'?tin aw-isē'kimakah aw-inim-ā'ts-ahkī'-takī'k,' ēwā'kin mΛnātō'wΛk.

hā'w, iniwi'n-pih misik kayī'kitit inuh nayā'siwet: 'hā'w, ini'? wi-nah yō'm s kēsā'hkΛmΛ'māk. umā'? tāh mī'sik aw-isē'kimakah, s pas niw-wāwā'pah; ini'? misik aw-unā'?sōtΛ'māk,' ēwā'hin inuh nayā'siwet.

hā'w, iniwi'n-pih ini's wāh-kī'kitit awā'hseh: 'nahā'w, yō'm kāh ni'nah ā'sinΛkusē'yen as apē'sine'yān, ini'? aw-inim-isinā'kwah as aw-inim-mātsī'hkami'kah,' ēwā'hin awā'hseh. 'ayō' tāh mamā'tsi?-taw kī'spin ānā'nihtā'hkin as a-kātā'-nā'wit, nina-ki-pimī'-tāh-nanā'?tutsi'nik,' ēwā'hin awā'hseh.

'hā'h, kinā'nawatsini'niwā'tesimit? tsiyā'?ninih inuh mΛmā'tsi?-taw, ini'? ni'w as pas ne'?nat,' inā'win awā'hseh.

ā'ta?, 'ini'? kāh ni'w ni'nah ānā'nihtΛ'mΛn,' ēwā'hin awā'hseh.

'nahā'w, a'ta'tikun,' inā'waki'n sa'yāh.

ayō' tāh kahkī'k inō'win kayēs-pahku'ahkunikā'sīt wi'nah as a'w-a'tawā'tsin ani'nuh awā'hsΛn. kēs-wē'tsitehami'kin tāh awā'tukΛn as aw-anē'hiwet inu'h kahkīk. hā'w, iniwi'n sa'yā'h as a'tatī'tua?.

ayum awā'hseh iniwi'n ā'ts: 'kākitipeh, kākī'tipeh, kākī'tipeh, kākī'tipeh, kākī'tipeh!' iniwi'n ā'ts.

hā'w, ayō' tāh kahkī'k: 'wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan!' ini'win ā'ts.

hā', nikō'tās sa'yā'h awā'hseh ini'win s pā'?tsitunā'mīt: 'wā'pa'n!' ēwā'hin awā'hseh.

hā', iniwi'n tāh niw as pis-wā'pah! ini'win kāh s kēsā'hkwānikā'-tua? nikōtā'yaw.

hā'w, ini'-pih misik tsi-kī'kitit inuh nayā'siwet: 'nahā'w, ini'? kāh sa'yā'h misik s pas unā'?sutsikā'yāk ta? kā'tiw-inim-inā'htsike'-yāk s aw-inim-mātsī'hkami'kah,' ēwā'hin inuh nā'siwew.

hā'w, ā'yapi'win inis myΛ'nīw wina'h ap; misi'k wā'pus iniwi'n kute'?nas wi'nah ap as ā'yapit. hā'w, ayum mie'nīw ahpā'n ni nī'tsē'?napumā'win aninuh wā'pusun.

'hā', ta? ayum ānā'pumit mī'enīw?' ēwā'hin wā'pus.

'ta'? tāh aw-inā'pΛmī'nan? kikā'ta-mō'n kāh!' ēwā'hin myΛ'nīw.

'hē', tā'? ā's-kitāmākī'yen? niku't kāh wi'nah ni'nah mā'ts-kī'seh-kī'hkiw nimā'?tsipā'htūtan tipāh ā'hkwah', ēwā'hin wā'pus.

'ā'nu kāh, pō'ts keh ni kikā'ta-mōn,' isēwā'win myΛ'nīw.

'nahā'w, ini'h-pih ni'w mātsiΛ'kun,' inā'wΛkin.

hā'w, iniwi'n sa'yā'h s mā'tsiΛt wā'pus, kī'sehkī'hkiw as tsi-

"Count these markings of mine," said Chipmunk; "Even thus shall be the number of the summer months; and in winter, the same number there shall be."

Then the spirit-animals counted them. "Yes, indeed this Chipmunk speaks truly," said the spirit-animals; "Very well; this, then, is the way it shall be throughout the course of the earth's existence," spoke the animals.

Then the host spoke once more: "So now you have settled and fixed this matter. But this too must be the way of things, that there be a succession of days; this also you must now arrange and plan."

Then Bear spoke up from somewhere: "Very well, like this black color of mine, that is the way things shall look, through the future course of the world," said Bear; "And whenever mortal Man wishes to get sight of me, he will go groping about to seize me with his hands," Bear said.

"Oho! You haven't a bit of a frightful temper, have you? If Man should startle you by a touch, you might kill him on the spot!" Bear was told.

"Well, just the same, that is the way I want it," said Bear.

"Well, then, settle it by a contest," they were told.

Chipmunk was elected by the company to contend with Bear. The spirit-animals favored Chipmunk in their hearts, hoping that he would win. So then they began their contest.

Bear said, "Eternal night, eternal night, eternal night!"

But Chipmunk said, "Day, day, day, day, day!"

After a while Bear made a slip of the tongue: "Day!" said Bear.

And then dawn came. So now they had fixed and established this matter.

Then the host spoke again: "Well then, it is now time for you to plan and arrange also what you will continue to eat throughout the future course of things," said the host.

Owl was sitting there among them; and so was Rabbit sitting somewhere in that place. Now, Owl kept watching Rabbit.

"Hey, why is this Owl looking at me?" said Rabbit.

"Why do you suppose I am looking at you? Of course, I want to eat you!" said Owl.

"Ho, what pitiful speech is that? Why, I run all through a big cedar swamp in the course of a night," said Rabbit.

"Just the same, I certainly want to eat you," said Owl, before them all.

"Very well, start off right now," they were told.

So now Rabbit started out; he ran for a cedar swamp, ran hither

nā'tsipā'htōtah, papā'mipā'htuk, neʔswānā'tsipā'htuk niw, neʔswānā'tsikunā'hah. hā'w, iniʔ-pih kutā'ʔnas tsi-ki'ʔsīt. hā'w, ayum mie'nīw iniʔ saʔyā'h winā'h ap as mā'tsiat ntōnāhā'tsin aninuh wā'pusun. kī'sehkī'hkiwin ini's as ppā'm-ntāwā'pum'ʔtsin.

ā', nkōtā's saʔyā'h kaniwi'n niw kutā'ʔnas inis nayāwā'tsin: 'ā', ā', tsi k'ʔn tāh kipuaʔ-nyā'nine'nan!' inā'nime'win mye'nīw.

iniwi'n-pih inis ini-pipā'kwāhkā'hsih tipā'h inis s ki'ʔsīt inuh wā'pus. hā'w, inuh wā'pus kaniwi'n ni pā'mi-kitsi'pisīt. hā'w, myā'nīw ini-nawā'tsipunā'win as pīnā'tsin inis kayēs-yōh-mātsyā'tuaʔ.

'nahā'w, wayē'pats kāh mī'n,' inā'win myā'nīw; 'ini'ʔ keh niw hpā'n niw aw-inim-inā'htsike'yān aw-ā'ts-ahkē'w-takī'k,' inā'win.

hā', misik ayā'h pī'niki'kunew ā'yapiwin wi'nah ap inis kutā'ʔnas; misi'k tāh nāmā'ʔs winah a'p inis ā'yapi'win kutā'ʔnas. ā'w, inuh pē'niki'kunew pān ni niw tsē'ʔnapumā'win ani'nuh nāmā'ʔsan.

'ā', ā'ʔ tāh ānā'pamit ayum pē'niki'kunew?' ēwā'hin nāmā'ʔs.

'hā'ʔ tāh aw-inā'pami'nan? kīkā'ta-mō'n kāh!' ēwā'hin inuh pē'niki'kunew.

'hā'h, taʔ ās-kitāmākī'yen? nanāwī'htim kāh wi'nah ni'nah niki-papā'mipisim,' isēwā'win nuh nāmā'ʔs.

'ā'nu kāh, pō'ts keh niw kīkā'ta-mōn,' isēwā'win nuh pē'nikikunew.

'hā'w, ini'h-pih niw mātsyā'kun,' inā'wākin.

hā'w, nāmā'ʔs iniwi'n as mā'tsiat. nipē'hseh inis taku'ahin, mā'ts-nipē'hseh. hā', iniwi'n kāh as papā'mitsimā't nāmā'ʔs ppā'm-ntōnā'hah tā-ki'ʔsīt. hā'w, nkōtā's as tsi'-mehkāh, kayēs-pā'ts-ki'ʔsīt nāmā'ʔs, hā'w, iniʔ saʔyā'h wi'nah ap pē'niki'kunew as mā'tsiat s papā'm-ntōnāhā'tsin anuh nāmā'ʔsan, nipē'hsehsih papā'mi'ʔnit. hā'w, nkōtā's niw kaniwi'n niw kutā'ʔnas ākī'htsih anā'mipīk inuh nāmā'ʔs.

'ā', he'h, tsi' k'ʔn kipu'aʔ-niānine'nan!' inā'nimewin hinuh pī'niki'kunew.

hā'w, iniwi'n-pih saʔyā'h spā'miah inis ā'siat tipā'h inis s akī'htsinenik. ini'ʔ tāh pis-ke'ʔtakutsih, sinawā'ʔ ni niw s pis-nā'si'ʔtat pē'niki'kunew. hā', nāmā'ʔs winah s māk-akī'htsih, kani'win niw imi's anā'mipīk nayāwā'tsin ani'nuh pē'nikikunewan!

'hī hī'h, umās ā'ʔ-nakah anā'mahkiah kā'taw-pits-yō'h-tā'pinit!' inā'nihtā'min nāmā'ʔs.

hā'w, iniwin-pih tsiyā'w āspē'ʔtat. hā'w, misik niw ini'win tā'pis-tā'pinikut, iniwin-pih misik ā'spi'ʔtat; kōʔsi'k niw yā'hpits wah-kāpī'ʔtawin; kōʔsi'k niw mōʔtā'wikanā'hsinin nāmā'ʔs. pē'nikikunew wi'nah iniwi'n-pih tayā'pipunā'tsin s niw-awānā'tsin kayēs-pits-yō'h-mātsyā'tua; ini-pakē'tinewin inis.



and thither and in all directions, and mixed up his trail. Then he hid somewhere. Soon Owl started out too, looking for Rabbit. It was a cedar swamp where he went about trying to get sight of him.

Finally, some place or other, he suddenly saw him; "Ho, ho! I thought I wasn't going to be able to see you!" Owl in his mind said to him.

So then he came down with a flapping noise of his wings, right where Rabbit was hiding. At once Rabbit started and jumped from ~~his~~ <sup>the</sup> ~~lair~~ <sup>can</sup>. Owl seized him with his claws as he went past, and brought him back to where they had started from. <sup>sp</sup>

"Very well, you are free to eat him," Owl was told, "and this, now, is what you will eat as long as the earth endures," he was told.

Then, again, he who is called Fish-Hawk was sitting somewhere, and so was Fish. Fish-hawk kept staring at Fish.

"Why is this Fish-Hawk looking at me?" said Fish.

"Why do you suppose I am going to be looking at you? Of course, I want to eat you!" said that Fish-Hawk.

"Hah, what a pity for you to talk that way! Way down in the deep water I always dart about," said Fish before all of them.

"Just the same, I intend to eat you, without fail," said Fish-Hawk for them all to hear.

"Very well, start at once," they were told.

Off went Fish. There was a lake there, a big lake. There Fish swam about, on his way looking for a place to hide. Finally he found it, and when Fish had well hidden himself, then Fish-Hawk started out to seek Fish, flying about over the lake. All at once, there was Fish, suspended someplace in the water.

"Oho, I thought I wasn't going to be able to see you!" thought Fish-Hawk of him.

Then he went up aloft, exactly over the place where Fish was staying submerged. There Fish-Hawk hovered nearer and nearer and silently came down. Fish, staying there submerged, suddenly saw Fish-Hawk underneath in the water!

"Dear me! Why, of all places, it's here, from below he wants to come and snatch me!" thought Fish.

So he must needs dart upward. Again the other was coming to seize him, so again he darted upward; finally he came to the very surface of the water; at last, there was Fish with his body clear of it. Then was when Fish-Hawk got him into his claws and carried him off to the place from which they had started, and there laid him down.

'nahā'w, wayē'pats kāh mī'n! ini'? kāh niw aw-inim-inā'htsike'yan ki'nah ap aw-inim-āts-mātsi'hkami'kah,' inā'win pēniki'kunew.

iniwi'n kāh niw mā'wa ni niw kayēs-inim-isi'?tatua? akum mānā-tō'wak.

nahā'w, winah ap sakē'māw ā'yapiwin kutā'?nas wi'nah ap.

'nahā'w, sakē'māw, tā'? tāh ki'nah kā'tew-inā'htsikeyan?'

'ō, mā'ā'tsi'taw kāh nkā'ta-muaw,' ēwā'hin sakē'māw.

'nahā'w, mātsi'ah; ntōnā'hin mā'ā'tsi'taw, kī'spin wī'hkihat as a'-muat,' inā'win.

iniwi'n-pih mayā'tsi'at sakē'māw. nkōtā's niw kaniwi'n niw pis-pī'h-tiket; yāhpi'ts mehkūtsi'win, tsi-kēs-awēh-mu'atsin mā'ā'tsi'ta'wan.

'nahā'w, ini'? keh ni kina'h ap aw-inim-inā'htsike'yan as aw-inim-mātsi'hkami'kah,' inā'win sakē'māw.

ini'? āhku'atsimi'yan.

## 94. RACCOON'S PRANKS.

(mā'sinikā'puwiw.)

### I.

pāpimō'hnewi'n kāh ā'hsipan tsi'k sī'piah. s māk-pāpimō'hnet, akā'miah imis tsiw-anā'pit, nimā'? usā'matin nahnākā'wak! a'? ini? ni'w tsiw-isis-ki'asit, s nawā'ts-nā'katawā'nihtah ta? kā'taw-isē'?tat. kayēs-mehkāwā'nihtah, ini'?-pih tsiw-asī'?tat, pīkutsi'hnak papā'm-nitōnā'hah. kayē's-mehkāh, ini'?-pih yō'm tsiw-inā'nah; us-kē'hsikuh umas sisō'nam misēwā' niw, misik imis utsē'hkih. ini'?-pih tāh tsi-kawē'?tat as nipā'hkasit, 'hā'w, ū'hkiwak aw-ā'wiwak a'kum,' as itā'h inih pīkutsi'hnak. hā'ta?, kā'tin ū'hkiwak usā'matin! ini'? tāh s sasehkē'hsih inis.

hā'w, nikōtā's sa'yeh as tsi-pis-misā'kāt inuh nikut nahnā'kāw papā'muhnet. s māk-pimō'hnet nahnā'kāw, kaniwi'n niw wi'yak isē'kiw sā'hkihsih; ā'h, ā'hsipan ā'wiwin! hā', iniwi'n kāh s tātsē'?napumā'tsin; kō'?newin niw apā'?sik niw. wina'h sa'yeh iniwi'n s tsi-kī'hkuhnet, kā'?tsih as awē'h-uhsā'pamatsin. nimā'? ū'hkiwak!

'kanō'h niw tsi-kē's-nipāk,' inā'nihtamin nahnā'kāw; 'nī'mā?, nī'mā?, nī'mā?, nānitskanā'nā tsi-kēs-ni'pāk! nahā'w, kas nitā'wih-ā'tsimim.'

iniwin sa'ā'h s mā'tsi'at.

ā'hkupik inis ini-pyātāt: 'ū'w, kā'kōh nipitā'tsimim!'

ta?', h tsiw-inim-misā'kāt: 'hē'y, kā'kōh, ē'wāh, kā'kōh pītā'tsimōwi'n!' ēwā'kin aki'kuh nahnākā'wak.

ta?', iniwin sa'yā'h as tsiw-inim-aku'a'tat: 'hē'h, kā'kōh nipitā'tsimim! nānitskanā'nā'w tsi-kēs-ni'pāk; imi'? s sehkē'hsih; yā'hpits ū'hkiwiw, ahka'nuh ni tsi-kē's-nipāk!'

"Very well, you are free to eat him! This, in fact, is what you will eat, for your part, through the entire course of things that are to be," Fish-Hawk was told.

Thus, one after another, did all these animals.

Now, Mosquito, too, was sitting somewhere.

"Now, Mosquito, what kind of food do you want to eat?"

"Oh, I want to eat Man," said Mosquito.

"Well, then, go out and look for Man, to see if you can manage to eat him," he was told.

Then Mosquito went away. After a while, into the lodge he came; all red was his belly; he must have been eating Man.

"Well and good; this, then, is what you will always eat, throughout the future course of the world," Mosquito was told.

This is as far as my story goes.

#### 94. RACCOON'S PRANKS.

(Mäsinikapuwîw)

##### I.

Raccoon was walking about by the side of the river. As he walked along, he looked across at the other bank; why, there were more crawfish than you could count! At once he hid himself, stopping to take thought as to what he should do. When he had hit upon an idea, he went back in the other direction and looked round for some rotten wood. When he had found it, he handled it like this; he rubbed it here all over his eyes and there on his buttocks. Then he lay down and acted as if he were asleep, and said of the rotten wood, "Let these be maggots!" Lo, truly, there was a great quantity of maggots! So then he lay stretched out there.

After a while, a certain crawfish came across the river and walked about. As the crawfish walked along, why, there lay some sort of creature; it was Raccoon! He kept looking at him; he was still afraid of him. Soon he stepped nearer, to look at him from close by. Dear me, the maggots!

"He must have died a long time ago," thought the Crawfish; "Well, well, well, well! Nanitskanānaw is dead! Well, I had better go tell it."

Off he went.

When he got to the edge of the water: "Halloo! I'm bringing some news!"

And while he was on the way across, "Hey, he says he's bringing some news!" cried those Crawfish.

Then, when he was coming out of the water, "Hey, I'm bringing some news! Nanitskanānaw is dead; over there he is lying; he is all full of maggots; a long time ago he must have died!"

'nahā'w, kitā'siΔ?, kitā'wih-mmā'nawe?! tō'wahkeh inuh uhpē'-nehkun!'

ta'?, iniwin s kā'kutiwāt tō'wahkeh. ni?-pih sa?yā'h as tsi-misā-kā'tua? mā'wa ni niw.

'hā'w, tā'?-inis tā'h? ēwā'kin akuh nahnākā'wak.

'hā'w, umā'? as sehkē'hsih.'

'hā'w, isyΛ'kun hā'neh, awē'h-tsē'?napu'mehkun māmā'tsik kā'?tin as a'-nipāk, ēwā'hin inuh nikut nahnā'kāw.

hā'ta?, kā'?tin s nāwātu'a? aki'kuh nahnākā'wak. ta'?, yā'hpits ū'hkiwiwin ā'hsipan.

'ē'y, pyΛ'kun, yā'hpits keh winah ū'hkiwiw ē'h-ayum ā'hsipan!'

hā', iniwin s wāpā'wanititua?.

'nahā'w, katā's kats kinī'mi?!

ta'?, anuh utō'wahkā'hkuwawan.

'nīpimū  
kāsāsākuminkupan.  
nimāhkawā,  
nimāhkawā,  
nimāhkawā,  
nimāhkawā!'

[*hā'pan*]

hā', wāhtsita kā'?tin ah tsi-kā'?ts-nī'mitua? nahnā'kā'wak.

'sī'h, nā'sap niw tsiw-isē'?taw ē'h-ayum ā'hsipan!'

'nahā'w, sē'?sahō'hkun!'

ini?-pih tsiw-unā'pumih tātahke'sit s sē'?sahōwāt.

'hā'w, skē'hsikuh sē'?sahō'hkun!'

nimā'? , ā'hsipan skē'hsikuh s sē'?sahuh! nikōtā's niw tsē'pi?tat mā'nawats, hā', iniwin sa?yeh misi'k kayā'nit as inā'hahkua?:

'hāhsipanā  
kīsāsākumākōnānī;  
tsēpiskawā  
sipanā,  
tsēpiskawā!'

ini'win ānahā'hkua?.

mā', wāhtsita niwin as unu'ahtukua?, misa's niw wē'yō imi's wahkē'ts as tasi'hsimitua? hā'neh.

'nahā'w, misi'k pīnā'h sē'?sahō'hkun utsē'hkih inis!'

ta'?, iniwin sa?yā'h misik inuh tā'tahke'sit utsē'hkih tāh inis s sē'?sahatsin. nimā'? , ā'hsipan wāhtsita iniwi'n s wē'?sake'sit. nikōtās' iniwi'n mā'nawats niw h tsē'piskat.

hā'w, iniwi'n sa?yāh tsi-nī'mitua?:

'hāhsipanā  
kīsāsākumākunānē;  
tsēpiskawā  
āhsipanā,  
tsēpiskā'wā  
sipanā!'



"Very well, we shall go there; we shall go hold a jubilee! Tie the deerskin cover on the water-drum and make it ready!"

Then the trial-sound of the water-drum was heard. Soon they crossed over, all of them.

"Now, where is the place?" asked the crawfish.

"Over there he lies."

"Now then, some of you go look at him and see whether he is really and truly dead," said one crawfish.

The crawfish saw him, sure enough. All full of maggots was Raccoon.

"Hey, come on, this raccoon is all full of maggots, I tell you!" They began to march along, one behind the other.

"Come, let us dance!"

Now, to the sound of the water-drum:

"Dead

He who crunched us of old,

See, I have found him,

See, I have found him,

See, I have found him,

See, I have found him!"

Truly with zeal did the crawfish dance!

"Look out! Perhaps this raccoon is only acting this way!"

"Very well, pinch him with your claws!"

Then they were chosen who were strong at pinching.

"Go on, pinch his face."

Oh, but Raccoon was pinched in the face! Once he jerked a little, and then they struck up another tune:

"Raccoon

Crunches us all in his teeth;

He moves with a jerk,

Raccoon,

He moves with a jerk!"

was what they sang.

They hit it up in great shape! All over his body, right on top of it, danced some of them.

"Come on, pinch him again, on his buttocks!"

Then again the strong pinchers pinched him, this time on his buttocks. Raccoon was truly in pain. Finally he moved with a slight jerk of his body.

Thereupon they sang:

"Raccoon

Crunches us all in his teeth;

He moves with a jerk,

Raccoon

He moves with a jerk,

Raccoon!"

'sī'h!' inā'nihtΛ'min ā'hsipan mānawa'ts tsi-ntāwā'pit tsē'napumā'tsin; ā'neh imi's ā'h'kupik iniwin s tasi'hsimī'tua?; ani'? teh aninuh wā'htsitaw wayē'hki'natsin. hā'w, iniwin sa'yā'h s nē'puwē'pah-tuk, imi's ā'h'kupik imis as inā'wimīt, pimi-sā'?sakumā'tsin s mu'a-tsin pmim-mī'tsihsit. ta'?, ā'neh tāh wi'nah ini'? s tāp-nipī'hih-ahpā'kesitua?. hā'w, ini'? käh as tā'pinīt ā'hsipan. hā'w, kutā'?nas ini's s āku'a?nahtik iniwin s wēh-sā'sekē'hsih as tā'tahketsi'hsih.

ta'?, akum nahnākā'wak s yāh-misākā'tua?, ini'kuh na'p kayēs-kasīwā'tua?, payiātā'tua? ini's s umā'nikanitua?. kī'sē'hseh tāh ni'kut tsiw-ā'wiw misi'k uhsē'mehsΛn; nayōmā'win uhsē'mehsΛn.

ini'? tāh s wē'htamū'htua?: 'kēs-ne?na'wak kiki'yah misik kō'hne?! iniwi'n ā'nihtua? kiku nahnākā'hsak.

'nahā'w, nina'? ap kā'h niw ninaw-isya'minaw inuh ā'hsipan, nā's kat nina'? ap nina-mō'kunaw, ēwā'hin inuh kī'sē'hseh.

iniwi'n-pih s tsi-mātsya'tua? misākā'tua?. kayēs-inim-aku'a?tatua? imi's, iniwi'n tāh ini'm-itāh: 'hā'hsipΛn, mī'ra?!' iniwin ni'm-itāh inuh kī'sē'hseh, inim-isya'tua? inis s sehke'sih ayā'h ā'hsipan.

hā'w, iniwin sa'yā'h unī'yātskī'?tat ā'hsipan as tsē'napamā'tsin. tā'?, pī'tuhne'wakin. iniwin-pih tāh s nē'puwinit nis kā'?tsih s sehke'hsih ā'hsipΛn.

'ā'hsipΛn, mī'na?!' ēwā'hin misi'k.

ā'hsipan iniwin-pih tayā'pinatsin aninuh, pīpī'hkitsipu'natsin. nipī'hih iniwin tāh ā'hpakinā'tsin.

'nahā'w, nahnākā'wak kinau-ikōwā'wak mamā'tsi'tawak as aw-inim-mātsi'hkami'kah!

iniwin-pih nayī'pi'tat ā'hsipΛn s mātsya't.

## II.

misik s mā'k-pāpimō'hnet ni misik, kΛniwi'n niw pāmā'pa'tek: wē'kiwam teh ā'wiwin, tipī'kān. sinawā'? niw s nawēnā'htuk, sku'ah-temih ini's as ini-pya'tāt, iniwi'n-pih pis-sā'kitō'hnet mitā'muh.

ta'?, tsi-nāwā'win nuh mitā'muh āhsipa'Λn; iniwi'n-pih imi's ās-kī'kitit pī'htik: 'nimē?', āhsipa'n ayum!

hā', ini'?-pih sa'yā'h tsi-pis-nī'pi'tat matsikihkwā'wis pie-tsē'-napumā'tsin wi'nah ap.

'hā', nehsē?', kina-wēkimu'naw!' ēwā'hin inuh matsikihkwā'wis.

'nahā'w!' inā'win ta? inuh wā'mihsit.

ini'? käh s pī'htikanā'tua? s uskā'hkiwet ā'hsipΛn. ta'?, ini? tā'h ni nayī's niw s wē'kima'tsin.

nikō'tās niw ayā'wik as tsiw-unitsya'nehsit nuh mitā'muh, winah a'p niw inuh matsikihkwā'wis; pāhnī'hsΛn teh ā'wiwΛnin nayī's niw.

nikō'tās tsiw-inā'tsin ani'nuh wē'wan nuh ā'hsipan: 'tā'?-pih tāh ki-kī'sikitua? a'kum kinitsya'nehsuwā'wak?' inā'win ani'nuh wē'wΛn.

"Whew!" thought Raccoon, and peeped to look at them; some of them were dancing there by the edge of the water; these were the very kind whose taste he liked best. So up he leaped and ran to the water's edge and started crunching them up with his teeth and eating them, making his meal as he went about. Some of them managed to reach the water and throw themselves in. Soon Raccoon had eaten his fill. Off he went somewhere into the shade, stretched himself out, and lay there cooling his belly.

The crawfish crossed back, as many of the poor things as had escaped, and arrived at their village. There was a girl there with a younger sister, whom she was carrying on her back.

And now they were told, "Your mother and father have been killed!" That is what these little crawfish were told.

"Then we too will go to that Raccoon; let him eat us too," said the girl.

They went away, crossing the river. When they had reached land over there, she went along saying: "Raccoon, eat me!" That is what that girl kept saying as they went on to where Raccoon was lying.

Then Raccoon raised up his head and looked at them. They walked toward him. There they stood, close by where Raccoon was lying.

"Raccoon, eat me!" she said, again.

Then Raccoon took hold of them with his paw, bursting their bellies one after the other. He threw them into the water.

"So then, 'Crawfish' is what men will call you through the future course of the world!"

Then Raccoon arose and went away.

## II.

When he was again walking along, there was some smoke drifting along; it was a house, a small lodge standing alone. He went up to it noiselessly, and when he got to the door, a woman came out.

The woman saw Raccoon and spoke to someone within, "My older sister, it is a raccoon!"

Then the Foolish Maiden arose and came to look at Raccoon, too.

"Why, little sister, let's marry him!" said the Foolish Maiden.

"Very well," said the younger sister.

So then they took him into the house, and Raccoon was newly married. In fact, he married both of them.

Time came when the one woman had a child, and so did the Foolish Maiden; both children were boys.

Once Raccoon said to one of his wives, "When do these children of yours generally get their growth?" he asked his wife.

'ē, nawā'h keh ni' nap,' ēwā'hin inuh mitā'muh.

'hā', kina-wē'htamu'n kāh aw-isē'tayen. wā'pah mī'p kēs-pehkō'-nat ayō kinītsi'āneh, ini?-pih imi's aw-isī'yen, aw-isyā'nat,' — sē-pe'w teh inis pimē'hnenin, — 'ini's tāh ā'hkupik kēs-piātā'yān, ini?-pih ini's a-yō'h-wā'pinat; nō'suh teh imi'? aw-ahpā'kinat. umā's ni kēs-wā'pinat, ini?-pih niw a-pis-kēwā'tayān. pōn wi'nah isā'-pahtsikā'nun. ni'? tāh s a-pis-kēwā'yān s a-pits-ā'yapiyen yōs pī'h-tik,' inā'win ā'hsipān anuh wē'wān.

hā'w, wayā'pah sa'yeh mitā'muh kayēs-pehkōnā'tsin unītsyā'nehsān, ini?-pih tsiw-isīānā'tsin ā'hkupik. kayēs-pyā'tāt, kayēs-sakē'-kātānā'tsin anuh unītsyā'nehsān, nō'suh imiwi'n āhpakinā'tsin. hā'w, ini?-pih tsi-pis-kēwā'tat pits-kē'wāt. kayēs-pī'htiket, wē'kōwa'tsiw-ā'yapit, nawēnā'hsihsih niw kaniwi'n niw wi'yāk payītiwā'-pahtuk; pis-pī'htike'pahtawin. pā'pik me'nike'nin inuh apāhni'hseh; mā'ts-apāhni'hseh ā'wiwin. hā'w, iniwi'n kāh as ā'yutsimā'tsin inuh mitā'muh unītsyā'nehsān!

mātsikihkwā'wis yō'win niw ānā'puma'tsin: 'yā, nehsē', inut ayā'wit kiki'?s?' inā'win.

'āē' ēwā'hin inuh mitā'muh.

'tā'? tāh kinah kayēs-awēh-isē'tayen, nehsē'? inā'win.

'ō, ākā'yan keh niw nikēs-isē'tam,' inā'win.

'nahā'w, nehsē', wēhtamō'wina?, tā'? tāh kayēs-isē'tayen?

'wā'pah kāh mī'p kēs-ōnē'yen, ini?-pih a-pehkō'nat ayō' kiki'?s; imi'? tāh aw-isī'ānat ā'hkupik; ini'? tāh a-yō'h-wā'pinat, nō'suh tāh imis s aw-ahpā'kinat. kā'n tāh winah kinaw-isā'pahtsikā'nan,' inā'win aninuh umē'hsān.

hā'w, ini? sa'yeh wayā'pah mī'p mātsikihkwā'wis kayēs-pehkōnā'tsin unītsyā'nehsān, tsi-wā'puhnet, ā'hkupik inis kayēs-pyā'tāt, kayēs-sakē'kātānā'tsin unītsyā'nehsān, tsiw-ōh-wā'pina'tsin, 'tsō'h!' isē'hsinin tāh.

iniwi'n-pih tāh tsiw-ayā'pamē'tat: 'yā, nikī'?s!' ēwā'hin.

iniwi'n-pih teh kaniwi'n pis-mā'tsiāt pis-kē'wāt.

ta', ayō wi'nah ap ā'hsipan s nō'htawatsin ani'nuh s isā'pahtsikā'nit, ini?-pih kēmō'ts tsiw-inim-sā'kitō'hnet, ni-mā'tsiāt.

ta', mātsikihkwā'wis tsi-pis-pī'htiket, iniwin-pih s ā'yapit inis pī'htik. iniwin niw ā's; kawī'n nanā's upi'ānan apāhni'hseh.

iniwin teh ānā'tsin inuh wā'mihsit: 'ā'? tāh wi'nah s kēs-sā'pahtsikā'yan?' inā'win ani'nuh umē'hsān, 'ni? wā'h kān s pī'āt.'

hā'w, iniwin s kā'ts-nehkō'sit mātsikihkwā'wis. utah ā'win inakah wāh-tā'pina'tsin aninuh ā'hsipanan.



"Why, after a long time, of course," said the woman.

"Well, I shall tell you what to do. Early tomorrow morning, first untie this child of yours from the cradle-board; then go over there, take him over there," — a river flowed by there, — "and when you have reached the bank, fling him out from there; throw him right out into the middle of the water. When you have flung him there, you will come right back home. Do not by any means look back. Then you will come home and stay right here, indoors," said Raccoon to his wife.

The next day, when the woman had untied her child, she took him to the edge of the water. When she got there, she took hold of the child by one leg and threw him out into the middle of the water. Then she turned round and came back home. When she had gone into the house and was sitting there, after a little while, someone suddenly came running with noise; he came running into the house. In this short time had her son grown large; he was a big young fellow. Oh, but the woman kissed her child again and again!

The Foolish Maiden looked askance at them: "Gracious me, Little Sister, is this your son?" she said to her.

"Yes!" said the woman.

"How did you bring this about, Sister?" she asked her.

"Oh, I just simply did as I was told," she answered.

"Please, Little Sister, tell me; how did you do it?"

"Early tomorrow morning, when you have got up, untie this son of yours from the cradle-board; take him over to the edge of the water; fling him out from there, throwing him out into the middle of the water. But do not at all look behind you," said she to her older sister.

Then, early the next morning, the Foolish Maiden untied her child and started off at a walk, and when she got to the edge of the water, she took hold of him by his leg and flung him out from there; "Splash!" he went down.

Then she turned about: "Goodness me, my son!" she said.

Thereupon she went away from there and returned home.

But as for Raccoon, when he heard that she looked back, he stole out of the house and departed.

When the Foolish Maiden came into the house, she sat there, indoors, but things stayed as they were; a long time passed and her boy did not come.

Then the younger sister said to her, "Now, why did you look behind you?" she said to her older sister; "That is why he doesn't come."

Then the Foolish Maiden was very angry. But there was no way of getting her hands on Raccoon.

## III.

*hā'w, ini' tsi-mā'tsyat ā'hsipan. mā-k-pāpimō'hnet, kanīwi'n ni misi'k pāmā'pa'tik; wē'kiwam tāh misi'k ā'wiwin, tipī'kān. hā'w, iniwi'n kāh misi'k s nawēnā'htuk. isku'ahtemih inis payyātāt, ini' s tsi-kēmā'pit. ke'ts-inā'niwuk āwiwā'kin nī's; āsuakā'mahetō'wakin; kākē'pihkō'wakin tāh akuh ke'ts-inā'niwuk. ini' -pih tsi-pī'htiket ā'hsipan; sinawā' niw nanā'kuhtiah imiwin s awē'h-unā'pit, tātse' na-pā'htiket. mē'tsimē'hseh usā'matin ās-mānā'k!*

*hā'w, nikōtā's iniwin s kī'kitit inu'h nikut ke'ts-inā'niw: 'nahā'w, nē'ts-ke'ts-inā'niw, ini' keh sā'yā'h kāna'pats s pas tsīpā'hkiyah, inā'win anī'nuh wē'ts-ke'ts-inā'niwan.*

*iniwi'n-pih misik kē'mōts sayā'kitō'hnet ā'hsipan. ini's tāh isku'ah-temih ini'win wāh-wāpāpī'hneh kā'hkap; unāpī'muwa' tāh inis ini'win ānāpī'hneh. ā'hsipan iniwi'n tāh s awēh-pehkō'nah inih kā'hkap; kutā'nas tāh sasākī'yuh iniwi'n s awēh-kehpē'tōk.*

*hā'w, iniwi'n sā'yā'h inuh ke'ts-inā'niw tā'hkehkun as nawā'tinatsin as ni-nā'katuapī'nah inih kā'hkap. ē', ahkō'sik niw i'nis sasākī'win ini's s inī'm-isyat, as tsiw-awē'h-ānu'ahkitsih. iniwi'n tāh s pis-yā'h-waskēt.*

*'hē', nē'ts-ke'ts-inā'niw, ta' yō'm ā'siki'makah? kkā'hkapi'minaw sasākī'yuh ume'-nakah ānāpī'hneh!*

*'ayā', nā'sa keh ni nā'p s tā'takats-tsīpā'hkiyen ini' tsi-yō'h-iyān! tā' tāh pas ā'siki'makah sasākī'yuh as pas ināpī'hneh?' inā'win anuh wē'ts-ke'ts-inā'niwan.*

*'ā', kan wi'nah, nē'ts-ke'ts-inā'niw, nikānō'hkinan; ini' niw kā'tin ā'siki'makah, inā'win ā'sit.*

*'nahā'w, nina'h tāh ā'sit kas ninā'tin, ēwā'hin inu'h nikut ke'ts-inā'niw.*

*iniwi'n-pih misi'k kēmō'ts wayā'pēt ā'hsipan s aw-awē'h-pehkō'nah nih kā'hkap; nipē'w inis s takī'k iniwi'n s awē'h-yā'h-kehpē'tōk.*

*hā'w, ta', inuh ke'ts-inā'niw utā'hkehkun kayēs-nawā'tinatsin mā'tsiat s ni-nā'katuapī'nah inih kā'hkap, ta', awēh-mehkā'min keh ni'w inih nipē'w. kayēs-ku'apahah pis-mā'tsiat mi's pis-kē'wāt, kayēs-pis-pī'htikatōk, 'hā'ni', nē'ts-ke'ts-inā'niw? ini' niw ānāpī'hneh inih kkā'hkapi'minaw kināpē'minaw inih s takī'k. nā'sap kāh ni na'p s tā'takats-tsīpā'hkiyen kitō'h-isē'tam, inā'win aninuh wē'ts-ke'ts-inā'niwan.*

*hā'w, iniwin sā'yā'h as mī'm-pinā'nah inih mē'tsimē'hseh; pā'h-sawanan nī's tāh pō'namin; misik wē'nin-misēhā'wan nī's misik anī'nuh pō'newin tsēpā'hkit.*

*ā'ta', ā'hsipan s ā'yapit nanā'kuhtiah, nikōtā's sā'yeh iniwi'n ānā'nihtah ā'hsipan: 'ini' kāh kāna'pats s kē'sitek yōm mē'tsimē'hseh, inā'nihta'min.*

*iniwi'n-pih nayī'pi'tat, — unā'kan ini's a'te'win ahkā'hkiānih, me'tik-unā'kan, misi'k ā'miskwan, me'tik-ā'miskwan, — sinawā'?*

## III.

So Raccoon was on his way again. As he was walking along, there, again, was some smoke drifting along; again it was a house, a lone lodge. Again he approached it. When he got to the door, he peeped in. There were two old men; they were sitting at opposite sides of the wigwam; and these old men were blind. Then Raccoon entered; noiselessly he went and took his seat at the rear of the lodge and looked at things. There was an enormous amount of meat!

After a while one of those old men spoke: "Well, my fellow oldster, I suppose it's time for us to be cooking," he said to the other old man.

Then Raccoon sneaked out of the house. From the door some cord was strung out; to their well it was stretched. Now Raccoon went and untied that cord; somewhere out in the thick brush he tied up the end of it.

So now the one old man took his kettle and felt his way along the length of that string. Oh, at the end, it was thick brush there where he was going along, until he could go no farther, being snagged in the wood. He retraced his steps, coming back.

"Why, old man, what's this? Our cord is strung over that way, into the deep brush!"

"Nonsense! Of course, just because you don't want to cook, that must be the reason you say it! What in the world could make it lead into the brush?" he said to the other old man.

"Why, old friend, I'm not lying; that is really the way it is," answered the other.

"Well, let me go and fetch it," said the other old man.

At that, Raccoon again stealthily ran and untied that string; he went and tied it back to where the water was.

So now, when this old man took his kettle and went off, feeling his way along the string, of course he found the water. When he had drawn some, he started back home, and when he had brought it inside the wigwam, "How's this, old man? That string of ours certainly does lead to the place where our well is. But, of course, you only did that way because you didn't want to cook," said he to the other old man.

Then he went and took down some meat from where it was hanging; two pieces of jerked meat he put in the kettle, and also two clean-cut slabs of fat, and started to cook.

After a while, Raccoon, sitting at the rear of the wigwam, thought, "By now this meat is probably cooked."

So then he arose, — there was a bowl there by the kettle-place, a wooden bowl, and a spoon, a wooden spoon, — and noiselessly



niw as akuapī'hah inih mētsimē'hseh niku't, misik anuh misēhā'wan wē'nin ayā'winit. iniwin-pih kayēs-awēh-ōnā'pit ā'hsipan s kā'ʔts-māmī'tsihsit. kayēs-kitā'kāt, awēh-aʔta'win inih unā'kan. iniwin s tsi-pis-yā'h-unā'pit.

nawēnā'hsihsih iniwin s kī'kitit inuh keʔts-inā'niw: 'hā'w, nēts-keʔts-inā'niw, ini'ʔ kāh saʔyā'h kʌna'pats s kī'sisi'ahkiyah.'

'ō', ēwā'hin taʔ i'nuh nikut.

ini'ʔ saʔyā'h tsiw-akuanā'tsin utā'hkehkun.

'nahā'w, nēts-keʔts-inā'niw, kitōnā'kan pits-inā'sinamā'ʔ'

ta'ʔ, niʔ s inā'sinamōwa'tsin. keʔts-inā'niw iniʔ s kapā'tahkit. āʔ, iniwin s kī'nuha'h inih nikut pā'hsawʌn, misik inuh wē'nin.

'tayā'h, nēts-keʔts-inā'niw, kikēs-mī'tsihsī'misah ki''nah!' inā'win.

'āʌ, kʌn wi'nāh, nēts-keʔts-inā'niw!' ēwā'hin winah a'p inuh.

'kʌ'n, nēts-keʔts-inā'niw, kikēs-mī'tsihsim. kʌn kā'kōh yō'm nikut pā'hsawʌn; misi'k ayum wē'nin kʌn wi'yʌk.'

iniwi'n kāh āyī'suh s kē'kitōtā'tituaʔ. nikōtā's iniwin saʔyā'h s nī'piʔtat ā'hsipʌn, ani'nuh mayāk-akuahisi'ahkinit, kayēs-kakī'-siwenah unā'h, pakāmā'win uskē'hsikuh.

'tihsa'h!' ēwā'hin, 'ta'ʔ, kikā'te-mēkā'simisah, nēts-keʔts-inā'niw!'

iniwin misi'k ani'nuh nikut tsi-pakāmā'tsin misik, kipī'hki'hatsin.

'ti'hsah!' ēwā'hin taʔ winā'h ap inuh keʔts-inā'niw.

hā'w, iniwi'n saʔyeh s kutāpā'htituaʔ keʔts-inā'niwak mīkā'tituaʔ. mā'ʔ, ā'hsipan sakana'h niw s ki-pimī'-kī'nitsī'skuk. nikōtā's tsi-pmī'm-ahpā'kine'tituaʔ akuk keʔts-inā'niwʌk, ā'hsipan ini'ʔ as kī'nitsī'skuk.

'hā'w!' ēwā'hin ā'hsipan.

'āʌ, nēts-keʔts-inā'niw, ā'hsipan ā'wisah ayum kākā'putsihinah! kitā'ʔnapeminaw sku'ahtemih ahpā'kisin!'

nuh keʔts-inā'niw kayēs-nawā'tinatsin, sku'ahtemih ini'win s kaskā'ʔnatsin. ā'hsipan kayēs-nawā'tinatsin utā'hkehkuwā'wan aki-kuk kēʔts-inā'niwʌk, iniwin ā'hpakinā'tsin inis hā'ʔnap inuh a's apēt.

'ha'h hā'w, nēts-keʔts-inā'niw, ini'ʔ saʔyā'h pakā'min!' ēwā'kin.

kō'hteh nawā'tinamin inuh keʔts-inā'niw pā'pakamā'tsin aninuh utā'hkehkuwā'wan. iniwi'n tāh as yā'hpits-pē'ʔsakanāmā'tuaʔ aninuh utā'hkehkuwā'wan.

'hā'w, nēts-keʔts-inā'niw, ini'ʔ keh nā'p saʔyeh tsi-ne'ʔnaki!' ēwā'kin.

nanā'ʔtutsinā'tuaʔ, kʌniwi'n niw utā'hkehkuwā'wan!

'yā'h, nēts-keʔts-inā'niw, kikā'tima'kesiʔ, kitā'hkehkunaw, inu'ʔ tāh winah ayā'wit payā'paka'maki!''

ta'ʔ, iniwin kāh ā'hsipan s ini-sā'kitō'hnet.

ini'ʔ tāh ā'hkuʌtsimī'yen.



he ladled out one of those pieces of meat and one of the clean-cut slabs of fat. Then Raccoon went and seated himself and ate heartily. When he had eaten all, he went and put back the dish. Then he came back and sat down again.

After a bit, one of the old men spoke, "Well, old man, I suppose by this time our cooking is done."

"Yes," answered the other.

Then he took his kettle from the hearth.

"Well, old man, hand me your bowl!"

So then he handed it to him, and the old man began to take the food from the kettle. Ho, that was when he missed the one piece of jerked meat and the piece of fat!

"Oho, old man, so you have eaten your meal, have you!" he said to the other.

"Oh no, old friend, certainly not!" answered he.

"No, old man, you have eaten; one piece of jerked meat is gone, and so is one slab of fat."

In this way they kept talking, first one, then the other. Finally, up rose Raccoon, doubled his fist, and struck in the face him who was ladling out the food.

"Ouch!" he said, "And so you want to fight with me, do you, old boy!"

And with that, he hit the other, punching him in the eye.

"Ouch!" said the other old man.

Then the old men jumped at each other and fought. Oh, more than once Raccoon nearly got stepped on! Then once, as the old men were struggling about, Raccoon got under their feet.

"Wow!" said Raccoon.

"Why, old friend, so it is a raccoon that is playing tricks on us! Throw our net across the doorway!"

The old man seized it and placed it so as to cover the entrance-way. Raccoon took the old men's earthenware kettle and threw it where the net was placed.

"There, old friend, now hit him!" they cried.

One old man picked up the poker and banged away at their kettle. So they knocked their kettle completely to bits.

"Well, old friend, now at last we have surely killed him!" they said.

They groped for him; why, it was their kettle!

"Alas, old man, we are in a sorry plight, it's our kettle we've been pounding!"

At this, Raccoon walked out of the house.

That is as far as my story goes.

## 95. SAW-WHET.

(nehtsi'wihtuk)

*hā'w, tōtō'peh keh wāwē'kiwin, hā'ta?, tsi-pā'pahpisi, hā', mānā'h-tawin mē'tsim, mētsimē'hseh, s nā'ne?ta'kāt, apā'hsusun ki-pīnā'tsin wē'kih, mētsimā'hket, s pā'?'sah mētsimē'hseh.*

*hā'ta?, nikōtā's winah mitā'muhsak nī'siwa'kin, winu'a? ap as tsi-wāwē'kitua?*

*hā', nikōtā's ayā'wik, aki'kōh mitā'muhsak, 'hā'w, akē'?, pas ki-kēs-pāpā'm-nitō'hkiwe?!*

*'hā'w!' ēwā'hin inuh nikut, s katāw-wē'kimiwā'tua?, inā'niwan nitōnāhā'tua?*

*ta?, mātsi'wakin, pā'pimō'hnetua? mitā'muhsak. hē'y, nikōtā's keh as ā'wik, ini'win sa?ye'h s piātā'tua? tōtō'peh as wē'kit. wā'kinī-kān ā'wiwin inih wē'k tōtō'peh. hā'w, payiātā'tua? inis wē'kiwamih, nānē'puwi'tua? sku'htemih, hē'?, kawin wi'yak tōtō'peh.*

*hā'ta?, 'tsi-ppā'm-pahpē'siw tōtō'peh. tōtō'peh ā' käh ē'h-yōm wē'k, ēwā'kin mitā'muhsak.*

*'hā'w, kipī'htike?, ēwā'kin; 'kipā'pīhō'naw tōtō'peh; kinaw-wēkimō'naw, ēwā'kin.*

*'hā'w, kinaw-wēkimō'naw!*

*usāmī'natin ta? mētsimē'hseh!*

*'hā'w, yō'? keh s a-māmī'tsihsī'yah mētsimē'hseh!' ēwā'kin ta? aki'kuh mitā'muhsak.*

*hā'w, ā'yapi'tua? pī'htik, nikōtā's käh sa?ye'h nā'hkah kaniwi'n keh niw payi'at tōtō'peh, pis-pī'htiket wē'kih. nimā'?, mitā'muhsak nī's siwas apē'wakin utā'htanih! ā'ta?, apā'hsusun pītōmā'win tōtō'peh. hā'w, mitsikihkwā'wis nēpuwēpahta'win, apā'hsusun as pī'htikanā'tsin, wīnanē'htsiket, tsipā'hkit mētsimē'hseh.*

*hā'ta?, niku't tāh inuh unā'kan utā'hpen'amin, tōtō'pehsan as ahsāmā'tsin. siwā'pimi'nan kēs-anā'win mitsikihkwā'wis; ani'win tāh ā'hsama'tsin. nimā'?, ta?, tōtō'peh wā'htsita'w ini'win s kā'ts-mī'tsihsit, wā'pimi'nan as mū'atsin.*

*hā'ta?, kayēs-anī'h-mī'tsihsit, āsū'akām ini'win s ā'yapit, tātsē?-napumā'tsin mitā'muhsan. ā'ta?, ki'kuh wi'nah mitā'muhsak kākē-kitō'wakin s āyāyā'niŋua? as tsipā'hkiŋua?, mētsimē'hseh as anā'hkua?. kayēs-kīsisī'ahkiŋua?, mētsihsōw'kin mitā'muhsak, mētsimē'hseh as mī'tsikua?. ta'?, kawī'n nikō'tuh umētsinuwā'wan mētsimē'hseh; wāhtsita'w ini'win s kā'ts-mī'tsihsitua? mitā'muhsak.*

*hā'ta?, kayēs-anī'h-mī'tsihsitua?, pahpishkah'win sa?ye'h wānī-tipā'hkah, inim-unānāhki'htsike'wakin, s sā'sehki'hsikhua? sa?ye'h s nipā'tua?. hā'ta?, tōtō'peh wi'nah ap āsū'akām iniwi'n as nī'pāt.*

95.SAW-WHET.<sup>1</sup>

(Nehtsiwihtuk)

Saw-Whet dwelt somewhere, and was always hunting. He had a great deal of food, of meat, for he always killed game, brought deer to his house, and prepared stored-food by drying the meat.

Now, once upon a time there were two women who, also, dwelt somewhere.

Then, at one time, these women: "Come, Sister, it is time we went about looking for a husband!"<sup>2</sup>

"Very well!" answered the other, and they decided to get married, and to look for a man.

So the women set out and walked along. And then, in time, they came to where Saw-Whet dwelt. A round-lodge was Saw-Whet's house. When they reached that lodge and stood at the door, why, Saw-Whet was not at home.

"Saw-Whet must be out hunting. For this is surely Saw-Whet's house," said the women.

"Very well, let us go in," they said; "Let us wait for Saw-Whet; we shall marry him," they said.

"Very well, let us marry him!"

Why, there was an enormous amount of meat!

"Good, here is our chance to eat plenty of meat!" said those women.

Then, as they sat within the lodge, after a while, when evening had come, there came Saw-Whet and entered the lodge. Lo and behold, there sat two women on his settee! Saw-Whet was bringing home a deer, carrying it on his back. So the Foolish Maiden sprang to her feet and brought the deer into the lodge,<sup>3</sup> and skinned and cleaned it, and cooked a dinner of meat.

The other one picked up a bowl and gave Saw-Whet his meal. Foolish Maiden had boiled some sweet-corn, and this she gave him to eat. Lo, then did Saw-Whet eat heartily indeed of the Indian corn.

When he had finished his meal, he sat across the lodge and observed the women. They, for their part, were chatting and laughing, as they prepared their meal, stewing the meat. When they had finished cooking, the women took their meal, eating meat. For they had never before eaten any meat; most heartily now did the women eat.

When they had done eating, and night had fallen, they laid out mats for the bed, and lay down to sleep. But as for Saw-Whet, at the far side of the lodge was where he slept.

<sup>1</sup> The Acadian or saw-whet owl; *Cryptoglaux acadica*.

<sup>2</sup> Literally "seeking a woman"; the term for a man's courting is here comically retained in the inverse situation.

<sup>3</sup> The duty of a wife.

ta<sup>^</sup>?, sa<sup>?</sup>yā'h, 'hā'w, ta<sup>?</sup> teh ā'sikit ayu'm tōtō'peh, kən s katā'w-wēkimi'nah?<sup>1</sup> itō'wəkin aki'kuh mitā'muhsək.

'hā/pina'h nātō'min; nā'wiyaw umə's kat sehke'hsin, s a-wēh-pimə'kih, iwā'kin mitā'muhsək.

hā'ta<sup>?</sup>, iniwi'n-pih nā'tumətsin mitsikihkwā'wis: 'kahkāpā'h, wihpā'mihsinā'nk, wihpā'mihsinā'nk!<sup>2</sup> inā'win inuh mitsikihkwā'wis.

hā'ta<sup>?</sup>, tōtō'peh ini'win niw sāsehkē'hsih utā'htanih, s kō?nə'tsin; kō?ne'win ani'nuh mitā'muhsən s katā'w-wē'hpima'tsin.

hā'ta<sup>?</sup>, mətsikihkwā'wis sa<sup>?</sup>yā'h misik ntōmā'win: 'kākambā'h, kākambā'h, nitāssā'n, nitāssā'n, nitāssā'n, nitāssā'n, otāssā'n, kākambā'h; wihpā'mihsinā'nk!<sup>3</sup> inā'win ta<sup>?</sup> mitsikihkwā'wis.

hā'w, iniwi'n-pih keh nayi'pi?tat tōtō'peh as awēh-wēhpima'tsin ani'nuh mitā'muhsən.

'hā'w, nā'wi?ē'k umā' kawī'ssimmu'n, kaka'mpāh!<sup>4</sup> inā'win.

hā'ta<sup>?</sup>, tōtō'peh ini'win keh nā'wēyaw as kawē'ʔtat, as wē'hpimə'tsin ani'nuh mitā'muhsən. hā'ta<sup>?</sup>, mitā'muhsək tōtō'pehən ayūtsime'wəkin. ta<sup>?</sup>, nahā'nisit, ta<sup>?</sup>, inā'nime'wəkin tōtō'pehan; pa'hpisiw ayi'sōw māmahkā'htōwə'kin tōtō'pehan, ayūtsimā'tua?

'hē<sup>^</sup>, pahpeni'siwək kā'kōh ē'h-akum nikā'taw-ihpā'nani'kuk!<sup>5</sup> inā'nihtəmin tōtō'peh, kō?nə'tsin mitā'muhsən.

wāhtsita'w iniwi'n as kō'ʔts-mā'tsi?tat tōtō'peh, as kō?nə'tsin mitā'muhsən. hā<sup>^</sup>, nikōtā's tayāpā'nimītua? mitā'muhsək ayūtsimā'tua?, iniwi'n teh sa<sup>?</sup>ye'h as natāwā'nihtā'hkua? as aw-kēmini'kutua? tōtō'pehan.

'hā'w, kakambā', kī'minissinā'nk!<sup>6</sup> inā'win, 'kī'minissinā'nk!<sup>7</sup>

hā'ta<sup>?</sup>, tōtō'peh yā'hpits niw kō?ne'win.

'hē<sup>^</sup>y, pahpeni'siwək kā'kōh nikā'tew-isē'kim!<sup>8</sup> inā'nihtəmin; 'kā'kōh nikā'tew-ihpā'nani'kuk ē'h-akum mitā'muhsək, inā'nihtəmin tōtō'peh.

'hā'w, wāwī'p kimini'ssinā'nk, kakampā'<sup>9</sup> inā'win sa<sup>?</sup>ye'h misik.

hā', tōtō'peh sākitsi'pahta'win; anīpi'əhkan teh nī's awēh-pahki'namin aku'ətsih; pihtikatō'k, hā'w, iniwi'n teh nā'nikut ā'ʔtuwətsin ini's uti'nih. hā'w, iniwi'n teh, kayēs-a'ʔtuwā'tsin, ā'ya'ʔsitenamu-wā'tsin inih anīpi'əhkan; sa<sup>?</sup>ye'h misi'k nikut ani'nuh mitā'muhsən. hā'w, iniwi'n misi'k as ā'ya'ʔsitenamu-wā'tsin inih anīpi'əhkan. ini'win-pih teh nayē'puwē'pahtuk tōtō'peh; ā'sū'əkām, hā'w, ini'win keh as awēh-tasi'əhkah ani'nuh anīpi'əhkanan, kīputetsi'nah, kən-kawā'h as inātsi'nah ani'nuh anīpi'əhkanan. ā'ta<sup>?</sup>, kuh mitā'muhsək yō'win niw ānāpuma'tua?, ani'nuh anīpi'əhkanan as tasi'əhkah tōtō'peh.

<sup>1</sup> Ojibwa; informant translates: tōtō'peh, pits-wē'hpimiyah.

<sup>2</sup> tōtō'peh, piə'nun; pits-wē'hpimiyah.

<sup>3</sup> ini'ʔ niw: umə's kawē'ʔtah nā'wēyaw.

<sup>4</sup> kē'miniyah.

<sup>5</sup> wē'pats kē'mini'yah.



Then, of course, "Why, what is the matter with this person Saw-Whet, that he does not want to marry us?" the women asked each other.

"Suppose you call him, do; let him lie down between us and sleep with us," said the women.

So then Foolish Maiden called him, "Petit-Hibou, couche avec nous, couche avec nous!"<sup>1</sup> that Foolish Maiden called to him.

But Saw-Whet remained lying right there on his settee, afraid of them; he was afraid to sleep with those women.

Then Foolish Maiden again called him, "Petit-Hibou, Petit-Hibou, viens ici, viens ici, viens ici, viens ici, Petit-Hibou; couche avec nous!" Foolish Maiden called to him.

Then did Saw-Whet rise to his feet and go over to sleep with those women.

"Viens, mets-toi ici, entre nous deux, Petit-Hibou!" she told him.

So now Saw-Whet lay down between them, to sleep with those women. The women kept kissing Saw-Whet. For he was small and they thought him cunning; and so they took him back and forth, one from the other, and kept kissing him.

"These persons are going to do some frightful thing to me!" thought Saw-Whet, in fear of the women.

Truly, then Saw-Whet did not so much as stir, in fear of the women. In time, when the women had enough of kissing him, they wanted Saw-Whet to feel them with his hands.

"Alors, Petit-Hibou, tâte-nous," said one of them to him, "tâte-nous!"

Then Saw-Whet feared them all the more.

"Dear me, something dreadful is going to happen to me!" he thought; "These women intend some harm to me," thought Saw-Whet.

"Viens, tâte-nous donc, tout de suite, Petit-Hibou!" she was saying to him again.

Saw-Whet ran out of the lodge; out of doors he broke off two leaves; he brought them in and put one on each woman's affair there. Then, when he had put that leaf there, he pressed it down; and then, in the same way, he pressed down that leaf on the other woman. Then Saw-Whet jumped to his feet; across the lodge he went and there manipulated those leaves, rubbing them between his palms and handling them in all sorts of ways. These women simply stared at Saw-Whet as he fussed with those leaves.

<sup>1</sup> She speaks Ojibwa.

## III.

So Raccoon was on his way again. As he was walking along, there, again, was some smoke drifting along; again it was a house, a lone lodge. Again he approached it. When he got to the door, he peeped in. There were two old men; they were sitting at opposite sides of the wigwam; and these old men were blind. Then Raccoon entered; noiselessly he went and took his seat at the rear of the lodge and looked at things. There was an enormous amount of meat!

After a while one of those old men spoke: "Well, my fellow oldster, I suppose it's time for us to be cooking," he said to the other old man.

Then Raccoon sneaked out of the house. From the door some cord was strung out; to their well it was stretched. Now Raccoon went and untied that cord; somewhere out in the thick brush he tied up the end of it.

So now the one old man took his kettle and felt his way along the length of that string. Oh, at the end, it was thick brush there where he was going along, until he could go no farther, being snagged in the wood. He retraced his steps, coming back.

"Why, old man, what's this? Our cord is strung over that way, into the deep brush!"

"Nonsense! Of course, just because you don't want to cook, that must be the reason you say it! What in the world could make it lead into the brush?" he said to the other old man.

"Why, old friend, I'm not lying; that is really the way it is," answered the other.

"Well, let me go and fetch it," said the other old man.

At that, Raccoon again stealthily ran and untied that string; he went and tied it back to where the water was.

So now, when this old man took his kettle and went off, feeling his way along the string, of course he found the water. When he had drawn some, he started back home, and when he had brought it inside the wigwam, "How's this, old man? That string of ours certainly does lead to the place where our well is. But, of course, you only did that way because you didn't want to cook," said he to the other old man.

Then he went and took down some meat from where it was hanging; two pieces of jerked meat he put in the kettle, and also two clean-cut slabs of fat, and started to cook.

After a while, Raccoon, sitting at the rear of the wigwam, thought, "By now this meat is probably cooked."

So then he arose, — there was a bowl there by the kettle-place, a wooden bowl, and a spoon, a wooden spoon, — and noiselessly

niw as akuapī'hah inih mētsimē'hseh niku't, misik anuh misēhā'wan wē'nin ayā'winit. iniwin-pih kayēs-awēh-ōnā'pit ā'hsipan s kā'ʔts-māmī'tsihsit. kayēs-kitā'kāt, awēh-aʔta'win inih unā'kan. iniwin s tsi-pis-yā'h-unā'pit.

nawēnā'hsihsih iniwin s kī'kitit inuh keʔts-inā'niw: 'hā'w, nēts-keʔts-inā'niw, ini'ʔ kāh saʔyā'h kʌna'pats s kī'sisi'ahkiyah.'

'ō', ēwā'hin taʔ i'nuh nikut.

ini'ʔ saʔyā'h tsiw-akuanā'tsin utā'hkehkun.

'nahā'w, nēts-keʔts-inā'niw, kitōnā'kan pits-inā'sinamā'ʔ'

ta'ʔ, niʔ s inā'sinamōwa'tsin. keʔts-inā'niw iniʔ s kapā'tahkit. āʔ, iniwin s kī'nuha'h inih nikut pā'hsawʌn, misik inuh wē'nin.

'tayā'h, nēts-keʔts-inā'niw, kikēs-mī'tsihsī'misah ki''nah!' inā'win.

'āʌ, kʌn wi'nāh, nēts-keʔts-inā'niw!' ēwā'hin winah a'p inuh.

'kʌ'n, nēts-keʔts-inā'niw, kikēs-mī'tsihsim. kʌn kā'kōh yō'm nikut pā'hsawʌn; misi'k ayum wē'nin kʌn wi'yʌk.'

iniwi'n kāh āyī'suh s kē'kitōtā'tituaʔ. nikōtā's iniwin saʔyā'h s nī'piʔtat ā'hsipʌn, ani'nuh mayāk-akuahisi'ahkinit, kayēs-kakī'-siwenah unā'h, pakāmā'win uskē'hsikuh.

'tihsa'h!' ēwā'hin, 'ta'ʔ, kikā'te-mēkā'simisah, nēts-keʔts-inā'niw!'

iniwin misi'k ani'nuh nikut tsi-pakāmā'tsin misik, kipī'hki'hatsin.

'ti'hsah!' ēwā'hin taʔ winā'h ap inuh keʔts-inā'niw.

hā'w, iniwi'n saʔyeh s kutāpā'htituaʔ keʔts-inā'niwak mīkā'tituaʔ. mā'ʔ, ā'hsipan sakana'h niw s ki-pimī'-kī'nitsī'skuk. nikōtā's tsi-pmī'm-ahpā'kine'tituaʔ akuk keʔts-inā'niwʌk, ā'hsipan ini'ʔ as kī'nitsī'skuk.

'hā'w!' ēwā'hin ā'hsipan.

'āʌ, nēts-keʔts-inā'niw, ā'hsipan ā'wisah ayum kākā'putsihinah! kitā'ʔnapeminaw sku'ahtemih ahpā'kisin!'

nuh keʔts-inā'niw kayēs-nawā'tinatsin, sku'ahtemih ini'win s kaskā'ʔnatsin. ā'hsipan kayēs-nawā'tinatsin utā'hkehkuwā'wan aki-kuk kēʔts-inā'niwʌk, iniwin ā'hpakinā'tsin inis hā'ʔnap inuh a's apēt.

'ha'h hā'w, nēts-keʔts-inā'niw, ini'ʔ saʔyā'h pakā'min!' ēwā'kin.

kō'hteh nawā'tinamin inuh keʔts-inā'niw pā'pakamā'tsin aninuh utā'hkehkuwā'wan. iniwi'n tāh as yā'hpits-pē'ʔsakanāmā'tuaʔ aninuh utā'hkehkuwā'wan.

'hā'w, nēts-keʔts-inā'niw, ini'ʔ keh nā'p saʔyeh tsi-ne'ʔnaki!' ēwā'kin.

nanā'ʔtutsinā'tuaʔ, kʌniwi'n niw utā'hkehkuwā'wan!

'yā'h, nēts-keʔts-inā'niw, kikā'tima'kesiʔ, kitā'hkehkunaw, inu'ʔ tāh winah ayā'wit payā'paka'maki!'

ta'ʔ, iniwin kāh ā'hsipan s ini-sā'kitō'hnet.

ini'ʔ tāh ā'hkuʌtsimī'yen.

he ladled out one of those pieces of meat and one of the clean-cut slabs of fat. Then Raccoon went and seated himself and ate heartily. When he had eaten all, he went and put back the dish. Then he came back and sat down again.

After a bit, one of the old men spoke, "Well, old man, I suppose by this time our cooking is done."

"Yes," answered the other.

Then he took his kettle from the hearth.

"Well, old man, hand me your bowl!"

So then he handed it to him, and the old man began to take the food from the kettle. Ho, that was when he missed the one piece of jerked meat and the piece of fat!

"Oho, old man, so you have eaten your meal, have you!" he said to the other.

"Oh no, old friend, certainly not!" answered he.

"No, old man, you have eaten; one piece of jerked meat is gone, and so is one slab of fat."

In this way they kept talking, first one, then the other. Finally, up rose Raccoon, doubled his fist, and struck in the face him who was ladling out the food.

"Ouch!" he said, "And so you want to fight with me, do you, old boy!"

And with that, he hit the other, punching him in the eye.

"Ouch!" said the other old man.

Then the old men jumped at each other and fought. Oh, more than once Raccoon nearly got stepped on! Then once, as the old men were struggling about, Raccoon got under their feet.

"Wow!" said Raccoon.

"Why, old friend, so it is a raccoon that is playing tricks on us! Throw our net across the doorway!"

The old man seized it and placed it so as to cover the entrance-way. Raccoon took the old men's earthenware kettle and threw it where the net was placed.

"There, old friend, now hit him!" they cried.

One old man picked up the poker and banged away at their kettle. So they knocked their kettle completely to bits.

"Well, old friend, now at last we have surely killed him!" they said.

They groped for him; why, it was their kettle!

"Alas, old man, we are in a sorry plight, it's our kettle we've been pounding!"

At this, Raccoon walked out of the house.

That is as far as my story goes.



## 95. SAW-WHET.

(nehtsi'wihtuk)

*hā'w, tōtō'peh keh wāwē'kiwin, hā'ta?, tsi-pā'pahpisi, hā', mānā'h-tawin mē'tsim, mētsimē'hseh, s nā'ne?ta'kāt, apā'hsusun ki-pīnā'tsin wē'kih, mētsimā'hket, s pā'?sah mētsimē'hseh.*

*hā'ta?, nikōtā's winah mitā'muhsak nī'siwΛ'kin, winu'a? ap as tsi-wāwē'kitua?*

*hā', nikōtā's ayā'wik, aki'kōh mitā'muhsak, 'hā'w, akē'?, pas ki-kēs-pāpā'm-nitō'hkiwe?!*

*'hā'w!' ēwā'hin inuh nikut, s katāw-wē'kimiwā'tua?, inā'niwΛn nitōnāhā'tua?*

*ta?, mātsi'wΛkin, pā'pimō'hnetua? mitā'muhsak. hē'y, nikōtā's keh as ā'wik, inī'win sa?ye'h s piātā'tua? tōtō'peh as wē'kit. wā'kinī-kān ā'wiwin inih wē'k tōtō'peh. hā'w, payiātā'tua? inis wē'kiwΛmih, nānē'puwi'tua? sku'Λhtemih, hē'?, kawin wi'yΛk tōtō'peh.*

*hā'ta?, 'tsi-ppā'm-pahpē'siw tōtō'peh. tōtō'peh ā' käh ē'h-yōm wē'k,' ēwā'kin mitā'muhsak.*

*'hā'w, kipī'htike?, ēwā'kin; 'kipā'pīhō'naw tōtō'peh; kinaw-wēkimō'naw,' ēwā'kin.*

*'hā'w, kinaw-wēkimō'naw!'*

*usāmī'natin ta? mētsimē'hseh!*

*'hā'w, yō'? keh s a-māmī'tsihsī'yah mētsimē'hseh!' ēwā'kin ta? aki'kuh mitā'muhsak.*

*hā'w, ā'yapi'tua? pī'htik, nikōtā's käh sa?ye'h nā'hkäh kΛniwi'n keh niw payi'Λt tōtō'peh, pis-pī'htiket wē'kih. nimā'?, mitā'muhsak nī's siwΛs apē'wΛkin utā'htanih! ā'ta?, apā'hsusun pītōmā'win tōtō'peh. hā'w, mitsikihkwā'wis nēpuwēpahta'win, apā'hsusun as pī'htikanā'tsin, wīnanē'htsiket, tsipā'hkit mētsimē'hseh.*

*hā'ta?, niku't tāh inuh unā'kan utā'hpenΛ'min, tōtō'pehsΛn as ahsāmā'tsin. siwā'pimi'nan kēs-Λnā'win mΛtsikihkwā'wis; ani'win tāh ā'hsama'tsin. nimā'?, ta?, tōtō'peh wā'htsita'w inī'win s kā?ts-mī'tsihsit, wā'pimi'nan as mū'Λtsin.*

*hā'ta?, kayēs-anī'h-mī'tsihsit, āsū'Λkām inī'win s ā'yapit, tātsē?-napumā'tsin mitā'muhsΛn. ā'ta?, ki'kuh wi'nah mitā'muhsak kākē-kitō'wΛkin s āyāyā'niŋua? as tsipā'hkiŋua?, mētsimē'hseh as anā'h-kua?. kayēs-kīsisī'Λhkiŋua?, mētsihsōwΛ'kin mitā'muhsak, mētsimē'hseh as mī'tsikua?. ta'?, kawī'n nikō'tuh umētsinuwā'wan mētsimē'hseh; wāhtsita'w inī'win s kā?ts-mī'tsihsitua? mitā'muhsak.*

*hā'ta?, kayēs-anī'h-mī'tsihsitua?, pāhpiškāhū'win sa?ye'h wānī-tipā'hkäh, inim-unānāhkī'htsike'wΛkin, s sā'sehkī'hsihkua? sa?ye'h s nipā'tua?. hā'ta?, tōtō'peh wi'nah ap āsū'akām inī'win as nī'pāt.*

95.SAW-WHET.<sup>1</sup>

(Nehtsiwihtuk)

Saw-Whet dwelt somewhere, and was always hunting. He had a great deal of food, of meat, for he always killed game, brought deer to his house, and prepared stored-food by drying the meat.

Now, once upon a time there were two women who, also, dwelt somewhere.

Then, at one time, these women: "Come, Sister, it is time we went about looking for a husband!"<sup>2</sup>

"Very well!" answered the other, and they decided to get married, and to look for a man.

So the women set out and walked along. And then, in time, they came to where Saw-Whet dwelt. A round-lodge was Saw-Whet's house. When they reached that lodge and stood at the door, why, Saw-Whet was not at home.

"Saw-Whet must be out hunting. For this is surely Saw-Whet's house," said the women.

"Very well, let us go in," they said; "Let us wait for Saw-Whet; we shall marry him," they said.

"Very well, let us marry him!"

Why, there was an enormous amount of meat!

"Good, here is our chance to eat plenty of meat!" said those women.

Then, as they sat within the lodge, after a while, when evening had come, there came Saw-Whet and entered the lodge. Lo and behold, there sat two women on his settee! Saw-Whet was bringing home a deer, carrying it on his back. So the Foolish Maiden sprang to her feet and brought the deer into the lodge,<sup>3</sup> and skinned and cleaned it, and cooked a dinner of meat.

The other one picked up a bowl and gave Saw-Whet his meal. Foolish Maiden had boiled some sweet-corn, and this she gave him to eat. Lo, then did Saw-Whet eat heartily indeed of the Indian corn.

When he had finished his meal, he sat across the lodge and observed the women. They, for their part, were chatting and laughing, as they prepared their meal, stewing the meat. When they had finished cooking, the women took their meal, eating meat. For they had never before eaten any meat; most heartily now did the women eat.

When they had done eating, and night had fallen, they laid out mats for the bed, and lay down to sleep. But as for Saw-Whet, at the far side of the lodge was where he slept.

<sup>1</sup> The Acadian or saw-whet owl; *Cryptoglaux acadica*.

<sup>2</sup> Literally "seeking a woman"; the term for a man's courting is here comically retained in the inverse situation.

<sup>3</sup> The duty of a wife.

ta<sup>^</sup>?, sa<sup>?</sup>yā'h, 'hā'w, ta<sup>?</sup> teh ā'sikit ayu'm tōtō'peh, kən s katā'w-wēkimī'nah?<sup>1</sup> itō'wəkin aki'kuh mitā'muhsək.

'hā/pina'h nātō'min; nā'wiyaw umə's kat sehke'hsin, s a-wēhpimə'kih, iwā'kin mitā'muhsək.

hā'ta<sup>?</sup>, iniwi'n-pih nā'tumətsin mitsikihkwā'wis: 'kahkāpā'h, wihpā'mihsinā'nk, wihpā'mihsinā'nk!<sup>2</sup> inā'win inuh mitsikihkwā'wis.

hā'ta<sup>?</sup>, tōtō'peh ini'win niw sāsehkē'hsih utā'htanih, s kō?nə'tsin; kō?ne'win ani'nuh mitā'muhsən s katā'w-wē'hpima'tsin.

hā'ta<sup>?</sup>, mətsikihkwā'wis sa<sup>?</sup>yā'h misik ntōmā'win: 'kākambā'h, kākambā'h, nitāssā'n, nitāssā'n, nitāssā'n, nitāssā'n, otāssā'n, kākambā'h; wihpā'mihsinā'nk!<sup>3</sup> inā'win ta<sup>?</sup> mitsikihkwā'wis.

hā'w, iniwi'n-pih keh nayi'pi?tat tōtō'peh as awēh-wēhpima'tsin ani'nuh mitā'muhsən.

'hā'w, nā'wi?ē'k umā' kawī'ssimmu'n, kaka'mpāh!<sup>4</sup> inā'win.

hā'ta<sup>?</sup>, tōtō'peh ini'win keh nā'wēyaw as kawē'ʔtat, as wē'hpimə'tsin ani'nuh mitā'muhsən. hā'ta<sup>?</sup>, mitā'muhsək tōtō'pehən ayūtsime'wəkin. ta<sup>?</sup>, nahā'nisit, ta<sup>?</sup>, inā'nime'wəkin tōtō'pehan; pa'hpisiw ayi'sōw māmahkā'htōwə'kin tōtō'pehan, ayūtsimā'tua?

'hē<sup>^</sup>, pahpeni'siwək kā'kōh ē'h-akum nikā'taw-ihpā'nani'kuk!<sup>5</sup> inā'nihtəmin tōtō'peh, kō?nə'tsin mitā'muhsən.

wāhtsita'w iniwi'n as kō'ʔts-mā'tsi?tat tōtō'peh, as kō?nə'tsin mitā'muhsən. hā<sup>^</sup>, nikōtā's tayāpā'nimītua? mitā'muhsək ayūtsimā'tua?, iniwi'n teh sa<sup>?</sup>ye'h as natāwā'nihtā'hkua? as aw-kēmini'kutua? tōtō'pehan.

'hā'w, kakambā', kī'minissinā'nk!<sup>6</sup> inā'win, 'kī'minissinā'nk!<sup>7</sup>

hā'ta<sup>?</sup>, tōtō'peh yā'hpits niw kō?ne'win.

'hē<sup>^</sup>y, pahpeni'siwək kā'kōh nikā'tew-isē'kim!<sup>8</sup> inā'nihtəmin; 'kā'kōh nikā'tew-ihpā'nani'kuk ē'h-akum mitā'muhsək, inā'nihtəmin tōtō'peh.

'hā'w, wāwī'p kimini'ssinā'nk, kakampā'<sup>9</sup> inā'win sa<sup>?</sup>ye'h misik.

hā', tōtō'peh sākitsi'pahta'win; anīpi'əhkan teh nī's awēh-pahki'namin aku'ətsih; pihtikatō'k, hā'w, iniwi'n teh nā'nikut ā'ʔtuwətsin ini's uti'nih. hā'w, iniwi'n teh, kayēs-a'ʔtuwā'tsin, ā'ya'ʔsitenamu-wā'tsin inih anīpi'əhkan; sa<sup>?</sup>ye'h misi'k nikut ani'nuh mitā'muhsən. hā'w, iniwi'n misi'k as ā'ya'ʔsitenamu-wā'tsin inih anīpi'əhkan. ini'win-pih teh nayē'puwē'pahtuk tōtō'peh; ā'sū'əkām, hā'w, ini'win keh as awēh-tasi'əhkah ani'nuh anīpi'əhkanan, kīputetsi'nah, kən-kawā'h as inātsi'nah ani'nuh anīpi'əhkanan. ā'ta<sup>?</sup>, kuh mitā'muhsək yō'win niw ānāpuma'tua?, ani'nuh anīpi'əhkanan as tasi'əhkah tōtō'peh.

<sup>1</sup> Ojibwa; informant translates: tōtō'peh, pits-wē'hpimiyah.

<sup>2</sup> tōtō'peh, piə'nun; pits-wē'hpimiyah.

<sup>3</sup> ini'ʔ niw: umə's kawē'ʔtah nā'wēyaw.

<sup>4</sup> kē'miniyah.

<sup>5</sup> wē'pats kē'mini'yah.

Then, of course, "Why, what is the matter with this person Saw-Whet, that he does not want to marry us?" the women asked each other.

"Suppose you call him, do; let him lie down between us and sleep with us," said the women.

So then Foolish Maiden called him, "Petit-Hibou, couche avec nous, couche avec nous!"<sup>1</sup> that Foolish Maiden called to him.

But Saw-Whet remained lying right there on his settee, afraid of them; he was afraid to sleep with those women.

Then Foolish Maiden again called him, "Petit-Hibou, Petit-Hibou, viens ici, viens ici, viens ici, viens ici, Petit-Hibou; couche avec nous!" Foolish Maiden called to him.

Then did Saw-Whet rise to his feet and go over to sleep with those women.

"Viens, mets-toi ici, entre nous deux, Petit-Hibou!" she told him.

So now Saw-Whet lay down between them, to sleep with those women. The women kept kissing Saw-Whet. For he was small and they thought him cunning; and so they took him back and forth, one from the other, and kept kissing him.

"These persons are going to do some frightful thing to me!" thought Saw-Whet, in fear of the women.

Truly, then Saw-Whet did not so much as stir, in fear of the women. In time, when the women had enough of kissing him, they wanted Saw-Whet to feel them with his hands.

"Alors, Petit-Hibou, tâte-nous," said one of them to him, "tâte-nous!"

Then Saw-Whet feared them all the more.

"Dear me, something dreadful is going to happen to me!" he thought; "These women intend some harm to me," thought Saw-Whet.

"Viens, tâte-nous donc, tout de suite, Petit-Hibou!" she was saying to him again.

Saw-Whet ran out of the lodge; out of doors he broke off two leaves; he brought them in and put one on each woman's affair there. Then, when he had put that leaf there, he pressed it down; and then, in the same way, he pressed down that leaf on the other woman. Then Saw-Whet jumped to his feet; across the lodge he went and there manipulated those leaves, rubbing them between his palms and handling them in all sorts of ways. These women simply stared at Saw-Whet as he fussed with those leaves.

<sup>1</sup> She speaks Ojibwa.



*hā'w, sā'kats-pihā'tua? as a-pi'Λnit: 'hāw, kahkāpā'h, nitāssā'n; wāwī'p wihpā'missinānk!*

*hā', tōtō'peh iniwi'n-pih apā'?sik kΛn-kawā'h kiw-inā'nah ani'nuh anī'piΛhkanan; misi'k niku't kiw-utā'hpina'min, kīputetsi'nah tōtō'peh.*

*nahā'w, iniwi'n keh niw ā's-wā'pah. hē'? , matsikihkwā'wis kawī'n umānī'nihtanan s sehkanī'kutua? tōtō'pehan. wayā'pah, hā'ta?, mātsi'win winah tōtō'peh, kayēs-mī'tsihsit, kō?na'tsin mitā'muhsΛn kΛtāw-wēhpima'tsin. hā'w, mitsikihkwā'wis wi'nah mātsi'wΛkin.*

*hā'ta?, kas keh niw payiΛtā'tua?, 'hā'/pina'h, wāhtsita'w niw kΛts kiwēkimū'naw! kina-wē'htamōwō'naw aw-isē'?tat; kΛn ni'na? utsehkēnā'nan tōtō'peh s kΛtā'w-wēkimē'wāt. kina-kehkēnō'hamōwō'naw teh aw-isē'?tat, wΛnitipā'hkah, 'itō'wΛkin misi'k aki'kuh mitā'muhsΛk.*

*'hā'w!' ēwā'kin, kiwā'tua? misik iyā'h tōtō'peh wē'kih.*

*hā', nā'hkah sa?ye'h misi'k pītōmā'win apā'hsusun tōtō'peh. hā'ta?, matsikihkwā'wis nēpuwē'pahtawin, mitsimē'hseh as pī'htikatōk, wēnanē'htsiket. hā'ta?, misi'k wi'nah ap inuh ni'kut unā'kan utā'hpina'min; wāpimi'nan ahsāmā'win tōtō'pehan. mā'? , tōtō'peh wehtsita'w iniwi'n s kā'?ts-mu'atsin wāpimi'nan. ta?, kawī'n nikō'tuh umū'anan; wehtsita' tāh ini'win as wē'hki?nΛ'tsin wā'pimi'nan s ahsā'mikut mitā'muhsΛn. hā', pāhpiskahā'win ta? winū'a? ap akuh mitā'muhsΛk mētsimē'hseh ini'win s kā''?ts-mī'tsikua?. kayēs-anī'h-mītsihsitua? mitā'muhsΛk, iniwi'n sa?ye'h misik as wΛnitipā'hkah.*

*'hā'w, kΛts kinā'pā'?! iwā'kin mitā'muhsΛk, anāhkī'htsike'tua?, nipā'tua?.*

*ta'? , tōtō'peh winā'h ap āsū'Λkām ini'win as ni'pāt.*

*'hē'h, pahpini'siwa'k kā'kōh keh niw nikā'tiw-tōtā'kuk ē'h-akum mitā'muhsΛk, 'inā'nihtΛmin tōtō'peh.*

*hā'w, kā'?tin kΛniwi'n keh niw misi'k nā'tumi'kut tōtō'peh.*

*'hā'w, kakampe'h, wihpā'missinā'nk!' inā'win mitsikihkwā'wis tōtō'pehan.*

*'hē'h, pāhpeni'siwa'k kā'kōh keh ni kā'?tin nikā'tew-ihpā'nani'kuk hē'h-akum, 'inā'nihtΛ'min.*

*iniwi'n niw ā'nu wā'wahte? s sā'sehkē'hsih utā'htanih tōtō'peh.*

*hā', sa?ye'h mi'sik, 'kaka'mpā, wāwī'p wihpā'missinā'nk!*

*'hwā', ki'nah, hā'? kāh!' inā'nihtΛmin tōtō'peh.*

*nī'pi'ta'win as awēh-wēhpima'tsin mitā'muhsΛn. nānā'wiya'w inā'wi'n as sehkē'hsimi'kut. hā'ta?, inā'nime'wΛkin aki'kuh mitā'muhsΛn tōtō'pehan.*

*'na?s tsiyā'w kΛts kiwēkimi'kunaw!' inā'nihtΛmu'kin aki'kuh n tā'muhsΛk.*

*hā'w, āyōtsimā'tua? ta? kōh mitā'muhsΛk, kākinā'?tsipunā'tua? tōtō'pehan, ā'nuw s kΛtā'w-nehkī'puna'tua?, 'ē', pā'hpeni'siwa'.*

Impatiently they waited for him to come: "Eh bien, Petit-Hibou, viens-ici; couche avec nous, tout de suite!"

Then all the more zealously did Saw-Whet keep handling those leaves; he would take now one, now the other, and rub it in his hands.

At last the day broke. Oh, Foolish Maiden did not like it that Saw-Whet had scorned them. When day came, Saw-Whet went away, after eating his meal, afraid to sleep with the women. Foolish Maiden and her sister also went away.

When they came to where they were going, "I say, do let us really marry him. We shall tell him what to do; I really believe Saw-Whet does not know how to live with women. We shall teach him what to do, tonight," said those women to each other.

"Yes!" they said, and went back to Saw-Whet's lodge.

In the evening Saw-Whet again brought home a deer, carrying it on his back. Foolish Maiden leapt to her feet, brought the carcass into the lodge, and cut it up. Again the other woman took up the bowl; she gave Saw-Whet Indian corn to eat. Truly with zest did Saw-Whet eat the corn. For he had never eaten any; he liked very much the taste of the Indian corn which the woman gave him to eat. And when it was ready, these women, in turn, ate heartily of the meat. By the time the women had finished their meal, night had again fallen.

"Come, let us go to bed!" said the women, and laid out the mats, and went to bed.

Now, as for Saw-Whet, at the far side of the lodge he went to bed.

"Oho, things have come to an evil pass; these women want to do something dreadful to me!" thought Saw-Whet.

And in fact, soon again they called Saw-Whet.

"Eh bien, Petit-Hibou, couche avec nous!" said Foolish Maiden to Saw-Whet.

"Oho, surely some frightful harm do these persons mean to do me!" he thought.

Then Saw-Whet tried in vain to ignore them, lying where he was, on his settee.

But then again: "Petit-Hibou, dépêche-toi, viens coucher avec nous!"

"There you are! Of course!" thought Saw-Whet.

He arose and went to sleep with the women. They laid him between them. Oh, but these women thought Saw-Whet charming!

"I do wish he would marry us!" thought those women.

When the women kissed and kissed Saw-Whet, and kept tickling him, trying in vain to excite him by caresses, "Hey, surely some

kā'kōh keh ni'w nikā'taw-ihpā'nani'kuk ē'h-akum, inā'nihtamin tōtō'peh.

ā', kā'tin: 'nahā'w, kakambā', wihpā'missinā'nk!

hā'ta?, tōtō'peh wā'wahte? sāsehkē'hsinin tōtō'peh.

'hā'w, kakampā', wāwī'p wihpā'missinā'nk!

'hwā', ki'nah! inā'nihtamin tōtō'peh.

mī-nī'pi'ta'win. hā'w, matsikihkwā'wis iniwi'n niw as nōnipunā'tsin tōtō'pehan.

'kahkampā', sinā'hkwa?i'hsinā'nk!

ā'ta?, yō'win niw ānāpuma'tsin tōtō'peh. ta'? pas ā'si'tat as a-si-nā'hkuh'tsin?

'wāwī'p sinā'hkwa?essinā'nk, kahkampā'! kiw-inā'win.

sā'kitsi'pahta'win tōtō'peh; utā'nina'peh kayēs-māmā'k, me'ti'k awēh-kēskaha'min sa'nawā'hkwat. kayēs-kē'skahah, pītā'win, pih-tjka'tōk. mitsikihkwā'wis as ā'nitsinihkē'hsih, umō'tih iniwi'n as a'tuk inih sa'nawā'hkwat. hā'w, ā'sikātā'hsine'nik teh, ini'win as nē'puwit tōtō'peh. hā'w, ini'? teh inih usā'nawā'hkwatum as mā'makuhā'tsin, ā'ta?, tōtō'peh.

ha?, ta'?, matsikihkwā'wis, 'usā'm kikāsi'ahkam; pe'si'k ni sinawā'niw, inā'win tōtō'pehan.

nahā'w, iniwi'n-pih teh sinawā'? niw mayā'makuhā'tsin matsikihkwā'wis.

tahnā'nuh niw as kiw-kāhtswā'pinah inih usā'nawā'hkwatum, 'sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk!

a'?, ta'?, matsikihkwā'wis, sinā'hkwahuh, wā'htsita kā'tin yā'pits-sūmeki'hsinin, sinā'hkwahukut tōtō'pehan.

hā'w, tayāpā'nimīt matsikihkwā'wis, 'hā'w, ini'?! inā'win tōtō'pehan.

'hā'w, ni'nah tāh sa'ye'h misik! ēwā'hin inu'h nikut mitā'mui hā', ni'?, ta?, tōtō'peh sa'ye'h misik ani'nuh nikut umō'tih iniwi' s a'tuwā'tsin inih sa'nawā'hkwat.

hā'ta?, tōtō'peh ini'? sa'ye'h s kēs-nehē'tat; sinawā'? niw kākā'tina'min inih usā'nawā'hkwatum.

'sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk!

hā'ta?, iniwi'n keh niw ahpā'n niw ānī'tah, tōtō'peh s sinā'hkwa'tsin ani'nuh mitā'muhsan; 'sinā'hkwa?ihsinā'nk, sinā'hkwa'nā'nk, sinā'hkwa?ihsinā'nk, sinā'hkwa?ihsinā'nk, sinā'hkwa'nā'nk, sinā'hkwa?ihsinā'nk. . . . hā', ini'?, tōtō'peh!

hā'ta?, ini'? keh sa'ye'h s kēs-wikimatua? tōtō'pehan.

hā'ta?, mīm-unē'wakin sa'ye'h s wā'pah, tsipā'hkitua? mitā'sak. kayēs-mī'tsihsit wi'nah tōtō'peh, mātsi'win pahpē'sit. mitā'sak mātsi'wakin, tāpānīmī'tua? tōtō'pehan wīkima'tua?. tōtō'nā'hkah, payi'at wē'kih, kawī'n wi'yak mitā'muhsak, kēs-wā'tua?. hā'ta?, pmīm-tsēpā'hkōwin tōtō'peh, mī'tsihsit.

dreadful thing these persons mean to inflict on me," thought Saw-Whet.

Yes, indeed: "Eh bien, Petit-Hibou, viens coucher avec nous!"

Oh, Saw-Whet lay there unheeding, did Saw-Whet.

"Viens, Petit-Hibou, couche avec nous!"

"Yes, there you are!" thought Saw-Whet.

He rose to his feet. Foolish Maiden just missed Saw-Whet, as she tried to seize him.

"Petit-Hibou, serre-nous fort!"

Saw-Whet simply stared at them. How was he to squeeze them tight?

"Dépêche-toi, serre-nous fort, Petit-Hibou!" he continued to be told.

Saw-Whet ran out of the lodge; taking his hatchet, he went and cut a forked stick. When he had cut it, he brought it into the lodge. Where Foolish Maiden lay on her back, face up, at her belly there he placed that forked stick. Where her feet lay, Saw-Whet stood. And then with his forked stick did Saw-Whet press her back and forth.

Then Foolish Maiden, "You go too fast; more slowly!" she said to Saw-Whet.

So then Saw-Whet pressed her back and forth slowly.

Every time he pushed that forked stick of his, "Serre-nous fort, serre-nous fort, serre-nous fort, serre-nous fort!"

Oh, when she was pressed tight, truly Foolish Maiden lay smiling all the while, as Saw-Whet pressed her tight.

Then, when Foolish Maiden was satisfied, "There, that's enough!" she said to Saw-Whet.

"Come, now me!" said the other woman.

Why, then Saw-Whet placed that forked stick at the other one's belly.

By this time Saw-Whet was adept; slowly he kept pushing that forked stick of his, which he held in his hand.

"Serre-nous fort, serre-nous fort, serre-nous fort, serre-nous fort, serre-nous fort!"

That was the sound she always made, when Saw-Whet pressed that woman close; "Serre-nous fort, serre-nous fort, serre-nous fort, serre-nous fort! . . . There, that's enough, Saw-Whet!"

So now they had married Saw-Whet.

When morning came, the women arose from the couch and cooked the meal. After eating, Saw-Whet went off to hunt. The women went away, satisfied at having lived with Saw-Whet. In the evening, when he came to his lodge, the women were not there; they had gone away. Well, Saw-Whet set about cooking, and ate his meal.



'hā'ta?, ini? keh h kēs-mātsyΛ'tua? aki'kuh mayāk-kū?na'kua?,  
iwā'hin tōtō'peh.

mitsi' niw teh niw ini'win as wāwē'kit as mōsāpā'wit; usā'm ta?  
sa?nawā'hkwat niw kiw-ā'win as kiw-wēkimī'wāt; ta?, kō?tamu'kin  
teh aki'kuh mitā'muhsΛk inih sa?nawā'hkwat. kan teh misi'k wī'yΛn  
ukā'taw-wēkimī'kunan tōtō'peh. mitsi' nī teh niw mōsāpā'wiwin  
ēh-yō'hpih as wāwē'kit. sa?ye'h mitsi' niw mōsāpā'wiwin; kan wī'yΛn  
wē'wΛn tōtō'peh. kan ukā'hkina'nan as wē'kimē'wāt, misi'k teh kō?new  
mitā'muhsΛn tōtō'peh. mā'waw manā'tōw kehke'nam; wī'nah tāh,  
kan ukā'hkinanan; mitsi' niw teh niw kan ukā'hkinanan yō'hpih  
as pas wēkimē'wāt.

## 96. HELL-DIVER.

(maskwawā'nahkwatōk)

nahā'w, mitā'muh iniwi'n ānā'tsin uhsē'mehsΛn, 'nahā'w, nehsē?',  
kat kinā'tunehō'naw kināpyΛ'minaw mī'kehsī'?neniw!

mātsyΛ'tua?, ini'win s nāwā'tua? as pī'tsitsimā'nit sikē'mehsΛn,  
umē'?tikō'nem as ō'k.

'akē'?, sikē'meh!' ēwā'hin mΛtsikihkwā'wis.

'kan wī'yΛk umΛ's sikē'meh,' ēwā'hin.

'ta? ō'h teh ākā'yen?

'nine'? mī'kehsī'?neniw.'

'ā'ni'? pi'nah sanī'kinun!

'ā'?, as sanī'kit sikē'meh, wā', mē'kehsē'hsΛk si pipī'm-sē'kipisō-  
wΛkin utsi'Λnih.

'ā'ni'? pi'nah misi'k uhnā'?numinun.'

'hr'k!' ēwā'hin sikē'meh; mē'kehsē'hsΛk sē'kipisōwΛ'kin misi'k.

'akē'? ayō'? keh niw kā'?tin kināpyΛ'minaw mī'kehsī'?neniw!  
ah tsiw-wāwī'pi?tatua? as a?sikina'tua? mē'kehsē'hsΛn.

kayēs-a?sikina'tua?, iniwi'n-pih payō'situa? mitā'muhsΛk. as  
māk-pimī'tsime'tua?, iniwi'n s nāwā'tua? apā'hsusun.

'yā'h!' iwā'hin mΛtsikihkwā'wis; 'kitī'hseh ayum-ā'? nayē'puwit;  
nitō'min pi'nah!

'wā'piskitīyā'w!' inā'win sikē'meh apā'hsusun.

ta?', winah apā'hsus sā'kisiwin; ahpān ā'win ini'm-kuhpēt.

'ta'? teh i'nih as isē'?tat inuh kitī'hseh, mīkehsī'?neniw?

'kimānā'hkītsā'mikū<sup>1</sup>Λw<sup>1</sup> keh; ta? nā'? s? ini? wā'h s mā'tsiΛt.'

sa?yeh payiΛtā'tua? inih umā'nīkanuwaw, 'hē'!' inā'win; 'sikē'meh  
pī'tehkīwā'w!

<sup>1</sup> A queer word, of foreign aspect; Menomini: kimānā'mikū<sup>w</sup>Λw.

"There! At last they have gone, these persons whom I feared," said Saw-Whet.

He still lives there alone, because a forked stick is the thing when he lives with women; why, the women are afraid of that forked stick. Never do any more of them want to marry Saw-Whet. To this very day he dwells a lone bachelor. He is a bachelor still; no wife has Saw-Whet. Saw-Whet does not know mating and fears women. Every animal knows it, but he does not; to this day he does not know what it is to have a mate.

## 96. HELL-DIVER.

(Maskwawanahkwatok)

A certain woman said to her younger sister, "Now, Little Sister, let us go look for our husband, Bead-Man!"

They set out, and then they saw Hell-Diver<sup>1</sup> paddling hither in his dug-out canoe.

"Sister, it's Hell-Diver!" said Foolish Maiden<sup>2</sup>.

"There is no Hell-Diver here!" he said.

"Then what is your name?"

"I am Bead-Man."

"Is that so? Then blow your nose!"

Then, when Hell-Diver blew his nose, why, wampum-beads simply poured out of his nose<sup>3</sup>.

"Why, cough, too, will you?"

"Hrk!" went Hell-Diver; again the wampum-beads poured forth.

"Sister, this man is really our husband, Bead-Man!" and they were scrambling to pick up the china-beads.

When they had picked them up, the women got into the canoe. While paddling along, they saw a deer.

"Goodness me!" said Foolish Maiden; "There's your pet standing; call him, do!"

"White-Tail!" Hell-Diver called to the deer.

Of course, the deer took fright. Off and away it went, up from the bank.

"How comes your pet to act that way, Bead-Man?"

"He scents the scent of you, of course; what do you suppose? That is why he goes away."

When they reached the town of those people, "Heigh!" they said of him, "Hell-Diver is bringing his women!"

<sup>1</sup> The diver-duck.

<sup>2</sup> Matsikihkwäwis: 1. the oldest of the Sky-Sisters; 2. the Foolish Maiden, who figures in this and other stories; 3. the oldest of a set of sisters; still so used.

<sup>3</sup> He had, of course, put them there beforehand; everyone knows the story.

'nānā'pen i'tik kayā'wīn pātehkā'wāt sikipā'h!'<sup>1</sup> ēwā'hin sikē'-meh s utsipī'wi'nisit.

'pinah mī'kehsī'neniw inā'hkun; kina?, ini'? niw wina'h ap kikatā'w-isi'Δhkasit anuh kitō'kimami'nawan.'

'nahā'w, kā'lin!' ēwā'kin; 'hā', mī'kehsī'neniw pī'tehkiwā'w!'

'apā'h!' iwā'hin, 'mī'saye kwahkiwā'pamikō'yāk!'<sup>2</sup> ēwā'hin sikē'-meh as kē'wāt, wānākā'hkika'mikuh s pī'htikanā'tsin anuh mitā'-muhsan.

sa'yeh nā'hkah, 'nahā'w, siki'meh, katā'w sa'eh kitō'kimaminaw katāw-nī'mihiwāw, inā'win.

ta?', iniwi'n-pih ō'hkumā'hsan kayē'kitutawa'tsin: 'nuhkō?', kas-kikatā'piswānak pī'tawihsi'n, mī'nawā mī'skunamun pītā'wihsin, kayā'h ki'niw-mānaskitī'h pī'tawihsin.'

mā'waw ah tsi-mēnā'tsin, ini'win as kākehkikatā'pisit; misi'k ini'h ki-mehki'k pī'kutsi'hnak ini'win mayēnā'tsin as wāsī'hīt uskē'hsikōh; misi'k inuh kū'kih wanā'n ini'win mayēnā'tsin as tsē'patakā'nit. ta?', iniwi'n-pih mayā'tsiat sikē'meh s awēh-nī'mihetīt.

'ā', nuhkō?', pāts-kanā'pumin ē'h-akum ihkwā'wak, inā'win ō'hkumā'hsan.

hā', wē'yāwēke'h winah kawī'n pā'hpis ukā'ta-nipā'nan, s kanā'-puma'tsin mitā'muhsan. usāmīwā'katin; wā'htsitaw ini'win s unā'-nikiwā'kah ini's as nī'mihetīt.

'nā's kat nipā'w wē'yāwēkeh; nikā'?ts-sē'hkanaw!' ēwā'hin mātsi-kihkwā'wis.

nikōtā's keh niw kanī'win wayā'pakutsih wē'yāwēkehkō'hseh.

'nahā'w, nehsē?', sa'ā'h kēs-nipā'w ayum wē'yāwēkeh. kat kinā'ti? utsi'pehkan.

hā'w, ini'? keh nā'nikut as pītū'kua? utsi'pehkan s awē'h-a?tukua? utā'htanōwa?, wāpu'wiyān s pitā'kuhā'hkua?.

'nahā'w, nehsē?', kat kitāh-wā'pi?.'

as mātsi'atua? as nī'mihe'tih, s inim-kēmā'pitua?, nā'wiyaw inis wē'kiwāmih iniwi'n as apē't mīkehsī'neniw. ōsā'matin ās-mē'h-kawa'tesit; pē'simi'kun ā'wiwānin wē'ne'nān; as kē-sanī'kit si kiw-ppim-sisikwā'pihsinukin mē'kehsē'hsak, mitā'muhsak a'siki-nā'tua; awā'? apā'?sik a-wāwē'pi'tat. sa'ye'h misik kiw-uhnā'?numōwin; as pakī'tsisā'hkīt, mō'sah niw mē'kehsē'hsak kiw-ā'wiwākin. iniwi'n keh misi'k akuh mitā'muhsak s kiw-a'si'kinā'ua?.

'ayō'sa wī'nah, nehsē?', kinā'pyā'minaw ayā'wit!' ēwā'hin mātsi-kihkwā'wis.

imi'nakah ānā'pitua?, sikē'meh siwas anā'mihsinin; wahkē'ts wē'yāw iniwi'n as nī'mihetītua? akuh mamā'tsi'tawak; 'yā'hpits pehkō'wiwin sikē'meh. nikōtā's niw isku'htemih imiwin ānā'pit;

<sup>1</sup> nā'napā'n winah nap inuh sikē'meh tsi-katā'w-pī'tehkiwāw!

<sup>2</sup> nahā'w, ini'? keh sa'yā'h s ninā'witua?!

"C'est un peu tard que Plongeon amène des femmes," said Hell-Diver, talking Ojibwa.

"Do call him Bead-Man; he too, you know, pretends to be that chief of ours."

"Oh yes, to be sure!" they said; "Yes, Bead-Man is bringing his women!"

"A la bonne heure!" he said; "Les voici qui me connaissent à présent!" said Hell-Diver, going home and taking those women into his bark-house<sup>1</sup>.

When evening came, "Now, Hell-Diver, our chief is going to give a dance now," he was told.

So now he adressed his grandmother, "Grand'mère, apporte-moi mes jarretières, et après, apporte-moi du vermillon; apporte-moi mes plumes d'aigle."

When she had given him all these things, he gartered both legs; and then she gave him some of that crumbly rotten wood, wood that is red in color, and he painted himself on his face; and then she gave him the tail-feathers of a jay<sup>2</sup> for his head-dress. So then, off went Hell-Diver to join in the dance.

"Now, Grandmother, keep a careful eye on ces dames," he told his grandmother.

The old woman, accordingly, did not by any means go to sleep, but kept watch over the women. There was very much noise; truly inviting was the sound from where the dance was going on.

"I wish this old woman would sleep; I greatly dislike her!" said Foolish Maiden.

Then suddenly at one time the little old woman toppled over.

"There, Little Sister, now this old woman has gone to sleep. Let us go get some tree-roots."

So now they each fetched the root of a tree and laid it on their settee, covering it with the blanket-robe.

"There, Little Sister, let us go look on."

They went to the dance and peeped in: there in the center of the lodge sat Bead-Man. He was incredibly handsome; of china-beads was his hair; whenever he blew his nose, the wampum-beads would simply keep pouring out, and the women would pick them up, each trying to get ahead of the others. And then again, he would cough; when he spat on the floor, it was always nothing but wampum-beads. And then these women would again gather them up.

"Why, Little Sister, it is this man who is our husband!" said Foolish Maiden.

When they looked over yonder, there lay Hell-Diver, face to the ground, and these people were dancing on top of him; all covered with dust was Hell-Diver. But at one time then he looked

<sup>1</sup> The kind of house easiest to build.

<sup>2</sup> The Canada jay or "meat-bird" (*Perisoreus canadensis*).



iniwi'n s nāwā'tsin wē'wan. kkwā'ne?na'ki?tawin as ōnē'pahtuk; ke?ts-inā'niwān tā'pipōnā'win sikē'meh s ahpā'kina'tsin, wāhkē'ts wē'yāw as nī'mit anuh ke?ts-inā'niwān.

'hē', sikē'meh ne?ne'w ke?ts-inā'niwān!

kaku'ane?nā'ki?ta'win kayā'nituh as is-ku'ahnet.

iniwi'n-pih payō'ni'tah. ta?, wi'nah māttsikihkwā'wis ki'asōwin, as pipim-sā'kesi'pahtuk sikē'meh, kē'wāt. inim-usē'hsinin as nī'sih-neh anuh utsi'pehkan; ini'win ā'nikō'hsan as sakē'pukut.

'pamā'h! kisi'māh māku'ah niwī'hpāmā!'<sup>1</sup> ēwā'hin.

nawē'naw sa?ye'h misik sakē'pukin ā'nikō'hsan.

'kanī'w! sinawā'? niw i'nun; kehsē'h nimāk-wē'hpemaw!

ta?, sa?ye'h misa's niw sakē'pukin anuh ā'nikō'hsan; iniwi'n-pih wānē'pahtuk as pāhkwā'pinah; mayā'minunā'pahtah, utsi'pehkan nī's siwas a?te'wanin.

nē'puwē'pahtuk ō'hkumā'hsan as awēh-ta?ta'hkiskawā'tsin, 'kanā'-pumin ihkwā'wak kitā'nine'mipah! inā'win ō'hkumā'hsan.

kayēs-ne?na'tsin, iniwi'n-pih ā'siat inis wē'kiwāmih. ta?, wi'nah akuh mitā'muhsak ini'win āyē'tuh as apī'tua? mī'kehsī'?neniwān. iniwi'n-pih misi'k a?senē'hsan ā'wih-kisyā'pehkisu'atsin. nī's kayēs-mehku'apehki'sinit, iniwi'n-pih ispā'miah pāpā'mi?net. siwas ā'ni-tsinihki'hsinin mī'kehsī'?neniw, āyē'tuh anuh wē'wan s sehke'h-sinenik. as tā'wanī'hwāmīnit, iniwi'n s pīhtswā'pinatsin anuh a?senē'hsan kayēs-mehku'apehkisinit. ini'win as nī'pāk mī'kehsī'?neniw.

iniwi'n-pih sikē'meh kayēwā'pahtuk, apā'hsus wēnā'?nak as awēh-mū'skine'piatuk mehkī'h. iniwi'n-pih wāhki'hnunit, anā'miah s uhsā'hkah, mātts-utā'?sikan s awā'tōk s papā'mitsimāt.

'wē'htamō'hkun sikē'meh: 'kēs-nipu'ah kisē'h!' inā'win.

'ta? ās-papā'mimek?' ēwā'hin nikut inā'niw; 'apā'?-tapā'nā? usē'hsan? kā'kōh aw-ihpā'nanesōw.'

sa?eh misi'k uhtsē'mōwin inuh niku't: 'sikimā'h, kisē'h kēs-nipu'ah, kisē'h!'

'ōhwā', nitō'kimam! ēwā'hin, as patsē'skahah inih wēnā'?nak. mehkī'h si yā'pits sī'sikwā'pakutā'win.

'kitā'ninemu'apah! ta? teh winah as wē'htamō'wāk?' iwā'hin.

iniwi'n-pih misi'k mayā'tsiat sikē'meh s awēh-pāts-kisē'?sit. iniwin mī'sik ās-pimē'tsimet.

'sikē'meh wine'? niw kayēs-ne?na'tsin mī'kehsī'?neniwan! ēwā'hin. ini'win-pih payāpā'sketsi'suh. si ki-kehtāpī'?tawin.

'sē'kawewak pis-nā'tahi'tua?, pas ninā'pim,' iwā'hin sikē'meh.

<sup>1</sup> kanī'! kehsē'h nimāk-wē'hpemaw!

over toward the door; there he caught sight of his wives. With a sudden jump he got up; an old man did Hell-Diver seize, and threw him on the ground and danced over that old man's back.

"Hey, Hell-Diver is killing an old man!"

He gave a sudden leap and jumped away from that place.

Then the dance was over. Foolish Maiden concealed herself as Hell-Diver came running past out of the lodge. He went home and lay down between those two tree-roots; then some ants bit him.

"Attends un peu; d'abord, je couche avec ta cadette!" he said. Soon the ants bit him again.

"Oh, wait! Keep quiet; I am sleeping with your younger sister!"

But by this time the ants were biting him all over; he leaped up, throwing off the cover; when he looked closely, there lay two tree-roots.

He jumped to his feet and ran over and began to kick his grandmother; "Didn't I tell you, 'Keep an eye on ces dames?'" he said to his grandmother.

When he had done killing her, he went to that other lodge. Of course, there lay those women on either side of Bead-Man. Then he went back and heated some pebbles. When a couple of them had come to a red glow, he flew up into the air. There lay Bead-Man on his back, and on either side lay a wife. As he lay sleeping with his mouth open, Hell-Diver dropped in those red-hot pebbles. That was the death of Bead-Man.

Thereupon Hell-Diver ran home and there filled a deer's paunch with blood. He put it round his neck, so as to wear it under his clothing, and took a big knife with him and went canoeing.

"Tell the news to Hell-Diver: 'Your uncle has died,'" was said of him.

"Why bother to tell him?" said one man; "You know how fond he is of his uncle. He will do some harm to himself."

But then someone called out: "Hell-Diver, your uncle is dead, your uncle!"

"Dear me, my chief!" he cried, and stabbed that deer's paunch. The blood simply kept pouring down.

"Didn't I tell you! Why did you have to tell him about it?" said that man.

Then Hell-Diver went off again and washed himself clean. Then he came again in his canoe.

"It was none other then Hell-Diver killed Bead-Man!" he cried.

Then they began to shoot at him with guns. He merely kept ducking under the water.

"If the widows come after me in a canoe, it will be the death of me," said Hell-Diver.

'nā'tahō'hkun,' inā'wλkin sē'kawē'wλk.

as nā'tahatua?, ini'win as kō'hkapunā'tsin, wi'nah nap sikē'meh  
as kōhkā'?tat. ini'win mā'waw sikē'mehsλk as ā'witua?.

ini'? mā'waw.

## MOCCASIN-GAME SONG.

(Jerome Lawe)

sikē'meh wi'nah wē'matλn  
wine'pa? niw kayi'yawamāt,<sup>1</sup>  
kayī'yawamāt.  
kū'p!

## 97. LYNX TRIES TO KILL A STAG.

(mā'sinikā'puwiw)

wāwē'kiwin keh pisē'w; tipī'kān ā'wiwin inih wē'k. wine'? nisi'k  
niw niku'n ni niw ā'wiwin.

nikōtā's niw ayāyā'wik, 'nahā'w, pas nikēs-pahpē'sim,' inā'niht-  
tamin.

ini'win keh s wā'puhnet. nikō'tās niw as māk-pāpimō'hnet, iniwi'n  
s nā'mik mλmā'tsi'tawλk tsi-kēs-wi'kitua?. ani'nuh apuanā'htikun  
iniwi'n as a'tikin as ahku'ahkihnā'hkin.

iniwi'n teh ānā'nihtah, 'anō'? keh kana'pats upā'sketsi'sikanu'-  
wawan tsiw-ā'wikin aku'm mλmā'tsi'tawλk,' inā'nihtλ'min.

nahā'w, iniwi'n sa'yā'h ini'h nikut pis-pimī'w-utā'hpinah. hā'w,  
iniwi'n-pih teh mayā'tsiλt misik, s papā'minikā'tah inih apuanā'htik.  
hā'w, nikō'tās niw, māk-pimō'hnet, kλniwi'n niw mā'ts-ayā'pāw inis  
nayē'puwit. ā, sinawā'? niw nawēnāhā'tsin, ke'tsi'h nim-ā'wik,  
ini'? sa'yā'h inuh ayā'pāw s nāwā'tsin aninuh pisē'wλn s pits-  
nawēnā'hukut. hā'w, ini'? sa'yā'h s katāw-wā'pēt, ktā'w-usi'mīt  
inuh ayā'pāw.

'hi'? i'? i'? i'? !pū'n winah wāpē'nun! kina-pā'sketsi'sun! kλnā'?  
kinā'minan yō'm nipā'sketsi'sikan? anu'? ayā'wikin mλmā'tsi'-  
tawλk upā'sketsi'sikanu'wawan,' inā'win.

wa'h, ayā'pāw iniwi'n keh s nakā'?tat. ha', as ni-nā'sehkawā'tsin  
pisē'w, sakλ'nah misik ini-tā'pina'tsin, iniwi'n-pih misik kā'ta-wā'-  
pēt inuh ayā'pāw.

'hi'? i'? i'? i'? ! pōn wāpē'nun, kitā'nin! wāhā'h kina-pā'sketsi'-  
sun! ume'? yō'm nipā'sketsi'sikan!' inā'win.

<sup>1</sup> Foreign form.

"Go after him in a canoe!" the widows were told.

When they went for him in the canoe, Hell-Diver reached out and tipped them over, at the same time upsetting himself. Thereupon they all three turned into hell-diver ducks.

That is all.

### MOCCASIN-GAME SONG.

(Jerome Lawe.)

Hell-Diver of his brother<sup>1</sup>  
He was jealous, he was,  
He was jealous.  
Splash!

### 97. LYNX TRIES TO KILL A STAG.

(Mäsinikapuwīw)

Somewhere dwelt Lynx; a one-man lodge was his dwelling. All alone he was there.

Then, at one time or another, "Now then, I might as well be a-hunting," thought he.

He began to walk. At one place, as he walked along, he came upon a site where some people must have been camping. There stood some spits upright in the ground.

Then he thought, "I suppose these things must be the guns of those people."

He went up to one of the spits and took it. Then he went off, carrying that roasting-spit across his shoulder. As he walked along, suddenly, there stood a big buck. Very quietly he crept up to it, and had come quite close, when the stag saw Lynx stealing near. It started to run for its life.

"Tut, tut, tut, tut! Don't you run! I'll shoot you! Don't you see my gun here? It is one of those guns the human people have," he told him.

Ho, the stag really did stop. Lynx came nearer and nearer and again had got almost within reach of it, when again that stag started to run.

"Tut, tut, tut, tut! Don't you run, I tell you! Honestly, I'll shoot you! Look you here at my gun!" he told him.

<sup>1</sup> Informant says that Bead-Man was Hell-Diver's younger brother. The song would, of course, be unintelligible if the story were not known.



*hā'w, ini'?* keh *nākā'?* tāt *ayā'pāw*; *iniwi'n* keh as *nim-misānā'tsin*; *utā'kpehkan* *kayēs-pehkō'nah*, *sakē'winā'hpinat*sin.

*'nahā'w, katā's kimā'tsia?*; *nē'kih kitā'siā?*, *inā'win*.

*hā'ta?*, *ini?* keh s *mātsyā'tua?*, *inim-sakāpīnā'tsin*.

*hā'w, iniwi'n* sa'yā'h as *piātā'tua?* *inis wē'kih pisē'w*. *hā'w, nanā'ku'htiah* *iniwi'n* as *awēh-ke'tā'hkwāha'tsin*.

*'nahā'w, yō's sā'sehkē'hsih*, *inā'win*.

*hā'w, iniwi'n* keh s *nipā'tua?*. *ini'?* sa'yā'h as *wā'pah*.

*hā'w, iniwin-pih* sa'yā'h *wayē'htamōwā'tsin*: *'nahā'w, ayā'pāw*, *kikā'taw-nī'mihin* keh; *yō'm* teh *nē'k kina-kia'tā'hsimim*; *nī'w-inuh* *kina-kia'tā'hsimim*. *ini'?*-*pih* *aw-ōnā'kiyen*; *ini'?*-*pih* teh *kā'tane'ni'nan* as *katāw-mō'nan*, *inā'win ayā'pāw*.

*hā'w, iniwi'n* sa'yā'h h *nikā'mit*:

*'wī'yahā wihā' wihā'*,  
*wī'yahā wihā' wa'hihā'!*

*iniwi'n ā'nahah* s *nī'mjhat*sin *ayāpā'wan*.

*hā'w, iniwi'n* sā'yā'h *nī'stinuh* s *kia'tā'hsimīt* *ayā'pāw*.

*hā'ta?*, *'initsiwa'k* keh s *tā-nipā'yān!* *inā'nihtā'min*.

*pā'hkihtā'hnenin* teh *wi'nah inih wē'k inuh* *pisē'w*.

*'nahā'w, nina-kutsē'?* tam keh as *aw-usi'miyen*, *inā'nihtamin inuh* *ayā'pāw*.

*ini?* sa'yā'h, *imis nanā'kuhtyah* *pimī'hsimīt*, sa'yā'h *kayēs-pits-myā'wi'tat*, *ni'?*-*pi'h* *tsi-kāhtsi'?* net. *ā'pehta'* *nisik niw* *pā'pehtsinin*; *misi'k* s *ku'ahnet*, *imis aku'atsih*, *ini?* s *pā'pehtsih*.

*'hāhe'h, nitā'htanum* *niwāpē'hik!* *ēwā'hin* *pisē'w*.

*iniwi'n* *niw ā'hpakitah* *inih upā'sketsi'sikan*, *pimē'nisihā'tsin*. *mā'waw* *iniwi'n*, *iniwi'n* *niw winah* ap *ihpih* *ini-pāpā'pehtsih*. *nikōtā's* *me'?* tik *tsi-pimā'hkihsin*; *ispā'hkihsini'n* *inuh* *me'?* tik. *nuh* *ayā'pāw*, *ini'win* *ni-pā'sitsi'pisit*; *mā'?*, *ini?* *wi'nah* ap *pisē'w*, *tsi-pā'sitsi'pisit* *imi's*, s *pā'pehtsih*, *me'?* tik *inis* s *tsē'patsih*. *imis yō'wir*. *uhkā'hnih* s *pe'tā'hkihsih*. *iniwi'n* keh s *yā'hpitsē'hsih*. *ta'?*, as *sā'sehkē'hsih* *kī'seh ā'hkwah*, *kanī'w* *imi's saka'nah* *nayī'k*, *iniwi'n-pi'* *ayā'piskat*.

*'wō'h, nipā'minisihō'pah* *ayā'pāw!* *inā'nihtā'min*.

*yōm ā'si'tat* *uhkā'hnih*, *yāhpi'ts* *niw pī'kihne'nin* *yō'm wēs*.

*'hōhwa'h!* *inā'nihtā'min*.

*hā'w, iniwi'n* keh *na'p* s *a'tu'ahpitōk* *ini'h wēs*. *iniwi'n* keh s *kē'wāt*.

*ini'?* *ā'hkwatsimī'yen*.

Then the stag stopped; he went and caught it; untying his pack-strap, he bound the stag by the antlers.

"There; now let's be off; we shall go to my house," he said to him. So they went, Lynx guiding the stag by the strap.

Soon they reached Lynx's house. At the rear of the lodge he tied him fast.

"Just you lie here," he told him.

Then they slept. Morning came.

Then he told him, "Now then, Stag, I am going to have you dance; round about this house of mine you are to dance; four times you are to dance the round of it. Then you will be fat, and that is when I shall kill you and eat you," that stag was told.

Then he sang:

"Wee-ya-hah wee-ha wee-ha,  
Wee-ya-hah wee-ha wa-hee-hah!"

he chanted as he made the stag dance.

So now twice did the stag dance round the lodge.

"And this, I suppose, is when I die!" he thought.

But it happened that the door-flap of Lynx's house was hanging open.

"Well then, I might as well try to escape," thought the stag.

So then, when over yonder, past the rear end of the lodge, he was dancing, he righted himself, and off he flew with a spring. Halfway across the lodge, he fell; he leapt up, and outdoors, there again he fell.

"Hoho, my chattel is running away!" exclaimed Lynx.

He flung down his gun and ran in pursuit. He too kept falling every little ways. Then, in one place, a tree must have lain across the way; it lay high across the path. The stag darted across and ran on; but when Lynx tried to bound across, he fell against that tree. Right here, with his forehead he bumped against that tree. He was knocked silly by his fall. He lay there all that day; not until the sun had almost set did he come back to his senses.

"Whew, I was chasing a stag, wasn't I?" he thought.

When he did like this, at his forehead, why his head was entirely smashed.

"Dear me!" he thought.

Then there was nothing for him to do but bandage his head. He went home.

That is as far as my story goes.

## 98. A THUNDERER IS CAPTURED BY UNDERGROUND SERPENTS.

(kā'hsikew)

ē'h-akum payā'pītīwā'kisitua? inā'mehkiwak kutā'?s s wāwī'kitua?, nahā'w, unītsi'anehsan, mitā'muhsan ā'wiwanin niku't, misi'k nikut apāhni'hsan nahā'nisiwanin.

nahā'w, nikōtā's mū'sā'hwatin, kawī'n kutā'?nas ā'nahkwat as akō'tāk.

nahā'w, iniwi'n nikō'tās ānā'tsin: 'hā'w, ā', nī'taw, ppā-pō'sihi-na?; nikā'ta-nitō'hām.'

nahā'w, iniwin s papā'm-utī'hnapit inuh mitā'muh. nahā'w, iniwi'n as nāwā'tsin wā'sī'kiwan tsiw-ā'winit nāta'w'puma'tsin. hā'w, iniwin s pasē'pahatsin. nahā'w, iniwi'n as awā'tahunikut ani'nuh. nā'muqhin watsē'w pakā'kwateh. nahā'w, iniwi'n teh kayē's-saka'nah-payi'ātāt<sup>1</sup> inih watsē'w, iniwin as sō'hkuna'kihsih. hā'w, iniwi'n tāh nipi'hih as pā'pehtsih. hā'w, iniwi'n s kēs-mamē'kut awā'tukan.

hā'w, inuh mitā'muh iniwi'n s pis-kē'wāt. iniwin s tā'tan'itī'mit inuh mitā'muh inis wē'kih. hā'w, inuh mitā'muh iniwi'n uhpā'niān, mā'mā'tsi'taw-uhpā'niān iniwin as ki-mō'nahatsin. iniwin wāh-pimā'tesitua? ani'nuh uhsē'mehsan.

nahā'w, nikō'tās iniwin s nikānā'tsin anuh uhsē'mehsan s a-nū'tikenit. nahā'w, nikōtā's as nikānā'tsin, iniwin apāhni'hsan as pī'takut. hā'w, iniwi'n s pāpākahatī'tua? inis pī'htik inis wē'kōwa?. nahā'w, inuh mitā'muh payi'āt, yā'hpits uhpā'tewin inih wē'k.

nahā'w, iniwin ā'ts inuh mitā'muh: 'ta'? tāh wi'nah um's, nehsē'?, s uhpā'skatsikā'yān?'

hā'w, misi'k mayā'tsiāt inuh mitā'muh, hā'w iniwin-pih payi'āt misi'k inuh apāhni'hseh.

iniwin ā'kut: 'nahā'w, nī'a't, kimē'hin yō'm kan ukē's-minī'nih-tānan; tsiyā'w aku'ātsih kits-awēh-pā'kahatī?.'

hā'w, iniwi'n s pākahatī'tua? ini's aku'ātsih.

nahā'w, iniwi'n ānā'tsin: 'nahā'w, nī'a't, nih nī'w ini'kuh; sa'ā'h katā'-pī kimē'hin.'

hā'w, misi'k wayā'pah iniwi'n niw misi'k payi'āt inuh apāhni'hseh. kawī'n upā'kahatī'nuwawan; iniwi'n niw s ā'yapā'situa?.

iniwin ā'kut: 'hā'w, nī'a't, kō'hnin kitā'siā?, kō'hnina'wak kitā'sia?. nahā'w, kī'skiki'nina?!' inā'win.

iniwi'n-pih mayā'tsiāt inuh apāhni'hseh, kayēs-kī'skikinā'tsin anuh wē'matan.

<sup>1</sup> For pī'ātāt.

## 98. A THUNDERER IS CAPTURED BY UNDERGROUND SERPENTS.

(Kahsikew)

These very Thunderers, who now are approaching with noise,<sup>1</sup> once upon a time some of them dwelt in a place; of the Thunderman's children, one was a woman and the other a little boy.

Now once there was a clear day with not a cloud in the sky.

So then his brother-in-law said to him, "Come, brother-in-law, take me about in your canoe; I want to hunt fish with the spear."

As they went about, the woman sat in the stern of the boat. Then he saw that being, whatever kind it was,<sup>2</sup> which he was seeking. So then he transfixed him with his spear.<sup>3</sup> Then his canoe was dragged along by that being. He saw a hill that led down to the water. When he had come almost to that hill, he slipped from the canoe. He fell into the water and was taken by the spirit-being.

So then the woman went home. The woman continued to weep there in her house. Then the woman used to dig potatoes, Indian potatoes.<sup>4</sup> That was what she and her little brother lived on.

Then, at one time, she left her little brother to stay alone in the house. Now, when she left him, at one time then there came to him another boy. The two played lacrosse indoors there, right in the house. When the woman came home, the house was all in disorder.

Then said that woman, "Little brother, why in the world have you been tramping about here and throwing things into disorder?"

When the woman had gone away again, again there came that boy.

Then the other said to him, "Now, friend, our older sister did not like this; we shall have to go out of doors to play lacrosse."

So they played lacrosse out of doors.

Then he said to the other, "That is enough. Soon our older sister will come."

On the next day that boy came again. They did not play lacrosse; what they did was to take a sun-bath.

Then said the other to him, "Now, friend, let us go to our father; let us go to our fathers. Come, put your arms about me," he said to him.

Away then went the boy, having put his arms about his friend.

<sup>1</sup> A storm was drawing up just as the narrator, in his hut in the forest, began this story.

<sup>2</sup> Euphemism for underground serpent, who is scarcely ever named.

<sup>3</sup> Of lightning.

<sup>4</sup> In contrast with the usual fare of the Thunderers, the flesh of the underground beings. She had no man to hunt for her.



'kakī'pihkī'?'tah!' iku'ahin anuh wē'matan.

payā'kwats anāmī'htim ini'win āsyā'nikut. nahā'w, iniwi'n-pih kā'hkinah. payā'kwats s kēs-piātā'tua? imis anā'miah ayāts-pā'hkik, iniwin s nāwā'tua? anuh mihkā'nā'hkun; iniwin sku'ahtem kā'piskah.

'hā'w, ānā's! nitā'wats-pemō'hnem.'

'kan nitākā'nan wi'yak umā's s pas pimō'hnet.'

'nahā'w, kan kina'h kitāpā'nihtanan kē'yaw; nine'? tāpā'niminan.' iniwi'n-pih nim-pimō'hnetua. skas ni'w ihpih payiātā'tua?, hā'w, iniwi'n s nāwā'tua? pisē'wan. iniwin misi'k s kipā'skah sku'ahtem. hā'w, iniwin anā'p pā'kitenā'tsin misi'k. nahā'w, inim-pimō'hnetua?, iniwin s nāwā'tsin inā'niwan s ānā'mapinit; usāwā'peh yō'win s is-uwē'nahpisit. āyē'tuh niw misi'k uma'nakah inuh apāhni'hseh iniwi'n as nē'puwit; iniwi'n s nenāwā'tsin; ani'? teh ō'hnan anuh inis nipī'hik kayēs-pā'pehtsinā'nik. inā'ni tāh ā'wiwin umā'win ās-ā'nitsi'nihsih, hā'w, mitā'muh; iniwin ās-nī'sihsi'hkua?. inih usāwā'peh, ani'? usō'wawan ayā'wikin; ini'? teh s mami'tspinikut ani'nuh.

hā'w, iniwi'n-pih pis-mātsyā'tua?; ani'nuh mihkā'nā'hkun iniwin s pis-nawā'tina'tsin ani'nuh. iniwin-pih misi'k kayiskikina'tsin mi'sik.

'hā'w, ni?at, kakī'pihkī'?'tah!'

nahā'w, kā'hkinah, iniwin s piātā'tua? inis wē'kōwa?.

iniwin ā'kut: 'nahā'w, ni?at, mami'ahtumin kimē'hin.'

iniwi'n-pih kayē'kitutawa'tsin umē'hsan: 'nahā'w, nimi'? , pi'ānun! kā'kōh nipitō'minaw umā's!'

sakē'kātānā'win anum mihkā'nā'hkun. iniwin-pih inuh mitā'muh, utā'kas kayēs-nawā'tinah, mātāpī'pahtuk. sa'yā'h kā'ta-pākāmā'tsin, iniwin-pih kayiānā'tsin anuh wē'matan. pākāmā'tsin, skō'tāw iniwin as pasē'pihneh. iwini'n-pih kā'hkinah inuh mitā'muh wi'yaw s ki-witō'hkawatsin.

'wāwā'nin ini's s sawānimē'yah s a-kā'?ts-mī'tsihsiyah!'

nahā'w, nikōtā's misik pākahatī'tua?, iniwin ā'kut: 'nahā'w, misi'k kats kitā'sia? kō'hninawak!'

'nahā'w!'

iniwi'n-pih kayēs-kī'skikina'tsin, ahpā'n iniwin kā'hkinah misi'k. ini's s tsī-yōh-pā'hkipā'nik, ini'win s kehke'nah. nahā'w, iniwi'n misi'k s mitā'mitua? inih mī'hikan. pisē'wan ani'nuh s nāwā'tua?. ini'h-pih ni si nim-pemō'hnewak. iniwin s nē'puwē'?tawatsin anuh ō'hnan. tsē'?napumi'kut, mā'wanin anuh ō'hnan tsē'?napu'mikut.

hā'w, iniwi'n-pih misi'k pis-mātsyā'tua?. iniwin s pis-nawā'tina'tsin anuh pisē'wan niku't.

'imi's awih-i'nun; ini? ā'ts nō'hne?; inim nē'kinō? ini'win awē'hkanā'pahta'man.'

iniwi'n-pih pis-awānā'tua?. iniwin-pih misi'k mami'ahtuma'tsin umē'hsan, tsi-ntōmā'tsin. utā'kas kayēs-nawā'tinah, hā'w, iniwi'n-

"Close your eyes," said his friend to him.

For it was under water that he was being taken. Then he came back to his senses. For now they had come to the place down below where it is again dry land; there they saw that turtle; he was blocking the doorway.

"Go, step away from there; I am walking through!"

"I was not told that anyone could walk through here."

"You are not master of yourself; it is I who am your master."

Then they walked right past. When they had gone a ways farther, they saw a lynx. He too stood blocking the doorway. He flung him also off to one side. Then, as they walked along, he saw a man who sat facing yon way. With copper he was girded round. He went and stood on this side and on that, and then he recognized him: it was his father, who had fallen into the water there. There was a man there, lying, like this, on his back. There was also a woman; and thus lay two of them. The copper, it was their tails. Thus was he held fast by them.

Then they started to go back. He picked up the turtle on his way, and then again he embraced his friend.

"Close your eyes, my friend!"

Then he came to his senses, and they reached the dwelling.

Then said the other to him, "Please, my friend, make entreaty to our older sister."

So then he spoke to his sister, "Come, my older sister, we are bringing something, out here!"

He was holding the turtle by the leg. Then the woman, taking her war-club as she went, ran down to the water. When she was about to strike it, he hid his friend. She struck it, and there descended the transfixing flash of fire. Then the woman knew that he was consorting with someone.

"Thanks! You have brought a gift to us; now we shall have much good fare."

Once, when they were again playing lacrosse, the other said to him, "Come, let us again go to our fathers."

"Yes!"

So, when he had put his arms round him, again he lost consciousness. There where the way began to be dry, he came back to his senses. Again they followed that path. When they saw the lynx, without further ado they simply walked by. Then he stood close to his father; his father looked at him, and wept as he looked at him.

Then they started away again to come back, and on the way he took with him that lynx.

"Go and stay there; my father says so; in our house out yonder he says you are to stand watch."

Then they took it with them. Thereupon again he entreated his sister, calling her to him. Taking up her war club, she came running

pih pis-mātpī'pahtuk. iniwi'n-pih kayiānā'tsin anuh wē'matān. iniwin s pakāmā'tsin inuh mitā'muh; skō'tāw iniwin s pasē'pihneh. 'nahā'w, wāwā'nin, kinī's ninaw-mī'tsihsim!'

wayā'pah iniwi'n-pih misi'k payi'at inuh apāhni'hseh.

'nahā'w, ni'a't, nē'kina'nua? kitā'siā?.'

iniwin misi'k s kī'skikinā'tsin anuh wē'matān. nahā'w, payāh-kawa'tesit, mī'hikan misi'k wē'kiwām. pī'htike'wākin. mitā'muhsak nī's apē'wākin.

inuh umē'hsimaw tsiw-ā'wit: 'ta'? tāh winah ayu'm ā'si'tat anum as pī'htikatu'ānah?'

mimā'ki'tat, nāskā'n niw ahkō'?sik sā'kihsinin, kehtā'?tat.

ini'win-pih ayāyā'ne?na'tsin: 'umē'hsan pis-tāpīwi'atame'nikin, mā'mik niw kki-sā'kisi'muaw. ini'? wā'htsi'tayen, kinu'a? sāwā'-niminakuk, wā'h s uwē'matiyen.'

misē'wā ni sū'nien niw ā'wiwin inih wē'kuwaw.

nahā'w, iniwi'n-pih pis-mātsyā'tua?.

hā'w, iniwi'n-pih wayē'htamōwā'tsin: 'nahā'w, ni'a't, ēh-yō'm kōhnina'wak ini's as i'tua?, ini'? ni'nah aw-wē'h-yōh-kitsē'?tayan. ini's s pipā'kihneh, ini'? a-yō'h-kitsē'?tayan. ini'? tāh s awē'h-hkō-nā'hiyen. kimē'hin ini'? s a-kehkewā'htuk. kan e'? tāh wi'yak kitāna-wimā'kanuwāw kutā'?nas s a'w-it, kina-teh-kutsē'munaw.'

nahā'w, iniwi'n-pih mayātsyā'tua?, ā'sipā'hki'ki'w inih tsiw-ihku'ahtawe'tua?. ini'win pis-yō'h-kitsē'?tat; ayu' tāh 'sā'?sawikinūpikō'hseh iniwin sē'kiw ayā'wit. hā'w, inuh mitā'muh, me'ti-ku'ahseh ini'win as tsē'patsih, iniwi'n s natāwā'pinutawa'tsin ani-nuh. hā'w, ini'? s kehkewā'htuk.

'nahā'w, ini'?! kahpi'humā'spyā'tua?, kī'spin teh a-wi'hkihtu'kua?. ini'? a-pis-yōh-kā'htinak inuh kō'hnuwaw. nā' keh na'p nits-pe'ta-kana'mikuk-eh.'

hā'w, iniwi'n-pih: 'kitā'hin kina-wēh-wē'htamōwā'wāk.'

mī'p iniwi'n-pih mayā'tsiat. nahā'w, mā'ts-wātsē'w, nīmā'hkiah ini'win s a'tik wē'kiwām, mā'ts-wē'kiwām. wā'ts niw iniwin wāh-ni'akut.

'nahā'w, kan nā'saputs-pi'ānan; kā'kōh tsiw-ā'wiw, iwā'hin ō?mā'h-simaw.

tsiw-ā'yutsimikut utā'hsan, hā'w, iniwi'n-pih ayā'tsimi't: 'nō'hne? nikēs-mahkā'mike'minaw; niku't tāh apāhni'hseh nikēs-ōwē'matim; inu'? tāh wayē'htamō'wit. ā', nīmē'h tāh kēs-kehkewā'htaw: ini'? as pipā'kah inih wē'kōwaw, ini'? teh nō'hne? as i't.'

hā'w, iniwi'n-pih ānuna'tsin matsi'hkiwis inuh tsiw-ā'wit: 'nahā'w, kitā'wats-nā'siwe?; minūti'hsan kitā'wats-nāsiwā'htu?. nahā'w, ne?-tapi'at, ki'nah nā'tih a-nā'siweyah! nahā'w, kinī'payi'at! ini'? aw-is-nī'siyek.'

kanamehtsi'w uhpu'akan āhpē'htamih, iniwi'n-pih payitōmā'tsin; ayō' teh mī'siki'nepik ki'w-ināh, iniwi'n isē'kiwān payitōmā'tsin.



down to the bank. Then he hid his friend. The woman struck it, and there came the piercing descent of fire.

"Thanks! I shall have food for a long time."

On the next day, that boy came again.

"Come, friend, let us go again to my house."

Thereupon he again put his arms about his friend. When he regained his senses, there was a path and a lodge. They entered. Two women sat there.

Said she who must have been the older, "What, pray, is he doing, to bring this person into our dwelling?"

She shook her whole body until at last she scarcely stood forth, having sunk into the ground.

Then he scolded her: "Whenever his older sister reaches here with her sound, by all means you are wont to be frightened. That is why I am doing this; it is you on whom I am taking pity; that is why I have taken him for my friend."

Of bright metal throughout was that house of theirs.

Then they came away.

Then he explained to him, "Now, my friend, from this place where are our fathers I shall come forth; from there where the earth lies thinnest I shall come forth. And do you go there and watch for me. Your sister will there mark the place. ~~We shall~~ ask her if there are not somewhere kinsfolk of yours."

So then they went from there, climbing a rocky height. There he came forth; he was in the form of a garter-snake. A little tree was standing there; the woman struck it with a flash of lightning. Thus she marked it.

"Good! When they come here, if they are able to do it, from here I shall push forth your father. Of course, they may strike me by mistake."

Then: "You will go tell our uncle of it."

Early in the morning he started forth. Then, a big hill; at the very top stood a house, a large house. A long ways off he was seen by them.

"Oh, surely he comes not without reason; something it must be," said the oldest of the brothers.

His uncles kissed him, and then he related, "We have been robbed of our father, but I have made friends with a boy and he has told it to me, and my sister has marked it, the place where their dwelling is thinnest, and there is my father."

And then Matsihkiwis, he it must have been, commanded one: "Now, we shall first hold a feast; we shall first give a feast for the war-bundles. Nă'tapiat, do thou fetch that upon which we shall feast. And thou, Kinipayiat; thus ye shall be two."

Not yet had a pipe been smoked to the end, when he came bringing it on his back; that being which is called a hairy underground serpent, one of that kind he brought on his back.



'nahā'w, wā'pah mī'p nina-mātsyΛ'minaw!'

iniwi'n-pih mayā'tsiΛt inuh apēhnī'hseh, yāh-kē'wāt.

nahā'w, weyā'pah mī'p iniwin-pih tayāpīwi'Λtahkua?. iniwi'n-pih mayātsi'Λtua?. inuh mitā'muh ini's tāh s kēs-kehkēwā'htuk, iniwi'n s a-wī'kitua?. hā', pis-piΛtā'tua?, iniwin s pakā'htahkua?. si kanā'-skihsinin inuh ā'sipeh, pīkwΛkanā'mā'tua?. ayā'tskwΛt inuh tsiw-ā'wit inū'win teh ayā'hpiΛts-pō'hpekanā'htah neh. nahā'w, ini'win pasi'pahātua? anuh awā'tukΛn; iniwin nayī's s ne'nī'htua? aki'kuh kayē's-mamī'tspinatua? anuh inā'nīwΛn. iniwi'n-pih inis pis-yōh-kā'htina'tsin anuh inā'nīwΛn inuh apāhnī'hseh. iniwin-pih wātā'h-pina'tsin inuh mitā'muh anuh ō'hΛΛn.

hā'w, iniwi'n ānā'tsin anuh uhsē'mehsΛn inuh mitā'muh: 'nahā'w, nehsē'?, ki'Λsin kē'mat; a-pe'takaname'wΛk kitā'hin.'

iniwi'n-pih kayī'skikinā'tsin anuh wē'matan.

'nahā'w, ta'? tāh aw-isē'kih? tā'? ānā'nihtΛmāk? ayō kō'hnuwaw kā'māw yō's niw katā'w-īt, kunimā'w misik kina-mahkā'mikimuΛw. tsiyā'w pas nitā'wanu'naw. nā's kat kinu'a? yō's niw i'kun. nawē'naw kina-pi'ΛmuΛw.'

nahā'w, iniwi'n-pih ā'kut anuh wē'matΛn ani'nuh teh ukō'?sima-wan as mē'nikut; sa'e'h tā'p inā'nīw ā'wiw.

ini'win ānā'tsin anuh umē'hsΛn: 'nimē'nik ayum nē'mat anuh ukō'?sima'wan.'

'kΛn kitā'p-ā'winan mitā'muh s pas kΛnā'wihat,' iku'ahin anuh umē'hsΛn.

'wāhtsi'ta niw nitānā'nihtΛn mē'ninan akuh nikō'?sima'wΛk!' iniwin ā'kut.

nahā'w, iniwi'n-pih ā'wani'kut.

payi'Λtāt, ini'win ānā'tsin anuh ukō'?sima'wan: 'nahā'w, kinu'a? ki-sawā'niminakuk payi'tiwākisitu'awin. ta'?-nakah pas mayi'h-kinesimī'yāk? ini'? wā'h niw ini'h as inā'nihtΛmΛn.'

hā'w, ini'win pis-awānā'tsin ani'nuh mitā'muhsΛn mayē'nih inuh apāhnī'hseh. nahā'w, pis-piΛtā'tua?, inis wē'kōwa?, tsi-pī'htiket inuh apāhnī'hseh:

'nahā'w, nīmī'?, nīpīnā'wΛk akuh mitā'muhsΛk!'

'eyā'h, nehsē'?, tā'? teh aw-isē'kimakah? kΛn kina-wī'hkihanu-wawan as aw-pimā'natua?. nahā'w, kΛni'w kina-pī'htike'muΛw; nitā'wats-usē'htun yō' kē'kinaw.'

pahpā'winikāt inuh mitā'muh, usā'matin ās-unā'h inih wē'kōwaw. nahā'w, iniwi'n-pih payi'htikanā'tsin anu'h wayitsiwā'tsin. hā'w, ini'?; inā'nīw sa'e'h, s kēs-mΛmā'tsin mitā'muhsΛn.

hā'w, iniwi'n s minī'nihtah inuh apāhnī'hseh sa'ā'h s kēs-pehtā'kut anuh wē'tawan s mamā'nik anum ukō'?sima'wan. nahā'w, iniwi'n-pih kayēkitutawa'tsin anuh ukō'?sima'wan. sū'nyen ā'wiwΛkin aki'kuh mitā'muhsΛk. ini'win tāh mayēnā'tua? anuh wayitsiwā'tua?, mayēnā'tua? inih kayēs-pō'sā'hkahkua?; sū'nyen niw ā'wiwΛnin mā'wa niw pō'sehkakanuwā'wan; ani'win tāh mayēnā'tua? anuh wayitsiwā'tua?. nahā'w, iniwi'n-pih ā'sit mayēnā'tsin inuh mitā'muh ani'nuh apāhnī'hsΛn inih wē'kuwaw tsiw-inā'tik; mā'wa niw inuh

"So then tomorrow morning we shall start forth."

Then the lad departed and went home.

Early the next morning, all the way came their noise. Then the woman and her brother set out. Where she had made the mark, there they were to pitch camp. When they arrived, they struck the place. The rock sank down in fragments; they had splintered it with their blow. He who came last succeeded in striking completely through the rock. Thereupon they transfixed those spirit-beings; the two were then slain who had held fast that man. Then that boy pushed forth that man from there, and the woman took him up, her father.

Then the woman said to her younger brother, "Now, brother, hide your friend; our uncles will hit him by mistake."

Thereupon he put his arms round his friend.

"Well now, how do you want it to be? If your father here stays in this place, perhaps he will again be taken from you. Perhaps we had better take him along with us. You can stay here, if you like. After a while you will come."

Then his friend told him that he would give him his sisters. He was grown up now.

He said to his older sister, "My friend is giving me his sisters."

"You are not mature enough to keep a wife," his sister told him.

"I am truly eager to give you my sisters," said the other to him.

Then the other took him along.

When he got there, he said to his sisters, "Now, it is you whom I always pity, whenever they come with noise. Whither can you flee for safety? That is why I have planned this."

So then that lad took back with him the women he had been given. When they reached the lodge, the lad entered.

"Here, sister, I bring these women!"

"Alas, brother, how will this be? You will not be able to care for them. Well, soon you may enter; I shall first arrange this house of ours."

The woman shook things out: wonderfully beautiful was their dwelling. Then she led her sisters-in-law into the house. So now he was a man, having taken wives.

Then that youth was glad that his brother-in-law had obeyed him and taken his sisters. So now he spoke to his sisters. Of bright metal were those women. Then they gave their sister-in-law the clothes which they had worn; of bright metal were all their garments; these were what they gave to their sister-in-law. Thereupon in return that woman gave the youth the furnishings of their house;

apēwā'wayak iniwin ā'sinakuah inih wē'kuwaw. nahā'w, ini' tāh mayē'nih inuh apāhnī'hseh.

'nahā'w, wāwā'nin! yō' wāhtisi'yen wāh-kātāw-uwē'tawiyen; yō' tāh ās-mehsā'nimakua? nimā'timō'hsemak.'

pā'pisā'pahse? tsiw-nītsi'Λnun tsi-nāwā'tsin; usā'matin ās-mē'h-kawatesit inuh, apāhnī'hseh ā'wiwin, ukī'8Λn. ini'win-pih kat tsi-minī'nihtah inuh umē'hsimaw unē'kihikuwa'wan as kēs-mī'kinīt ani'nuh uhsē'mehsuwā'wan.

'nahā'w, tsiyā'w ē'h-ayum nitā'nini'Λminaw, anuh ō'hnan kayēs-ihpā'nanimih, tsiyā'w ini' aw-isē'kih.'

anā'mahkiah uma'nakah ini' as papāmā'hkuna'tsin ani'nuh utā'niniΛmuwa'wan, ani'nuh teh ō'hnan kayēs-ihpā'nani'mih, ini'h teh niw wina'h ap inih s aw-ihpā'nanih.

hā'w, iniwi'n-pih kānuΛwā'tsin anuh wē'tawan inuh apāhnī'hseh: 'nahā'w, ni'a't, ē'h-ayum umē'hsimaw pōn tsē'k isi'Λnun; kī'spin tsē'k isi'yen, inih kō'hne? kayēs-ihpā'nanih ini' kā'taw-ihpā'naneh. ayu'm kuyā'k pimā'tesiw, ayum uhsē'mimaw; tsiyā'w ayō'w nisi'k niw ke?tsi'h uhtā'nimin, kΛnΛ'mehtsiw kutā'w as isē'kih.'

iniwi'n-pih ini's wāsā'mihkuΛmīt; iniwi'n ahpā'n kā'hkinah. ini' as kēs-anā'mahkiah-isγΛ'nikut.

nayī'sukunakah, ini'win-pih inuh apāhnī'hseh nātī'wāmā'tsin anuh ō'hnan. nahā'w, inuh mitā'muh tsi-ki-papā'm-nayōmā'tsin anuh unītsyΛ'nehsΛn, nikō'tās iniwin s nehkō'sit inuh mitā'muh.

iniwi'n-pih kayēkitutawa'tsin anuh wayītsiwā'tsin: 'nahā'w, kē'seh nitōnā'hin; ini' s aw-usē'htawan mā'ts-a?si'kan.'

hā'w, iniwi'n-pih ā'wih-pa?sahā'tsin kē'sehkΛn; iniwin mā'ts-a?sikan as usē'htuk. hā'w, iniwi'n-pih mayēnā'tsin anuh unā'hkwΛ-nā'hsΛn. hā'w, iniwi'n-pih mayā'tsiΛt, kayēs-nayā'hit anuh unītsyΛ'nehsΛn. ini' tāh as isi'Λt aninuh unāpī'mΛn kayēs-anā'mahkiah-isi'Λnimih. payī'Λtāt, siwas ΛnāmΛpē'win; usāwā'peh is-uwē'nehkΛ'min. iniwin-pih inuh mitā'muh unītsyΛ'nehsΛn teh kō'hteha'tsin inih a?si'kan. kayēs-nī'sināhtsi'tat inuh apāhnī'hseh, iniwi'n-pih pā'kahtah inih usāwā'peh. si kā'kōh nayū'hkik ini'win ā'nakanā'htah. hā'w, ini' s kēs-mahkā'htat inuh apāhnī'hseh anuh ō'hnan. ini' as pīnā'tsin.

nahā'w, kayī's-piΛt, iniwi'n-pih āyāku'Λmima'tsin anuh wē'tawan, pōn misi'k s a-wayā'simikut ani'nuh umē'h'simawan: 'nahā'w, pō'n misi'k kat kiwāyā'simik! ini'-pih tāh wā'naw anā'mahkiah kā'taw-iniw-isi'Λneh; kΛn misi'k wī'yΛk pas uwī'hkihtu'nan pas awī'h-niah.'

hā'w, iniwi'n-pih misi'k wānā'hkunikā'sīt; iniwi'n tāh sa?ā'h uma'nakah anā'mahkiah awā'tukΛn as unā'hkunikut ta? kā'taw-ihpā'nanih.

'nahā'w, ini' as unā'hkunikā'siyen, ni'taw; ini' as unā'hkunikā'siyen; kkā'ti-teh-pā'kahatu'Λnikim. kΛn ā' wī'yΛk kitū'skinenyΛ-muwaw? kimē'h kutsē'musin.'



their entire house was of something that resembled down-feathers. This the youth was given.

"Oh, thanks! This is what I wanted when I sought him for my brother-in-law; in this way do I derive benefit from my womenfolk."

In due time he had a child. Most exceedingly handsome was his son, for a boy it was. Then the older of the sisters did not like it, that their younger brother had given up their parents.

"Why, this husband of ours, even as his father was used, so he will have to fare."

Under the earth she went about plotting against their husband; as his father had been used, he too was to be dealt with.

Then that youth enjoined his brother-in-law, "Now, my friend, do not approach this older sister; if you approach her, she will do to you that which was done to your father. The younger one is good; you had better have nearer dealings with her alone, before anything happens."

But then once he slept too much; then he lost consciousness. Thus he was taken underground.

On the second day the boy began to call for his father. That woman, who went about carrying her child on her back, now became angry.

Then she addressed her sister-in-law, "Pray, look for a cedar-tree. Then make a big knife."<sup>1</sup>

So then she went and split a cedar and made a big knife, and gave it to her nephew. Then the mother took her child on her back and started out. She went to that place where her husband had been taken underground. When she arrived, there he sat facing yon way; a girdle of copper he wore. Then the woman placed the knife in her child's hand. The boy took it with both hands; he struck that copper. His blow struck as if into something soft. Thus the boy gained possession of his father. Then he brought him home.

When he had come home, that youth warned his brother-in-law not to be lured again by the older sister: "Now, let her not lure you again! For then she will bring you far down underground and no one ever again will be able to get within sight of you."

Thereupon he was again planned about. The spirits there under the earth planned about him, how he was to be dealt with.

"Now you are being planned about, brother-in-law. They are going to play lacrosse for you. Ask your sister if you have no retainers."

<sup>1</sup> Presumably the underground woman herself could not effectively make the cedar knife, which alone will cut underground beings.



'apā?tsi'nukit kitū'skinenya'minawak? uma'nakah utsi'ke?siah yō'-nak ayi'tua?.'

nahā'w, ini'win tāk kayēs-is-nānā'tsin. nahā'w, kayi's-piat: 'ini'?! wā'pah mī'p s aw-pā'kahatunika'yan. nahā'w, ayāku'Amisinun; pōn wā'ts isi'Anun; kitāsku'ahtemih yō'? niw s a-nē'puwi'yan. kī'spin wā'ts i'yen, ini'?, 'kāhtswā'piskakuk. kī'spin ini'h nipēw mā'nawats pā'hsehka'man, ini'? niw s aw-anē'hikā'yan.'

nahā'w, weyā'pah mī'p, ini'win-pih ayōhō'hit, nitwāmā'tsin utū'skineni'Amān. yō' tāk kē'sik ini'kuh wē'yak isē'kiwak uhpē'?-tawak, kakī'hkih āsin'kusi'tua? tā', si tatā'tsihkiwā'win yō kē'sik. hā'w, ini'win winu'a? ap kitsi'?tatua? akum anā'mahkamik. ini'? tāk s a?ta'titua? ukēmā'wak tsiw-ā'witua?. akum anā'mahkiah akī-wakin wātsya'nimihā'tua? s katāw-wā'ts-isi'Anā'tua?, pā'?sik wā'ts s a-nē'puwinīt s a-wā'pinit. ini'win niw utāsku'ahtimih s ke?tsi'ahkasit. nahā'w, iniwin-pih teh, kayē's-wā'hta'tsi'Animi'ahkatitua?, nimē'wah niw uma'nakah anā'mahkiah tsiw-isi'At inuh wātō'w: nahā'w akō'win tāk kayēs-anī'hiwetua? akum ma'nak ispā'miah. nahā'w, ini'? s kēs-anī'hitih.

'hā'w, ini'? kāh. ini'? as pōnā'nimeh ayum anā'mahkiah awā'tuk s tā'-māmāh. ini'? as kēs-anē'hat.'

'nahā'w, ini'? kāh wāwā'nin!'

'nahā'w, tā'? tāk inis kā'taw-isē'kiyen?' ini'win ās-kī'kitutawa'tsin anuh wē'?tawan; 'ahkō'?sik niw pas kiwāyā'simik. tsiyā' kī'spin katā'w-mātsi'yen, tsiyā'w mātsi'akun. ni'nah winah yō'? niw s katāw-tasē'kiyen; ini'? s kīs-sā'kitswā'pinit ayu' nimēh; yō'? teh niw wahkē'tahkamik s a-kēwā'tesiyen.'

ayō'win tāk ayā'wit ayum mehkī'tehpew.

akum uma'nakah tāk inā'mehkiwak, aki'? kayēs-awānā'tua? anuh mitā'muhsan.

ini'? s kēs-piatā'yān s kēs-mamā'tsi'tawi'tua? akikuh uhpē'?tawak kayis-isi'kitua?.

## 99. A GIRL IS ADOPTED BY THUNDERERS AND CHANGED INTO A TREE-TOAD.

(wāsā'?)

hā'ne pāmā'tesitua? mamā'tsi'tawak nikut teh nikūtī'wān, ini'? as nipā'kua? inā'nūw misik mitā'muh, mā'wa niw uwī'tisi'Anān; niku't teh kī'sē'hseh pemā'tesiw. kan teh wī'yān qā'tā'nawimā'kanan. misi'k niw kute'?nas ki-pim-wē'kimiwāw; ini'? as kiw-ahsā'mih. ni? teh as keh na'p as pimā'tesit.

sa'yā'h teh tākuakō'wik, ini'? sa'yā'h s kusī'tua? akikuh māmā'tsi'tawak as awēh-pahpī'situa?. mā'wa ni ni s kusī'tua?, ini'? tāk

"Why, very many are our retainers, yours and mine! There in the north they dwell."

So then he went and summoned them. Then, when he had returned: "Tomorrow morning they will play lacrosse for you. Now, be on your guard; do not go away from your door; stand right here. If you are away from here, they will run into you and push you. If you so much as touch the water, you will be overcome."

On the next morning he whooped, calling to his retainers. All the extent of this sky resounded terribly with the winged creatures of all kinds and of every form. Then they too came forth, those of the underground world. And then they contended, those who were the chiefs. Those from under the ground kept close upon him, seeking to bring him away from there, to make him stand away from there as he looked on. He kept near to his entryway. Then, when they pressed truly close on each other in the game, a little ways down under the ground went the ball; so then they had won, those of the upper region. So now the contest was decided.

"There now! Now the underground gods have given up the purpose of taking you. Now you have defeated them."

"Indeed, and thanks be to you."

"But now, how will you fare here?" Thus he addressed his brother-in-law. "In the end perhaps they will outwit you. If you want to go from here, go with your family.<sup>1</sup> But I shall make my abode right here, for my older sister has cast me out. Here on the surface of the earth I shall fare about."

And he became this red-headed pine-snake.

And the Thunderers from over there took that woman away with them.

So now I have brought my tale to where those who had been winged creatures of the air, became human mortals.

## 99. A GIRL IS ADOPTED BY THUNDERERS AND CHANGED INTO A TREE-TOAD.

(Wasä')

In a certain tribe of people a man and his wife died, and all their children; only one girl remained alive. She had no relatives. In this place and that she would stay with the people and be given food; that was the way the poor thing lived.

But then, when autumn came, those people moved camp to go hunting. When they all moved camp, the girl was left behind. Then

<sup>1</sup> Into the human world.

*kī?sē'hseh inuh as pakē'nih. ini?-pih teh mayā'tsiat as nō'tspinā'htsiket. nā'hkah pyΔ'tāw i'nis as wī'kitua?; nikut wē'kiwΛm ini? as pī'htiket; ini? as ahsā'mih. wayā'pah misik mā'wa ni niw kusē'wΛk. ini? keh as ā'yit inuh kī?sē'hseh. ini?-pih misik nayō'tspinā'htsiket. misik nā'hkah ini? s pi'Δtāt inis s wī'kitua?; misik nikut wē'kiwΛm ini? s pī'htiket. ini? mā'nawats s ahsā'mih; ini? keh s wā'panā'hsih. ini? misik s kusī'tua?; ini? teh s sākī'nimit as pas nō'tspinā'htsiket. nahā'w, ini? ānā'nihtah, tsiyā'w kΛn as pas nō'tspinehā'tsin, kute'?-nas nis s katā'w-isiat, nās niw ina'kah, as a-nipā'k.*

*ini? ānā'nihtah; ini? teh sa?yāh s mā'tsiat ktā'?nas niw me?tikū'-ahkihkiah. nī'sukun s pimō'hnet, ini?-pih ayā'nawi'hisit s pu'awi?-tat. ini? teh sē'pēw as nā'mik. ini? as minā'k nipēw. ini? misik s nī'pāt. misik wayā'pah, mī'?-nakah wanā'nipih ā'nahā'htuk.*

*as mā'k-ni-pemō'hnet, ini? as nā'mik inis sī'piah kā'kōh nis s akī'htik. ini? teh as awēh-tsē'?napā'htah; yō'm<sup>1</sup> as awēh-inā'hah, wiγΛk isē'kiw unā'kisiΛn ā'wiwΛn.*

*'nahā'w, nina-mē'tsinan anu'm, inā'nihtΛm.*

*misik s mā'tsiat wΛnā'nipih tā misik nā'muah ā'neh; ini? keh as mΛ'māk. ape'?sik wē'skiwΛ'tun; ini? keh s mē'tsik sa?yā'h. ta?', pu'a-wi'taw; nī'wukun kΛn kā'kōh umē'tsinan as kēs-mē'tsik ani'nuh.*

*ni?-pih mayā'tsiat, apā'?sik sasi'Λhkesit as kēs-mē'tsik unā'kesiΛn. misik skas niw i'hpih misik ini? as nā'mik. pā'?sik wayē'skiwah. ini?-pih pā'kitah ani'nuh nā'?tam kayē's-mehkāh.*

*as mā'k-ni-pemō'hnet, kΛniwi'n wē'kiwΛm ā'?tik, mā'ts-kinō'htem. iniwin keh s ā'yapit s kō'?tah inih wē'kiwΛm. kΛni'win niw as pā'h-kiskak, iniwi'n pis-yō'h-sā'kitswā'pinΛmeh anuh unā'kesyΛn; nipi'hih ini? as pā'pehneh.*

*'ō, inisa'? kiw-isē'?tat ayum! ani'? anuh ninah pis-mehkā'man!'*

*ini'win-pih mayā'tsiat; ke?tsi'h niw ini'win as awēh-nānē'puwit. kΛni'win niw wā'htsimit; 'pī'htike'nun!' ēwā'hin.*

*tsi-pī'htiket inuh kī?sē'hseh, pāhni'hseh iniwi'n as i't.*

*'nmā'? ēwā'hin inuh apāhni'hseh; 'ini'? keh sāwā'nihtakusi'yen; ayō'? keh umΛ's as a-ki-wāwē'tapimak. hā'w, yō'? s aw-āyī'yen. mā-nā't mē'tsim; kinaw-mā'hnu-māmī'tsihsī?.'*

*iniwi'n s ahsā'mikut awā'hseh-mē'tsimē'hseh, mā'hnu-pimā'tesit.*

*'nehkā'h a-pī'wΛk ne?nā'hsΛk. sākā'w ā'wiwΛk; nina'h teh, nī? mitā'tah. kΛni'w kēs-pyΔ'tua?, ni?-pih a-wē'htahkua? ta? aw-ināwā'-minan.'*

*sa?yāh nā'hkah, 'umΛ's ki'Λsinun,' inā'w; 'kΛni'w, mā'waw kēs-pyΔ'tua?, ini?-pih a-kitsē'?tayeñ.'*

<sup>1</sup> Gesture of scooping something with hand; but the word used implies a stick or other tool.

she started out to follow the others. At nightfall she arrived where they were camping. She entered a wigwam; there she was given food. On the next day again they all moved camp. The girl stayed behind for a while. Then again she went following the others. By evening she came to where they were camping; again she entered a wigwam. There she was given a little food; she stayed there till morning. Then they again moved camp; but now she was unwilling to follow any longer. She thought she had better not follow them, that she would go somewhere thereabouts, no matter which way, to die.

Thus she thought; and so now she went off somewhere into the forest. When she had walked about for two days, she grew faint with hunger. Then she came to a river. She drank some water. There she slept. When the next day came, she followed that river upstream.

As she was walking along, she saw something drifting in the river. So then she went to look at it; when, like this, she reached for it, it was the entrails of some animal.

"Very well, these I shall eat," she thought.

When she again set out, farther up the river she saw some more; these also she took. They were better than the first; so then she ate them. For she was hungry; for four days she had not eaten anything when she ate those things.

Then she went on, having more strength, now that she had eaten of the entrails. A little ways farther on she again saw some, which were even better. Then she threw away those which she had found first.

As she walked on, soon there stood a house, a great long-lodge. She stopped where she was, fearing that house. Suddenly the door flew open and out from it were flung some of those entrails; into the water they fell.

"So that is what this person does! These are the things I have been finding on my way here!"

Then she went from there; close by that place she stood.

Suddenly someone called out; "Come in!" he said.

When she entered the house, there was a young lad.

"Oh!" said the lad, "Now I am truly blessed by good fortune; now I shall have her for company in the house. Now here is where you shall stay. There is plenty of food; we shall have good eating."

Then he gave her bear's-meat to eat, and she fared well.

"In the evening my older brothers will come. They are nine in number; I am the tenth. When they have come, they will say what relation you shall be to me."

When evening came, "Hide over there," he said to her; "When they have all come, then you will step forth."



sa?yā'h nā'hkah, ini? s pyā'tua? s kēs-pahpī'situa?; apā'hsusun misik āwā'hsan ini?-nikuh payinā'tua?. mā'wa ni niw kayēs-pyā'tua?, ini'?-pih wayī'htamōwā'tsin:

'wi'yak nikēs-pī'?tak; kinu'a? teh kā'taw-kutsē'muni'nakuk tā'? aw-ināwā'makih.'

iniwi'n-pih sa?yā'h s kitsē'?tat kī?sē'hseh.

'nāh-ayō'?! inā'w aninuh u?nā'hsan.

ni?-pih mā'wa ni niw kayēs-kī'kititua? tā?-inīh kā'taw-ināwā'-mā'tsin. inu'h teh uhsē'mimaw tsiw-ā'wit ni'? āts ō?ni'mehsan s aw-ā'winit.

'nahā'w! ēwā'k.

ini'? keh ō?ne'mehsan as tā'nit.

ini? keh s mā'hnu-pemā'tesit inuh kī?sē'hseh. sa?yā'h teh tā'kua-kō'wik, ni? sa?yā'h as katāw-mātsyā'tua?.

ini? teh ā'ts, 'tā'? teh aw-isē'kit ayum ke?ne'mehsi'naw?

'nahā'w, kinēnē'skapi'kuneh kinaw-kanō'htenu'naw pepōn ā'hkwah; kani'w sī'kwah kina-nānō'naw.'

ini'? keh as awānā'tsin inuh kēnēnē'skapi'kuneh pipūn ā'hkwah s kanā'wiha'tsin ō?ne'mehsan.

sayā'h teh sayī'kwah, ini'?-pih kēs-pis-kimō'timi'kut matsē'?-awā'tukan; ini'? keh s kēs-awā'nih kī?sē'hseh. kute'?nas anā'mahkyah ini'? as kuskō'sit. s ā'yanapit, ini'? as nāwā'tsin matsē'?-awā'tukan. aki'kuh kitskī'wak tsiw-ā'witua? ni? as mamā'tua?; nis as apī'tua?, ni? as a?na'tua?.

'nina? ē'h-ayum matsē'?-wiyak ā'wiwan usē'hsan!

ini'? teh s tapānātu'a? inis; iniwin s tahkōnā'tua?.

nikō'tās ni? as sā'kitō'hnet inuh kī?sē'hseh; ini? as awē'h-mōk; ani'nuh usē'hsan ni? as wāwē'hnatsin. ni? as nō'htakut. as mā'k-niw-ī'tua?, kaniwi'n keh niw nayō'htawatua? ō?ne'mehsqwā'wan.

'nā'h! ēwā'hin matsi'hkiwis, 'kasa'?-pih niw ke?ne'mehsin! ā^?, ini? keh kā'kōh as isē'kimakah!'

mā'wa ni ni nehkō'siwalkin. ini? as pis-mātsyā'tua?. s piatā'tua? imis nih mā'ts-ā'sipā'hkihiw-watsē'w, ini? as ī't anā'miah inuh kī?sē'hseh. ni?-pih aki'kuh s pyātā'tua?; ini? teh as mīkā'tahkua?. matsi'hkiwis as nawā'ts-kākutsē'?tat as usē'?tat, ini'win as pū'h-kihneh utā'kas. iniwi'n keh as nawā'ts-misik-nikut-wāwē'pihtuk. pī'kwahamuk ini'h watsēw. ini'? teh s mehkāwā'tua? anuh ō?ne'mehsqwā'wan; ini'? as mamā'tua?. ini? teh s ne?natu'a? ani'nuh.

inā'mehkiwak teh ā'wiwak.

ini'?

anuh teh ō?ne'mehsqwā'wan, 'hā'w, ta? teh aw-isē'?tayah?

inuh teh yā'hpits uhsē'mimaw pipā'hkitsi'hseh ini'win āts: 'umā'? s aw-a?nakih inu'h me'tik as sā'?nawā'hkusit; ā'ts-ahkē'w-a-takī'k ini? as aw-āyī't. kā'ta-pī'yahkin, ini?-pih a-ki-kākā'kitit.'

ini'? kana'pats.

nipī'skahkah teh ā'wi inuh kī?sē'hseh.

At nightfall they came home from the hunt; deer and bears was what they brought. When they had all come, then he informed them:

"Someone has come to me; I want to ask you what relation she shall be to us."

Then the girl came forth from where she was hiding.

"Here she is!" he said to his older brothers.

Then they all had their say as to what relation she should be to them. He who must have been the youngest said that she was to be their niece.<sup>1</sup>

"Very well!" they said.

So now they had a niece.

The girl lived well there. When autumn came, they were about to go from there.

One said, "But what will happen concerning our niece here?"

"Why, let us give her into Chickadee's care for the length of the winter; then, in spring, we shall come get her."

So then that Chickadee took her with him and kept her all winter long as his niece.

But when spring was at hand, evil spirits came and robbed him; the girl was taken away. Somewhere under the earth she awoke. As she sat there, she saw the evil spirits. They who were the old ones then took her; there where they sat they placed her.

"Mind you, her uncles are enemies to be feared!"

They jealously guarded her there; they kept her close.

Once the girl went out of doors; she wept there; she called upon each of her uncles by name. They heard her. Where they were staying they suddenly heard their niece.

"There!" said Matsihkiwis; "If that is not our niece! Something has surely happened!"

All of them were angry. They started forth. When they came to that great rocky place, that mountain, there, underneath, was that girl. They reached the place; they attacked it. When first Matsihkiwis tried to open the way, his war-club broke as it came down. So then, one after another, in quick succession they struck it. They burst the mountain to pieces. So then they found their niece; they took her. They slew those creatures.

They were Thunderers.

That is all.

But as for their niece, "What shall we do?"

Then the youngest of all, Little Pot-Belly, said, "Let us place her here into the fork of this tree; as long as the earth endures let her stay there. Whenever we are about to come, then will she give forth the sound of her voice."

That, I think, is the end.

The tree-toad is this girl.

<sup>1</sup> Man's sister's daughter; the sacred relationship, into which adoption is made.

## 100. A MAN VISITS THE THUNDERERS.

(mise'n makapī'w)

niku't käh inä'niw wāwē'kiwin; käh kōh täh sē'pēw iniwin s pemē'h-neh. iniwi'n-pih mayā'tsyat, uwē'winim s nim-anēkā'tah; inih uwē'-winim nih apā'hsus wē'win ini'win isē'kin ayā'wik. nahā'w, iniwin namā'hkun täh s ntōnāhā'tsin, tǎ'ʔnas ukā'skinikΛnuwaw s Λ-takī'k, tā'-nō'tsihatsin. inih täh sē'pēw me'ʔsih asikΛnī'hsihkiwin.

ini-mā'k-niw-pimō'hnet ini's, iniwi'n-pih kayi'skanitipāhkā'pāh-tsikāt; kΛnī'win pā'pik kayēs-tā'pinikut mā'ts-ōhpē'ʔtawan, iniwi'n s ispi'Λnikut, spā'miah s isi'Λnikut. inih täh uwē'winim yō'm as inä'nah; ta'ʔ, iniwi'n täh hpā'n ni niw as mitsē'munah inih uwē'-winim. nahā'w, hkō'ʔsik umΛs ahkī'hīh misi'k tā mΛs ispā'miah, iniwi'n niw tepā'h ānā'pahtah, umΛ's ahkī'hīh misik täh spā'myah, tsiw-ahpē'ts-ispā'miah-pimi'Λnikut.

ta'ʔ, nikōtā's niw ayā'wik, tsi-pā'hkΛtawΛ'pit, iniwin as nāwā'tsin meʔti'kwΛn, as ahkē'wik. iniwi'n täh s nāwā'tsin āsipā'hkun. iniwin-pi'h yō's tayā'pinikut usē'tih. iniwi'n täh yō'm s inim-isē'ʔnenit tsē'k inis āsipā'hkuh, s kātā'w-pakā'htawā'hsimikut wē'sih. nahā'w, iniwi'n-pih täh imi's s ahkē'wik āsi'Λnēkut; iniwi'n täh s pakē'tinikut umΛs s kā'tskikeh. ta'ʔ, iniwi'n täh ahpā'n niw s mitsē'munah inih uwē'-wēnim. nahā'w, iniwi'n täh as sehke'hsih. ta'ʔ, kawin täh opā'hkΛtawΛ'pinΛn, misi'k kawin unā'hniΛn, kΛt as aw-kehkenā'kut s pimā'tesit.

'nikēs-yā'hpitsē'hsimaw,' inä'nihtΛmin nuh uhpē'ʔtaw, ani'nuh ā'wanikut.

ta'ʔ, inis s kā'tskikeh niwi'n-pih täh tsayi'ahkwā'pinikut; kΛnΛ'-mehtsiw as yā'hpits-pā'pehtsih, iniwi'n-pih āwih-yā'h-tāpini'kut, as yā'h-aʔnikut imis ahkī'hīh as ā'wik. nahā'w, iniwi'n-pih kayākā'-kitiʔuaʔ ā'neh; ani'win unitsyΛ'nehsΛn inuh māts-uhpē'ʔtaw. iniwin-pih payā'ts-tsē'ʔnapumi'kut as a-nā'hnet. ta'ʔ, 'kΛn unā'hniΛn!' iniwi'n-pih mayā'tsiat inuh mā'ts-uhpē'ʔtaw.

iniwi'n-pih täh payi'Λnit ani'nuh unitsi'ΛnehsΛn inuh uhpē'ʔtaw, as kātā'w-pis-mō'kut. iniwin-pih wānē'pahtuk inuh inä'niw; inih uwē'winim iniwin a'yōk as neʔna'tsin ani'nuh nitsi'Λnun ayā'win. inuh uʔnā'hsimaw tsiw-ā'wit, ani'win, kutǎ'ʔnas inis s sasā'kik, iniwin as awēh-pōʔsahā'tsin. nahā'w, iniwi'n täh qwē'winim ayō'k s sǎhkī'kΛtahā'tsin ani'nuh unāhkā'hkwΛnΛn, misi'k inih uwānā'nem meʔti'k iniwin tsiw-usē'htuk. ini'h täh wΛnā'n yō'win ā'sis-sehkā'hkuhah, inih wΛnā'n. nahā'w, iniwin-pih wē'kup nā'tunehah. kayēs'-mekāh, inih wē'kup tsi-mā'māk; iniwi'n täh a'yōk as kehpē'tōk inis uwē'winimih ani'nuh unāhkā'hkwΛnΛn. kayēs-mā'waw-kē'sihtuk, iniwin-pih āhku'ahtawet inis āsipā'hkuh. uma'nakah täh as ahkē'wik ina'kah iniwin me'ʔsih āku'Λnakutsih inuh ā'sēpeh; meʔti'k āhku'ahkusit, ini'win-nikuh āku'Λnakutsih inuh a'ʔsen. iniwi'n-täh-pih pōʔ-sehkawā'tsin anih kayēs-pōʔsahā'tsin ani'nuh mā'ts-uhpē'ʔtawan unitsi'ΛnehsΛn. nahā'w, kayēs-pōʔsā'hkawatsin, inis s ku'Λnakutsih inuh a'ʔsen, iniwin-pih täh i'nis wāh-kāhtsi'ʔnet.



## 100. A MAN VISITS THE THUNDERERS.

(Misen Makapiw)

A man dwelt in a place where a river flowed by. Once he went forth, carrying his horn-spear on his shoulder. His horn-spear was the kind that is made of a deer-antler. He was looking for beavers; wherever there was a dam of theirs, he was going to hunt them with the spear. The river had much marsh-land about it.

As he was walking along there, things suddenly became dark to his sight, and right afterwards a large winged creature seized hold of him. Then it bore him up aloft, carried him up into the air. He held his deer-antler this way; he kept holding his antler fast all the time. After a while, as he was being taken from the earth into the upper regions, this earth and the place above looked alike to him, so very far up was it bearing him.

Then, at one time, when he opened his eyes, he saw a tree standing on some solid ground. He saw also a rocky cliff. Then the bird seized him here, by his foot. Then the bird flew like this, in order to dash his head against the rock. Then it carried him over to where the solid ground was, and laid him down at the peak of the ridge. But meanwhile he kept fast hold of his deer-antler. So there he lay. But he did not open his eyes, and he did not breathe, lest the creature know that he was alive.

"I have dashed him to death," thought the winged creature that had carried him off.

There from the peak it then threw him off. Before he had fallen all the way down, it went and snatched him again and put him back upon the solid ground. Then some creatures called out; they were the young of that great bird. Thereupon it observed him closely to see whether he was breathing. "No, he is not drawing breath!" So away went that great bird.

So then came the young of that bird to eat him. Then the man leaped up from where he lay. He used his deer-antler to kill those young. He took the one that must have been the oldest off somewhere into the brush, and skinned it. Then he used his deer-antler to spread out the wings, and the tail he arranged with a stick of wood. This way he stretched that bird-tail on the stick. Then he looked for basswood-bark. When he had found it, he took some of the basswood-bark, and used it to tie the wings fast to the deer-antler. When he had finished it all, he climbed up on the rock. At the side which faced the ground below, the edge of the rock projected far; as far as the length of a tree it stood forth, that rock. Then he got into the skin of that big bird's young which he had flayed. When he had put on its skin, then he leaped off from the overhanging edge of that rock.



iniwi'n niw s nanā'wakutseh; kawin wā'htsitaw niw s pas pā'peh-  
tsih; si niw inuh uhpē'taw, ini'win ās-nanā'wakutseh. si nahā'kāts  
niw pā'wihsinin nis ahkē'wih. nahā'w, iniwin-pih tāh ā'siat inis s  
kēh-pis-pakē'tinikut ani'nuh kayēs-awā'nikut.

nahā'w, iniwi'n-pih tāh ānā'nihtah: 'pō'ts niw nikā'taw-nipām;  
nā's keh niw ā'sikiyān kat ā'wiw.'

iniwi'n-pih tāh ini's wāh-kāhtsi'net. nahā'w, iniwin-pih tāh si  
niw uhpē'taw āsis-pimē'pisit s pi's-isiat umās ahkē'wih. ahkō'?'sik  
pis-nehē'tawin pas esē'tat; yō'm tsi-kiw-is-nā'ki'tat, ki-kātā'w-  
kisi'pisōwin; iniwin-pih ki-yāh-miyā'wi'tat. nahā'w, iniwi'n kāh  
pis-pā'pimi'pisit. kō'tās ayā'wik, iniwin-pih tayāpā'pahtah yō'm  
ahkēw.

'wā'ki? tāh wi'nah ke'tsikΛ'miah pā'wihsinan? ini'? kāh wi'nah  
kani'w as aw-nipā'yān, nipi'hīh pā'pehtsinΛn, inā'nihtamin.

nahā'w, mō'nipriΛnawī'hsihkiah tāh kēs-pā'wihsinin. nahā'w, ini'?  
kā s pi'Λtāt yōs ahkī'hīh.

nahā'w, kΛn tāh ukā'hkinanan tā?-na'kah pas ās-kē'wāt; kΛn ku-  
tā'?'nas ukā'hkinanan tā?-na'kah pāmātesitua? tsiw-i'tua?. ta'?', pu'Λ-  
wi'tawin; wā'ki? a-mē'tsik? inih tāh apā'hsus umī'hikΛnuwaw iniwin  
mā'timit. mā'tsiat, as māk-pimō'hnet, iniwin kitāmī'wΛn s ne'?natsin.  
nahā'w, iniwin s pō'tawet apu'ahsīt s mu'Λtsin, kayēs-kī'sisu'Λtsin.  
iniwin s ni'pāt s nī'tipā'hkah.

nahā'w, wayā'pah misi'k tsi-mā'tsiat, 'kΛs ni'w ihpih payi'Λtāt,  
kΛniwi'n niw māyā'hkiwatsin inā'niwΛn.

'nahā'w, tā'?'-nakah, ni'a't, wāh-pī'yen?' ēwā'hin.

'umā'?' keh niw!'

'nahā'w, ni'a't, kitā'wats-apē'?. hā', ni'Λ't, kΛn ā'? ne'nimā'w s  
a-tΛ'nāt?'

'ā'ē, nitā'?'naw, inā'win.

'hā'w, ni'a't, ktā'wats-uhpu'a?.'

nahā'w, iniwin s mēnā'tsin, uhpu'Λtua?.

nahā'w, kayēs-ani'h-uhpu'Λtua?, 'nahā'w, ni'a't, kina-witsi'wim.'

'nahā'w!' inā'win.

inim-mātsyΛ'tua? s pāpimō'hnetua?, nikōtā's kāh niw ayā'wik,  
iniwin as piātā'tua? minī'kΛn. nahā'w, usā'matin wē'kiwΛman.  
nahā'w, inih nikut wē'kiwΛm mā'ts-kenō'htem. nahā'w, inis pī'hti-  
ke'tua? wē'kiwΛmih, imi'nakah āsu'akām mitā'muh iniwin as a'pēt.

'nahā'w, ini'?', ni'a't, kitā'htΛn, inuh inā'niw iniwin ā'kut anuh  
inā'niwΛn.

ani'win ukō'?'simuwā'wΛn ayā'winit. nahā'w, ini'? kāh s nuhā'h-  
kapit inuh inā'niw; inuh kayēs-ispī'Λnih inu'? ayā'wit inuh inis  
nōhā'hkapit. nahā'w, iniwin tāh umā'win-pih niw s ini-takī'k as  
tsi-kēw-inim-apī'tua? akih inā'niwΛk; metā'tahsiwa'kin.

iniwi'n kāh s nānuhā'hkapit, āhpān ā'win kiw-mātsyΛ'tua? aki'kuh

He hung in the air, by no means did he fall; like a bird he poised in the air. Very slowly he glided down to the earth. Then he went to where he had first been put down by that creature which had borne him hither.

So then he thought; "I am surely going to die; so whatever happens to me, let it be."

Thereupon he leapt from that place. Like a bird he flew along, on his way to this earth of ours. After a while on the way he became expert; when he bent over like this, he would fly fast; then he would straighten up again. In this way he flew along hither. Then, at one time, he sighted this earth.

"What if I fall into the sea? I shall die in short order, of course, if I fall into the water," he thought.

However, he glided down into a tamarack-swamp. So now he had arrived here on earth.

But he did not know in what direction he could get home; he did not know any place where people might be. Of course, he was hungry, but what was he to eat? He followed a deer-trail. While walking along he killed a porcupine. So then he made a fire and roasted it and ate it, when he had cooked it done. Then he slept there that night.

The next day he went on. When he had gone a ways, he met a man.

"Hello, whence come you, friend?" he asked.

"Why, from over there a ways."

"Well, friend, let's stop a while. — Say, friend, haven't you perhaps some tobacco with you?"<sup>1</sup>

"Yes, I have," he told him.

"Well then, my friend, let us have a smoke together."

He gave him some, and they smoked.

When they had had their smoke: "Well, friend, come with me!"

"Gladly," he answered him.

As they thus started off and walked, in time they reached a town. There were very many dwellings. One of those dwellings was a great long-lodge. When they entered the dwelling, there at the far side of the lodge sat a woman.

"Well now, my friend, there is your settee," this man was told by the other man<sup>2</sup>.

The woman was their sister. So this man who had been borne aloft, now dwelt there as the woman's husband. At every little distance in the house was the sitting-place of a man; they were ten in number.

While he dwelt there in his wife's family, those ten men were

<sup>1</sup> Which the Thunderers crave from man.

<sup>2</sup> Taking his seat by the woman meant marrying her.

metā'tah inā'niwΛk as ki-pahpī'situa?. ta'?, inu'h tāh nōhā'hkapit iniwi'n niw as kiw-ā'yit.

nikō'tās ayā'wik, anī'nuh kayēs-awā'nikut iniwin ā'kut: 'ni?Λ't, kits-nānanī'?takesim.'

iniwin-pih inuh inā'niw, aninuh kayēs-awā'nikut, iniwi'n-pih pā'ninah nikut inih upā'?sehkip.

'yō'm kits-pō'sā'hkΛn as aw-papā'muhneyΛn.'

nahā'w, iniwin kāh s papā'muhnit inuh inā'niw. nahā'w, kawin kā'kōh kutā'?nΛs unā'minan pas nā'?tuk pas pī'ta'sit wē'kō?. inis tāh māk-papā'muhnet, iniwin as pī'hkapā'kit; iniwin s nā'mik mōh-kitsi'wan-nipē'w. nahā'w, iniwi'n keh s mi'nāk, tsē'?napā'htah nih mō'hkitsiwan. kayēs-mināk inih nipē'w, iniwin s pā'?ts-Λnā'hkit. inis mōhkitsi'wanuh s ki-tΛ'kik inih kā'kōh, — kiw-is-usā'wīw, — iniwin ayā'yakī'?tΛk inis umāhkesΛ'nih. nahā'w, iniwin keh s kē'wāt wē'kō?. payi'Λtāt, mā'w tsi-kēs-pi'Λtua? anī'nuh wē'?tawan.

anī'nuh tāh kayēs-awā'nikut, payi'htiket nis wē'kō?, iniwin pih wā'htsiminī: 'ē', kē'?tunaw inānī'?taw, inānī'?taw, inānī'?taw kē'?-tunaw!

nahā'w, ta'?, inuh inā'niw kΛn kā'kōh ōpītō'nan.

iniwin tāh ānā'tsin anuh wē'wan: 'kΛn kā'kōh ni'nah nipītō'nan.'

'ō', iku'ahin, 'wā'ki? ōh inis kimāhkesΛ'nih ayā'yakī'?tΛk? inī'? wāh-inā'hkua?, iku'ahin nuh wē'wan.

'nahā'w, inih-pih ni'w mī'p kits-awā'siminaw,' — inī's tāh tsi-kēs-pis-mi'nāk inih nipē'w, inis s kēs-ppā'muhnit.

nahā'w, wayā'pah iniwin-pih mayātsyΛ'tua? inis s kē's-mināk nipē'w inuh inā'niw.

payi'Λtāt, 'yō'? keh s ā'wik as kē's-minā'yΛn yōw nipē'w.'

'ō', yō'? keh as ā'wik; yō'? as ā'wik! nahā'w, kiwā'nun tāh kē'-kina'nua?, miyā' niw. kēspi'n nōhtawē'yah s aw-ā'yuhtsimi'yah, pō'n pis-waskē'nun; miyā' niw kēwā'nun kī'kΛna'nua?.'

nahā'w, inī? kāh pis-mā'tsiΛt kē'wāt. sa'yā'h sakΛ'nah pis-pi'Λtāt inis wē'kō?, iniwi'n-pih nayō'htawatsin anī'nuh wē'?tawan, s tanīwā'-kisi'tua? s nūtsiha'tua? anī'nuh inis tsi-wē'kēnit inis pis-ōh-mō'h-kitsiwah, ini-nūtsiha'tua? anuh wi'yΛn isē'kiwan. nahā'w, kēs-pis-pi'Λtāt inuh inā'niw inis wē'kō?, nawē'naw ayā'wik, sa'yā'h pis-āyāyāniwΛ'kin aki'kuh inā'niwΛk kēs-ne?na'tua? anuh inis tsi-wē'kinit. nahā'w, inī? kāh as mūtsihsi'tua?.

nahā'w, misi'k wayā'pah as tsi-mā'tsiΛt inuh inā'niw, pahpē'sit, nātōnā'hah inih misi'k nikut mō'hkitsiwan, ta?, iniwi'n misi'k nikut s mehkā'h inih mō'hkitsiwan, misik tāh inih tsi-pā'kiskah. iniwin s nawā'ts-sisu'ahah umā'hkesΛ'nih.

nahā'w, pis-kē'wāt wē'kō?, pis-pyΛ'tāt, pī'htiket, iniwin ā'kut misi'k aninuh wē'?tawan: 'ē', kē'?tunaw inānī'?taw, inānī'?taw! mā'wa niw kī'w-ikuahin nih wē'?tawan.



constantly going off to hunt, but the woman's husband always stayed right there.

At one time he who had brought him there said to him, "Friend, you must find yourself greatly bored."

Thereupon that man, he who had brought him there, took from a shelf one of his head-dresses.

"You must wear this when you walk about."

So now this man walked about the land. Nothing did he see anywhere that he might kill and bring to their house as game. But as he walked about there, he grew thirsty, and there he saw a spring of water. So then he drank and looked at the spring. When he had drunk of the water, he happened to make a mis-step. Some of that substance that is found by springs, — it is a kind of yellow, — stuck to his moccasin. Then he went home to their house. When he got there, his brothers-in-law had all come home.

As he entered the lodge, the one who had brought him there called out, "Hurrah, our brother-in-law is doing great things; he is doing great things, is our brother-in-law!"

But of course the man was not bringing anything.

So then he said to his wife, "I am not bringing anything."

"Oh," she said to him, "why what is that sticking there to your moccasin? That is why they say this of you," said his wife to him.

"Well, right away, in the morning, you must take us," — to the place where he had drunk the water when wandering about.

So on the next day they started out for the place where that man had drunk water.

When they got there: "This is where I drank of this water."

"Oh, so this is the place, is it? Now then, do you go home to our house, straightway. If you hear us call out, do not come back here; go straight back home to our house."

Accordingly he started home. He had almost reached the lodge, when he heard his brothers-in-law calling out as they hunted with spears the creature that dwelt where the spring came forth; hunting from place to place that creature, whatever it was.<sup>1</sup> After the man had arrived at the lodge, in a short time there came along laughing those men, having killed the creature that dwelt there. So then they had their meal.

On the next day, when that man again went hunting, looking for another spring, he found another spring, and there again stepped into the soft mud. He stopped and daubed it on his moccasins.

He went home; when he got there and entered the lodge, his brothers-in-law again said to him, "Hurrah, our brother-in-law is doing great things; he's doing great things!" he was always told by all his brothers-in-law.

<sup>1</sup> The customary euphemism for underground spirit-animals.



wayā'pah misi'k awānā'tsin, iniwin kā s piātā'tua? inis inih mō'h kitsi'wan.

'nahā'w, kēwā'nun, kiw-iku'ahin; 'kēspi'n nōhtawē'yah āyuh ts miyah, pō'n pis-waskē'nun; kēwā'nun niw kīkina'nua?'

as kēs-pi'ātāt wē'kō?, iniwi'n-pih nayō'htawatsin ā'yuh tsimi'tu pas wāhtsi'taw unā'nikusi'tua? s nūtsiha'tua? aninuh wiyan is kiwan inis wayē'kinit inih mō'hkitsi'wan. wē'pats niw pī'wak in inā'niwak. iniwi'n keh s pīnā'tua? anih tsi-ki-wēh-ne?na'tua?

nahā'w, iniwin kāh ānanō'hket inuh nuhā'h, ki-ntōnā'hah ani'n mō'hkitsi'wanun; iniwi'n as kiw-i't inuh wiwak sē'kiw, ani'nuh mayu tua? ani'nuh wē'tawan. nahā'w, iniwin kāh mī'p s ki-mā'tsiāt ki-pahpē'sit, aninuh s ki-ntōnā'hah mōhkitsi'wanun. nahā'w, wā'h tsitaw mā'hnuw-māmē'tsihsōwak in ani'nuh wē'tawan, as ki-meh kā'h ani'nuh mōhkitsi'wanun.

nahā'w, misi'k pahpē'sit inuh inā'niw, kawī'n kutā'nas umā'h-kanan ani'nuh mōhkitsi'wanun; kīnune'hamin. nahā'w, ini' kāh pis-kē'wāt, kīnune'hamin ta?. iniwi'n s pis-miyō'skah asikānī'hsih-kiw. kayēs-imi'nak-anā'pit, misik uma'nakah wā'?naw ahkī'win inih sēkānī'hsihkiw.

'nahā'w, ntō'wak as pas wī'hkijhesiyen as a-mīsākā'yen?'

iniwin-pih mayā'tsiāt s misā'kāt inih sīkānī'hsihkiw. yō'win<sup>1</sup> tāh ā'hkuhah as misā'kāt. ta?, yā'hpits tāh nipē'wiwan in anih uti'hsan; inu'h tāh apā'hkiy ani'win kayiskisu'atsin, umā's tāh as kehkikā-tā'pisit. kayēs-aku'a?āt pis-mātsi'win s kē'wāt; ta?, kīnune'hamin aninuh mō'hkitsi'wanun. nahā'w, pis-pi'ātāt wē'kō?, iniwin kan mā'h-kawe'nihtah pas pehkō'nah ini'h kayēs-kehkikātā'pisit.

pī'htiket wē'kō?, sa'yāh misi'k uhtsē'mōwan in ani'nuh wē'tawan: 'ē', kē'tunaw inānī'taw, inānī'taw!'

nahā'w, mā'wa niw uhtsē'muwan in.

'nahā'w, inih-pih niw kats kinānā'hihō'nawak kitānihti'yānawak, ēwā'kin akī'kuh inā'niwak.

'nahā'w, wā'pah kāh kitā'wasi'minaw — ini's tāh tsi-kēs-pis-uh tā'nah inih kayēs-kehkikātā'pisit.

nahā'w, wayā'pah awānā'tsin wē'tawan, kayēs-piātā'tua?: 'nahā'w, yō'? keh!'

'nahā'w, kēwā'nun miyā' nēw; pōn pis-waskē'nun, nō'htawiyah s aw-āyuh tsimi'tu; miyā' niw kēwā'nun kīkina'nua?'

sa'yeh ayā'pehtaw pis-pi'ātāt inis wē'kōwa?, ini'win-pih nayōh-tawa'tsin āyuh tsimi'tu? nahā'w, usāmīwā'katin htsi'mitua? nahā'w, nawē'naw sa'yā'h pis-āyāyā'niwak in. nahā'w, iniwi'n kāh payinā'tua? as awēh-ne?na'tua?.

inu'h tāh u'nā'hsimaw tsiw-ā'wit akī'kuh wē'tawan, mitā'tah inā'niwak, iniwi'n ānā'tsin ani'nuh. ō'hñōwawan: 'kina-nā'siwem, nuhnā?', ayum payi'nakih.'

<sup>1</sup> Gesture of raising hand from ground to knee.

On the next day he led them again, and so they came to the spring.

"Very well, go home," they would say to him, "if your hear us call out, do not turn around and come back, but go home to our house."

When he had got back to the house, he heard them calling out; they must have been in great spirits as they hunted with the spear for that creature of some kind which dwelt there in the spring. Very soon came those men, and they brought that creature which they were in the way of going off to kill.

So that was what the woman's husband did; he would look for those springs; there dwelt that kind of creature which they ate, those brothers-in-law of his. Early in the morning he would go off hunting and seek out those springs. Truly, good eating had he and his brothers-in-law as he kept finding the springs.

Once when the man was again hunting, he did not find any springs anywhere; in vain he looked for them. So then he started home, since he did not find any. On his way he came upon a marsh. As he looked that way, in every direction to a great distance extended that marsh.

"I wonder if I could manage to go across?"

Then he started to cross that marsh. Up to (his knee) here he sank in, as he was crossing through. Now, his leggings got entirely soaked through with water; so he cut some thick rushes, and tied them on as garters. When he had got out of the marsh, he went home; he had missed finding any springs. Now, when he got home, he did not remember to untie the things he had used as garters.

When he entered the lodge, again his brothers-in-law called out, "Hurrah, our brother-in-law is doing great things; he's doing great things!"

All of them were shouting.

"Well, let us get our spears into shape at once!" said those men.

"Very well, tomorrow you will lead us!" — to the place where he must have got those things which he had used as garters.

So, on the next day, when he led his brothers-in-law and they had reached the place: "Here it is!"

"Very well! go straight home; do not come back here when you hear us calling out; go straight home to our house."

He had got about halfway to the lodge, when he heard them shouting. Very loud was the noise as they called out. After a while they came laughing. They brought that which they had gone out to kill.

Then the oldest of the ten men, his brothers-in-law, said to their father, "You shall give a feast, father, with this creature we have brought."

iniwi'n käh, 'nahā'w!'

iniwin ä'kut ani'nuh wē'ʔtawan kayēs-awā'nikut: 'nahā'w, kan ä'ʔ mitsi' niw neʔnimā'w s a'-tanāt?'

'ā'ē, inā'win, 'nitā'ʔnaw hinuh neʔnimā'w.'

ā'ʔ, iniwin-pih mayēnā'tsin ani'nuh neʔnimā'wan.

'nahā'w, awēh-ntō'mehkun skāpā'wis kats pī'w s a-pis-pē'ʔsehkunā'tsin anu'm neʔnimā'wan.'

taʔ, iniwi'n-pih ä'wih-ntō'mih inuh skāpā'wis tsiw-ā'wit. nahā'w, inih-pih payi'ʔt inuh skāpā'wis: 'nahā'w, ayum neʔnimā'w pē'ʔsehku'sin!'

taʔ, iniwin käh as pē'ʔsehkunā'tsin aninuh neʔnimā'wan. kayēs-anih-pē'ʔsehkunā'tsin aninuh neʔnimā'wan, yō'win<sup>1</sup> ä'nispapit inuh neʔni'māw, ä'yawis teh as ä'wik umā'win<sup>2</sup> niw ä'nikinit.

'nahā'w, papām-ntō'min s a-pi'ʔtua? mā'w yōm ānikū'hkwah kimā'nikaninaw s a-pis-uhpu'ʔtua?', inā'win inuh skāpā'wis.

nahā'w, ani'nuh täh kayēs-awē'h-neʔna'tua? iniwi'n-pih payi'h-tikanih inis wē'kōwa?; kinō'htem ä'wiwin.

nahā'w, iniwi'n-pih täh ani'nuh wē'wan inuh inā'niw inis utā'htanōwa? as ä'wik, iniwi'n s pitā'kuhukut.

'pōn pā'hpis pā'hki'tah!' — pō'n keh s aw-anā'pit, — iku'ahin.

nahā'w, sā'matin täh tsī'hkiwewin nānā'wak kā'ta-pis-mītsihsi'tua? uhpu'ʔtua? ani'nuh täh inuh inā'niw ani'nuh kayēs-ispī'ʔnikut, kayēs-mesā'nikut, kayēs-awā'nikut, iniwin as wī'ts-pi'ʔt. iniwin wā'h as ki'ʔnikut aninuh wē'wan as pitākuhō'kut, kan s a-ni'ʔkut ani'nuh kayēs-ispī'ʔnikut. taʔ, wā'htsitaw kēs-nehkō'siwakin as kēs-neʔna'tsin ani'nuh nītsi'ʔnun ayā'winīt. nahā'w, iniwi'n keh as mī'tsihsitua?, kayēs-anih-uhpu'ʔtua?. inih kenō'htem, inih wē'kiwam, tsiw-ahki'k, iniwi'n apits ä'hki't aninuh tsi-mu'ʔtua?. inuh inā'niw taʔ umā's s pitā'kuhuh, mā'nāwats umā'win ās-wā'ʔnunah, nis täh s ōh-tsē'napā'htsiket. ā'h, siw usāwā'pēh isēnākusē'wakim akī'kuh anuh wē'ʔtawan. payā'kwats akō'wakim nā'mehki'wak ayā'witua?, aninuh wē'ʔtawan. mā'wa täh tsi-tahsē't ayum'uhpē'ʔtaw. ini'win mā'w as pi'ʔtua?, mī'tsihsitua?. nahā'w, kayēs-anih-mī'tsihsitua?, iniwin-pih kayāki'kitit inuh wō'hnemaw tsēw-ā'wit, akī'kuh nā'mehki'wak ō'hnuwawan.

iniwin täh ä'ts inuh ke'ʔts-inā'niw: 'nahā'w, pō'n misi'k nikō'tuh inih isē'ʔtakun as aw-misā'nāk ayum ahki'hīh pāmā'tesit. wā'htsitā niw awā'tuk kēs-usē'hāw pāmā'tesinit, as a-tā'ʔtua? winā'ʔ unātsi'ʔnehsan. kēspi'n inih inih-ā'yēsē'ʔtayāk, wiyak neyāwā'kin ayum ahki'hīh pāmā'tesit s a-ki'-kātāw-ne'ʔnek, awā'tuk kina-nehkēhā'wāw. winā'ʔ uti'nan awā'tuk. kinaw-kā'kōh-enā'hkuniku'naw. ki'na? na'p kikēs-mē'nikunaw inih aw-enā'htsike'yah.'

ini? ä'hki't inu'h āte'ʔnō'hkakan.

<sup>1</sup> Gesture: hand, palm down, swung high.

<sup>2</sup> Gesture: index finger of one hand laid across that of other, near end.



"Very well!"

Thereupon the brother-in-law who had brought him thither, asked him, "Pray, can it be that you have any more of that tobacco?"

"Yes," he told him, "I have some tobacco."

Then he gave him the tobacco.

"Go ye and call the attendant to come and cut up this tobacco."

Someone went and called him who was the attendant. Then, as soon as that attendant had come: "Now then, do you cut up this tobacco."

So then he cut up that tobacco into fine bits. When he had finished cutting up the tobacco, it lay in a heap as high as this, although at first it had been a piece only as big as this.

"Now go round and invite them all to come, throughout the length and breadth of our town, to come and smoke," the attendant was told.

Then that creature which they had gone off to kill was brought inside their lodge there; a long-lodge it was.

Then that man's wife covered him up there where their settee was.

"Do not, in any case, uncover yourself!" — that he was not to look, — she told him.

Very much roaring noise there was, when the guests came to eat and smoke. And that one who had borne this man aloft, who had caught him and carried him away, he came among them. This was why his wife had hidden him and covered him up, so that he should not be seen by the one who had borne him aloft. For, truly they had been angry when he had killed those young. So then, after having smoked, they made their meal. As long as the length of that long-lodge, that house, so long was that creature which they were eating. There where he lay covered, that man lifted the cover a bit, and observed things from there. Lo, like copper looked his brothers-in-law. For in truth they were Thunderers, were his brothers-in-law. And the fowl of the air, as many as is their number, thither they had all come to eat. When they had finished eating, the father spoke, the father of the Thunderers.

This is what that old man said: "Now then, never again do ye this deed of capturing these mortal men of the earth. Truly the Spirit created mortal men, that he might have children. If you continue to do this deed of killing any mortal man that you see you will anger the Spirit. They are the Spirit's own creatures. He will plan something for us. As our share he has given us that of which we are to make our food."<sup>1</sup>

Here ends the story.

<sup>1</sup> That is, the underground creatures.



## 101. THE MAN-EATING SORCERER.

(mise'n makapī'w)

nahā'w, inā'niwΛk wāwē'kiwΛkin; mitā'tahsiwΛkin; ukō'ʔsimu-wā'wan teh tā'wΛnin as tsipā'hkinit. inu'h teh as mitā'tahsi'tua? uh-sē'mimaw, ma-mā'waw uhsē'mimaw. hā'w, iniwi'n keh pā'pāhpisi'tua?

inu'h teh uʔnā'hsimaw iniwin ānā'tsin ani'nuh wē'matΛn pahpī-situa?, 'pō'n nikō'tuh isΛ'kun uma'nakah; matsē'ʔ-awā'tuk ini'ʔ as i't. nīsā'nat!

nahā'w, pāpahpisi'tua?, apā'hsusun neʔne'wΛkin, awā'hsΛn.

inu'h teh uʔnā'hsimaw<sup>1</sup> ini'win ānā'nihtah: 'wākitu'wΛk wā'h-kōʔte'siyameh ayu'm neʔnā'hsinaw?

iniwi'n-pih ini'nakah ā'siΛt ini's s kūʔte'nikutua? ani'nuh uʔnā'h-sōwawΛn. hā'w, mā'tsiΛt, ini'nakah as isi'Λt, ini's s kuʔte'ni. payi'Λ-tāt, mā'ts-keʔtsi'kΛm, mā'ts-nipē'hseh. ini'win teh as nānē'puwit, tsē'ʔ-napā'htsiket ini's sī'timih inih keʔtsi'kΛm. as māk-nānē'puwit inis sī'timih, kΛni'win wi'yΛk payi'tsitsi'māt, keʔts-inā'ni'pāhseh.

'hā'ʔ teh umΛ's ānanō'hkeyan, nuhsi'h? iku'ahin ani'nuh keʔts-ināni'ΛhsΛn.

'hō', nā'sap ni'w nitātsēʔnapā'htan yōm nipē'hseh. ta? ōh ki'nah wāh-pī'yan, nimā'hsōʔ?

'ō, ume'ʔ akā'miaḥ wāh-pī'yan; mā'ts-minī'kān ini'ʔ wā'h-pī'yan.'

'ō, nimehsōʔ, kΛn ā'ʔ pas kitāsu'ahusi'nan as pas isi'yan ini'h minī'kān?

'ha? kā'h, pas kitāsu'ahōnin. unā'nikwΛt inih māts-minī'kān.'

hā'w, ha', iniwi'n keh s pōsiha'tsin, mātsyΛ'tua?. iniwi'n-pih nā'-kamīt inuh kets-inā'niw:

'māmānawata'hkamik

pimāhōnΛkē

mamātsiʔtawā!

hā'w, iniwi'n-pih tāh inuh keʔts-inā'niw, 'nitu's, mā'tsiahe'h! iwā'hin.

hā', inis s nikā'mīt inuh keʔts-inā'niw, pēndā's niw mātsi'skawin inih utō's, kisī'pitik. nahā'w, inuh inā'niw Λnih umā'ʔtikwΛn, inis as apē't meʔtikō'ni, Λnuh umā'ʔtikwΛn ini'win s pΛnānā'tsin ini's as nikā'mīt inuh keʔts-inā'niw, ā'hpits-mΛtsiʔ-awā'tuk-ā'wit. hē' keh mātsi'Λtua?, apā'ʔtsipisō'wΛkit? hā'w, saʔe'h keʔtsi'h ayā'wik ini's s ahkē'wik, iniwi'n-pih misi'k ini'm-nikā'mīt inuh keʔts-inā'niw; iniwi'n-pih payā'pehtsih inuh inā'niw. sā'hkihsī'hkua? ini's s ahkē'wik, inih inis s ki'w-aʔtek umā'ʔtikō'nem<sup>2</sup> inuh keʔts-inā'niw,

<sup>1</sup> Probably slip of the tongue for uʔnā'hsimawan ā'hkuwatsin.

<sup>2</sup> Informant apparently could not find the word umā'yawisitemih 'at his landing-place'. Cf. preceding and following notes.

## 101. THE MAN-EATING SORCERER.

(Misen Makapiw.)

Some men dwelt in a place; ten was their number; and they had a sister, who did the cooking. And the youngest of the ten, the youngest of all (is the hero of my story). So then, they used to hunt.

Then the oldest brother said to the others, as they hunted, "Never go in that direction over there; an evil spirit dwells there. It is perilous!"

They hunted, killing deer and bears.

The (next to the) oldest brother then thought, "I wonder why this oldest brother of ours frightens us?"

Then he went in the direction which the oldest brother had bidden them fear. Off he went, going in the direction against which he had been warned. When he got there, there was a great sea, a large lake. Then he stood about there, looking at things by the shore of that sea. As he was standing about here and there by the shore, suddenly someone approached in a canoe, a little old man.

"What are you doing here, grandchild?" the little old man asked him.

"Oh, I am merely looking at this lake. And whence, pray, do you come, grandfather?"

"Why, I come from the other side, there. It is a large town whence I come."

"Why, grandfather, will you not please take me across in your canoe, that I may go to that town?"

"Indeed, and I can take you across. Beautiful is that large town."

So then he took him into his canoe and off they went. Then sang that old man:

"What a splendid thing it is,  
I am paddling ~~about~~ *along*  
A mortal man!"

And then that old man said, "My boat, be off!"

As the old man chanted these words, that canoe of his started to go of its own accord, flying along at great speed. And the man sitting there in the canoe let go of his bow when the old man sang, so great was the latter's evil power. And so they were off, and fast they did go! When land was already near, the old man sang once more; then that man fell over. They beached at a place on the shore where

*hā'?*, *ini'win-pih kā'pāt inuh keʔts-inā'niw*. *iniwi'n ni'w kāʔtsi'h* as *a'ʔtik inih wē'k inuh keʔts-inā'niw*.

*hā'w*, *payi'htiket inis wē'kōwaʔ*, *ini'win ānā'tsin ani'nuh wēts-wēyΛwē'kehkun*: '*inā'niw kipī'tuΛn*, *wēyΛwē'keh*, *wēyΛwē'keh*!'

*hā'w*, *iniwi'n-pih nayi'piʔtāt sākitō'hnet s isi'Λt inis meʔtikō'nih* *inuh wē'yΛwēkeh*. *utā'hpatah*, *sēmā'n iniwin s akī'ʔtak inih utā'hpatah*. '*peʔsi'k tāh kΛn ninā'minan*,' as *isē'kihtsikāt*, *inih umi'hikanuwaw iniwin nānāʔtutsi'hah umi'hikanuwaw*. *hā'w*, *payi'Λtāt ini's māʔtikō'nimuwāw as a'ʔtek*, *taʔ*, *ini'?* as *sehkē'hsih inuh inā'niw*; *ānawē'htaw s katā'w-ōnēt as katā'w-nanā'hkuna'tsin*. *ta'?*, *inuh wē'yΛwēkeh ini'win nānāʔtutsi'hah inih meʔti'kōs*. *ini'win keh as tsi-pasē'pahatsin anih inā'niwΛn*. *ini'?* *keh s neʔna'tsin*. *payā'kwΛts mΛmā'tsiʔtawΛn mī'wak*; *ini'?* *ā'nahtsikā'tuaʔ mΛmā'tsiʔtawΛn as mu'atuaʔ*.

*hā'?*, *imi's wē'kōwaʔ inuh inā'niw*, *nā'hkah ini'?* s *kī'numa'tuaʔ*; *kΛn upi'Λnan*.

*hā'w*, *wayā'pah ini'win ānā'tsin ani'nuh wē'matan inuh mΛtsihki'wis*: '*nitōnā'hin kē'matin*.'

*ta'?*, *mātsi'win inuh inā'niw niku't*, *ntōnāhā'tsin*. *payi'Λtāt ini's inih nipē'hseh*, *keʔtsi'kam*, *siwΛs i'win kā'yΛs niw inuh keʔts-inā'niw*. *ini'?* *saʔye'h as kēs-kehkinā'kūtuaʔ s tā'tuaʔ ini's as i'tuaʔ*, as *wī'kituaʔ*.

*'ha'?* *teh*, *nuhsi'h*, *ānanō'hkeyan umΛ'sʔ*

*'ō*, *nē'mat nipis-nitōnā'hāw*.'

*'ō*, *ini'?* as *i't*, *imi's ni'nah wāh-pi'yen*. *mā'ts-minī'kān ā'wiw*. *hā'nu sā'pāw niwē'htamōwaw yō'nakah tā-pi'yen misi'k*, '*ō*, *nime'h-sōʔ*, *usā'm unā'nikwΛt yō's*; *kΛni'w nawē'naw nina-kē'wām*.'''

*'nahā'w*, *nimehsōʔ*, *āsu'ahōsi'naʔ*; *ninah na'p ninaw-isi'Λm*.'

*'hā'w*, *pō'sinu'n*! *inā'win inuh keʔts-inā'niw*.

*hā'w*, *kayēs-pō'sit*, *inuh keʔts-inā'niw*: '*nitus mā'tsiahe'?*!' *iwā'hin*, *hā'?*, *kisi'pitik inih meʔti'kōs*, *inih utō's inuh keʔts-inā'niw*. *kΛwin wi'nah upi'hike'nan*; *pēnā's niw mātsi'skawin nih utō's*. *saʔye'h ayā'pehtaw payi'tā'tuaʔ*, *iniwi'n-pih misi'k nā'kamit inuh keʔts-inā'niw*:

*'mamānawatahkamik*

*pimāhōnakē*

*mamātsiʔtawāh*!'

*hā'*, *inuh inā'niw ini'win as panānā'tsin ani'nuh umāʔti'kwΛn*. *hā'w*, *ini'win-pih mayātsi'pisi'tuaʔ*, *ahpā'n niw*. *saʔye'h keʔtsi'h payi'tā'tuaʔ ini's s ahkē'wik*, *iniwi'n-pih misi'k nā'kamit inuh keʔts-inā'niw*. *nahā'w*, *iniwi'n-pih teh payā'pehtsih inuh inā'niw*; *hānawē'hisōw pas yā'h-ōnēt*. *nahā'w*, *sā'hkihsī'hkuaʔ ini's s ahkē'wik*, *iniwin-pi'h ini'm-kapāt inuh keʔts-inā'niw*, *inim-pi'htiket wē'kōwaʔ*.

*'hā'w*, *wēyΛwē'keh*, *inā'niw kipī'tuΛn*!'

the old man's canoe was kept, and the old man stepped out. Close by there was the old man's house.

When he entered that house of theirs, he said to the little old woman, his wife, "I bring you a man, wife, wife!"

Thereupon the old woman arose and went out of the lodge to go to the dug-out canoe. A sword-blade was fastened to the end of her cane. Pretending that she could not see very well, she felt out with this tool the path that led from their house. When she came to where their dug-out lay, of course, there lay that man; he was unable to get up and defend himself against her. So then the old woman felt about with her stick for the dug-out, and in doing this, she stabbed that man. So she killed him. For the fact was, these people ate human beings; that was what they fared on; they ate human beings.

Now, over at the house of that man's family, in the evening they missed him; ~~he did not come.~~

The next morning the oldest brother said to the rest, "Go look for our brother."

One of the men went off to look for him. When he came to that lake or sea, there was that old man, already on the spot. By this time he knew of them, where they stayed and dwelt.

"What are you doing here, grandchild?"

"Why, I have come to seek my brother."

"Oh, he is over yonder where I come from. It is a big town. Although I told him, this morning, that I was coming back here, — 'Oh, grandfather, it is too pleasant here, after a while I shall go home.' "

"Very well, grandfather, take me over in your canoe; I too shall go there."

"Well! Get in!" said the old man to him.

Then, when the old man had embarked, "My boat, be off!" he said; and swiftly flew that dug-out, the old man's canoe. Not at all did he paddle; of its own accord that boat moved along. When they had got halfway, the old man sang again:

"What a splendid thing it is,  
I am paddling about  
A mortal man!"

Oh, that man then let go of his bow. They were speeding, — off and away. When they had come close to the shore, the old man sang again. Then that man fell; he was not able to rise again. They landed, and the old man disembarked and went into the lodge.

"Well, wife, I bring you a man!"



ta'?, iniwi'n-pih wē'yawēkeh nayi'pi'tat; utā'hpina<sup>m</sup> utā'hpatah, mā'tsiat ini's as isi'at me'tikō'nih. iniwi'n tāk, — nih utā'hpatah umā's isku'at as ā'wik simā'nehkātā'win. inih utā'hpatah, — iniwi'n teh payi'atāt ini's me'tikō'nih; iniwi'n tāk nāyā'nā'?'tutsi'hiket, anuh inā'njwan nitutsihā'tsin. kayēs-mihkutsihā'tsin, iniwin-pi'h pāsi-pahā'tsin s ne'na'tsin.

ini'?' keh as mā'wa niw mā'tā'wanatsin ani'nuh inā'njwan inuh ke'ts-inā'njw.

ta'?' inuh teh uhsē'mimaw, ma-mā'w uhsē'mimaw, hā'w, ini'win ānā'tsin inuh mātsihki'wis: 'nahā'w, nahā'w, nehsē'?, ninaw-isi'ām; ninaw-nitōnāhā'wak kē'mati'nawak.'

anuh tāk wē'pan as kiw-pē'htikin, ini's as tsi-kiw-nipā't, ini'win as akō'tāk inih ini's s ki-pē'htikin ani'nuh wē'pan.<sup>1</sup>

'nahā'w, nehsē'?, ayō'?' a-tātsē'?'napumat. kē'spin mātsi'skat, ini'?' as a-mikā'hkiyen, inā'win ani'nuh uhsē'mehsan.

hā'w, mayā'tsiat inuh mātsihki'wis, nim-māk-pimō'hnet, kani'win mā'ts-a'se'n ā'pit. iniwi'n-pih kayi'?'tinah utā'kas; iniwin teh nimāhā'tsin. kan winah upā'kama'nan; ini'?' nisi'k niw as nimāhā'tsin. inuh a'?'sen wehtsita kā'?'tin mā'wa niw pē'kuskawin. hā', iniwi'n-pih mayā'tsiat.

ini'win tāk ā'ts: 'mā'tsiw aw-isē'ki? awā'ni? tsiw-mā'?'tsinanā'tsin nē'matan?'

hā'w, misi'k niw mā'tsiat, s inim-māk-pimō'hnet, kani'win misi'k mā'ts-askā'h tsayē'patsih. hā'w, ini'win kāk misi'k as nimāhā'tsin inih utā'kas. hā'w, ke'ti'n inuh māts-askā'h mā'wa niw pē'kuskawin.

'hā'w, mātsi'w aw-isē'ki? awā'ni? tsi-mā'?'tsinanā'tsin ne'matan?'

iniwi'n teh payi'atāt ini's tāk inih ke'tsi'kam. kawin wi'yān unā-wā'nān. iniwi'n keh nānē'puwit nitāwā'pahtsikāt. kōtā's niw kani'win niw payi'tsitsimāt ke'ts-ināni'ahseh.

'tā'?' teh umā's ānanō'hkqyen, mātsi'?'-ke'ts-inā'niw?' inā'win.

'ō', nā'sap niw nipāpā'mitsimā'm!' iwā'hin inuh ke'ts-inā'niw.

'kan ā'?' umā's s a-kēs-nā'watua? nē'matak?'

'ō', ēwā'hin inuh ke'ts-inā'niw, 'imi'?' as i'tua?, imi's ni'nah wāh-pi'yān; mā'ts-minī'kān ini'?' as a'?'tik. sā'paw inis s mātsi'yen, ni-wē'htamōwā'wak s a-kātā'w-pis-mātsi'atua?, 'ō', kani'w nawē'naw nina-mātsyā'minaw; usā'm unā'nikwat yō's, yō'm minī'kan.'

'hā'w, pō'sihina?, mātsi'?'-ke'ts-inā'niw!'

'hā'w, pō'sinun!'

hā'w, iniwin keh s pō'sit inuh mātsi'hkiwis. kayēs-pō'sit, iniwi'n-pih inuh ke'ts-inā'niw, 'nitus mātsiahe'h!' iwā'hin.

kā'?'tin kisi'pisu'wakin.

'ā' ā', 'nitus mā'tsiahe'h!' kinaw-itā'mipah! ape'?'sik kisi'ahinun! kina-pā'pakamin yō' nitā'kas!'

<sup>1</sup> Informant apparently cannot find the word pi'htanwan 'quiver'; the following references to it are, however, in the animate gender, proper to this word.

Thereupon the old woman arose. She picked up her cane and started out to go to the dug-out. And then, — her cane, at one end there, was made like a sword-blade, — she reached the dug-out, she felt for things here and there with the stick, groping to find that man. When she had felt him out, she transfixed him and killed him.

In that way that old man took all of those men away with him.

Then that youngest, the youngest of all the brothers, to him said the oldest brother, "Now then, little brother, I am going there; I shall look for our brothers."

And that thing in which his arrows were contained, at the place where he slept it hung, that receptacle for his arrows.

"Now, little brother, you will keep your eye on this thing. If it moves about, then is when I shall be fighting," he said to his youngest brother.

So the oldest brother departed; as he was walking along, there was a large rock. Then he drew out his war-club and with it swung at the rock. He did not strike it at all; he merely swung at it. And the rock, truly, it went all to pieces. Then he went on.

Thereupon he said, "He won't get very far, I daresay, whoever has been destroying all my brothers!"

As he went on again, walking along, there, at one time a large pine-tree stood towering. So then he swung at it, too, with his war-club. Truly, that large pine-tree flew all in pieces.

"He won't get very far, I daresay, whoever has been destroying all my brothers!"

Then he came there, to that sea. He saw no one. He stood there, on the look-out. After a while the little old man came paddling that way.

"What are you doing here, you nasty old man?" he said to him.

"Oh, I am just paddling about!" said the old man.

"Haven't you perhaps seen my brothers hereabouts?"

"Why, yes," said the old man; "They are over there, over where I come from; there is a big town there. This morning, when I was setting out to come here, I told them to leave and come here; 'Oh, after a while we shall leave; it is too pleasant here, this town.'"

"Very well! Take me in your canoe, nasty old man!"

"All right, get in!"

So then the oldest brother got into the canoe. When he had embarked, then that old man said, "My boat, be off!"

Truly, they flew along at great speed.

"Oho, 'My boat, be off!' you will say, will you? Just go a little faster, or I shall smash you with this club of mine!"

ha'h ta'?, mātšipisō'wakin. sa'ye'h misi'k ayā'pehtaw ini-tā'tua?, iniwi'n-pih misi'k nā'kamit inuh ke'ts-inā'niw:

'mamānawatahkamik  
pimāhōnakē  
mamātsi'tawāh!'

inā'hamasōwin.

hā', inuh mātšihki'wis siw yō'win ā'napit, kahkā'wapit. kawin upāpehtsinā'nan. sa'ye'h misi'k tsē'k ini-tā'tua?, iniwin-pi'h misi'k nā'kamit inuh ke'ts-inā'niw:

'mamānawatahkamik  
pimāhunakē  
mamātsi'tawāh!'

ināhamasōwin.

hā'w, mātšihki'wis ini'win s panā'nah inih utā'kas. ā'?, misi'k sayā'hkihsī'hkua?, iniwi'n-pih misi'k nā'kamit inuh ke'ts-inā'niw. e'h, tsihki'wis iniwin s pā'pehtsih.

mā'tsiat inuh ke'ts-inā'niw, ini'm-pi'htiket wē'kōwa?: 'nahā'w, wiya'wē'keh, inā'niw kipi'tuān!'

ha'?, iniwi'n-pih nuh wē'yāwē'keh nayi'pi'tat. inih utā'hpatah kayēs-nawā'tinah, mātšiat, ini's tāh s isi'at me'tikō'nih. hā'w, umā's nayāwā'tsin pi'tuhne'nit anuh wē'yāwē'kehkun inuh mātšihki'wis, iniwin-pih kā'taw-unē'pahtuk; yā'hpits hā'nawe'hisōw pas ōnē't, katāw-mēkānā'tsin. hm', kayēs-mihkutsi'hikut, iniwi'n s ne'ni'kut, pasē'pahukut, ne'ni'kut.

hā'w, ini' keh mā'waw s kēs-ne'ni'kutua?.

hā'w, inuh tāh uhsē'mimaw pehnī'hseh as māk-tātsē'napā'htah ini'h inuh mātšihki'wis ani'nuh wē'pan s ki-pē'htikin, iniwi'n-pih yō'm mayātsi'skāk inih, pā'pehneh inih.

'hō'! iniwi'n ānā'tsin ani'nuh ōmē'hsān, 'ini' keh ke'nehi'n as kēs-ne'ni'! ini'?! ha?, ini' keh s kēs-ne'ni'h ke'ne'hin. nahā'w, nina-nitōnāhā'wak ke'ne'hin!'

'ō'! iku'ahin ani'nuh umē'hsān, 'kine't sōh a-nināwā'tsihikā'yān muhtsi'm ke'nehin tsi-ne'ni'? kinet sō'h a-wē'skiwihike'yen? kina-ne'nikā'm! pō'n, pō'n isi'ānun, pōn isi'ānun!'

'kā'n! ninet ō'h nisi'k a-katā'w-pimā'tesi'yen ini's ke'ne'hin tsi-tahpānanī'htua?? ni'nah ap ini's ne'nikā'yān, nina-minī'nihtān, ēwā'hin inuh pehnī'hseh.

nahā'w, wāyā'pah, ini'-pih tsi-mā'tsiat. payi'atāt ini's ini'h ke'tsi'kam, umā'nakah as nīk ina'kah ānā'pit, kawin utāpā'-pahta'nan tsiw-ahki'k inih ke'tsi'kam; misi'k umā'nakah pis-ōh-mō'hkakah ayum kēsō?, kawin utā'pāpahte'nan āhpē'ts-me'sik inih ke'tsi'kam. ta'?, iniwi'n tāh iniwi'n niw ayā'ts-nahnā'kisi'tua? aki'-kuh inā'niwak.

hā'w, inuh ke'ts-inā'niw, 'ini' mā'waw s kēs-ne'ni'aku'a?! ts-kēs-inā'nihtā'min inuh ke'ts-inā'niw.

They sped along on their way. When they were about halfway, the old man again sang:

“What a splendid thing it is,  
I am paddling about  
A mortal man!”

Thus he sang.

That oldest brother sat like this, reeling. He did not fall over. Then again, when they were close in, again the old man sang:

“What a splendid thing it is,  
I am paddling about  
A mortal man!”

Thus he sang.

Then the oldest brother let go of the war-club. When they had run up on the beach, the old man sang again. This time the oldest brother fell over.

The old man went off and entered his lodge, “Come, wife, I bring you a man!”

Then the old woman arose. Taking along her cane, she started forth and went to the dug-out canoe. When the oldest brother saw the old woman walking toward him, he tried to spring up, but he was entirely unable to get up and fight her. When she had felt him out with her cane, she killed him, stabbing him through.

So now they had killed all of them.

As the youngest brother, a lad, was watching the thing in which the oldest brother's arrows were held, it now moved about and fell to the ground.

“Hoho!” he then said to his eldest sister; “So now our big brother has been killed! Yes, now he has been killed. Now then, I shall go seek our elder brothers.”

“Oh, indeed!” said his elder sister to him; “And you are the one, are you, to get the better of things where even our older brothers have been killed? You are the one, are you, to fight things down? You will get killed! Don't go, don't go!”

“No! Am I to be the one to live, do you suppose, when our older brothers have been done to death? If I too get killed there, I shall be glad of it,” said the lad.

On the next day he set out. When he came to that sea and looked out toward the west, he could not see the end of that sea; and in that direction also, whence this sun comes rising, his eye did not reach to see how great was that lake. And there, up to that place went the tracks of those men.

That old man, “Now I have killed them all,” he must have thought.



*hā'w, inuh pehnī'hseh: 'pō'ts niw nina-pi'ltām; nina-wī'hkīhesim ini's akā'miah. nahā'w, umā'?'-nakah aw-uhtā'?'neh s a-nō'we'neh!'*

*iniwi'n-pih tāh, 'ayā'n anuh upēwanā'skinun, ini'?' isē'kiw aw-ā'wiyen; ini's tāh ani'nuh ne'?'nikutua? aki'kuh nē'matak ini's as akōtā'kin ani'nuh utā'hōwa'wan, ini'?' as a-pā'wihsī'nan!'*

*nahā'w, iniwi'n keh upēwanā'skin as ā'wit inuh pehnī'hseh tsiw-ispā'?'sit; iniwi'n-teh-nak ā'hpakitā'?'sit. ini's tāh tsi-wī'kitua? inuh ke?ts-inā'niw, ini'win as tsē'patsih me'ti'k; ini'win tāh as akō'tāk mā'ts-wasā'?'.*

*'hā'w, ini'?' teh s a-pā'wihsinan! ēwā'hin.*

*ha'?', ni'?' keh as ispā'?'sit; iniwi'n teh s pā'wihsih. kayēs-pā'wihsih, iniwi'n-pih nayi'pi'?'tat. mi'nakah ānā'pit, siwas a'te'wanin ani'nuh utā'hōwā'wan inuh ke?ts-inā'niw misi'k teh inuh wē'yawēkeh. tā'?' teh pas ā'si'?'tat wī'yak s a-ne'?'na'tsin? kan wī'yak pas uwī'hkīha'nan s a-ne'?'natsin. inuh tāh me'ti'k misēwā' niw kawin kā'kōh kute'?'nas uhtā'hkwen; kēs-mā'wa-niw-pakē'tān ani'nuh htā'hkwānan; kan wī'yak pas uwī'hkīhesi'nan s aw-ahku'ahtawet inis s a'?'tikin ani'nuh utā'hō-wawan.*

*nahā'w, inuh wē'yawēkeh ini'win ā'ts: 'nikā'?'ts-miānā'tsitehā'skāk inuh matsi'hkiwis kayi's-muak. tsiyā'w yō'm ahkē'w as kē'skikeh ini'?' as awēh-mē'mineyan, — s awē'h-pakēnā'tsin ini's s kīs-mu'atsin.*

*iniwi'n-pih sayā'kitō'hnet ini's wē'kōwa? inuh wē'yawēkeh. iniwi'n-pih ānā'pit ini's ani'nuh utā'hōwawan s akōtā'kin; apāhni'hseh siwas nēpuwī'win ini's ini'h wasī'?'.*

*'nuhsē'h, inā'win, 'kina-pā'pehtsinā'm!'*

*iniwi'n-pih inuh apehnī'hseh ani'nuh umā'?'tikwan wē'p kayēs-nā'pa'?'tā'hnituk. iniwi'n-pih kiw-inō'hah ani'nuh inuh wē'yawēkeh utā'h. ini'win tāh ini's s miānā'tsitehāt.*

*'nuhsē'h, kina-pā'pehtsinām; kē'spin pāpehtsinā'yan kinaw-nipā'm!'*

*iniwi'n-pih wī'nah inuh apehnī'hseh pā'mutah inih katā'w utā'h. umā's nayi'akut s katā'w-pimō'tah inih utā'h iniwi'n-pih ps-ahku'ahtawet inuh wē'yawēkeh. wehtsita kā'?'tin siw i'hīh ahku'ahtawakanih āhku'ahtaweh pis-ēnā'htawē'win pis-ahku'ahtawet. sa'?'ā'h umā's kā'?'tsi'h pis-tā'nit, iniwi'n-pih pā'mutah inih utā'h. we'htsita kā'?'tin inuh wē'yawēkeh ayā'hpitsi'hsih pā'pehtsih.*

*ini'win-pih misi'k inuh ke?ts-inā'niw: 'nuhsē'h, kinaw-uhtā'kutsi-nā'm!'*

*iniwi'n-pih misi'k ānō'hah inih wē'p inuh ke?ts-inā'niw inih utā'h. hā'w, iniwin-pih wī'nah ap pis-ahku'ahtawet. sa'?'ye'h umā's ke'?'tsi'h pis-tā'nit, iniwi'n-pih pā'mutah inih utā'h anuh ke?ts-inā'niwan. ta'?', ini'?' keh uhtā'kutsih winah ap inuh ke?ts-inā'niw, hā'w, s yā'h-pitsē'hsih s nipā'k.*

*hā'w, iniwi'n-pih tāh pā'ni'?'tat apehnī'hseh, awēh-pī'htiket inih wē'kōwaw. kayēs-pī'htiket, siwa's apē'win mitā'muh; anī'wanin utā'nuwawan aki'kuh mātsē'-awā'tukāk.*

*ta'?', ini'win ā'kut ani'nuh mitā'muhšan: 'ni'nah kan niwītū'h-*

Then that lad, "I shall surely get there; I shall make shift to get over to the other side. Now then, from this direction let the wind blow!"

And then, "That floss-down, that is the kind of thing I shall be; and there where hang the hearts of those who have killed my brothers, there let me glide down!"

Thereupon that lad was a piece of plant-down and was blown aloft, and he was blown toward the place, where dwell that old man and his family. There stood a tree, and in that tree hung a large nest.

"Now, here let me glide down!" he said.

So he ceased to be blown aloft; he glided down. When he had descended, he stood up. He looked over there: there they lay, the hearts of that old man and that old woman. What could one do to kill them? No one could manage to kill them. For that tree had no branches anywhere about it; it had lost all its branches; no one could possibly manage to climb to where those hearts of theirs were placed.

Now the old woman said, "That oldest brother I have eaten is greatly nauseating me. I am afraid I shall have to go to the edge of the earth and vomit," — meaning to give up him she had eaten.

Then the old woman stepped out of their lodge. Thereupon she looked where their hearts were suspended: why, there stood a lad, there in the nest!

"Grandchild of mine," she said to him; "You will fall!"

At that time the lad, having placed his arrow on the sinew of his bow ready to shoot, was aiming at the old woman's heart. That was what made her feel nausea.

"Grandchild, you will fall! If you fall, you will die!"

Just then the lad was on the point of shooting that heart of hers. When she saw him about to shoot at her heart, the old woman started climbing up there. In very truth, as one climbs on a real ladder, so she came up the tree, climbing. When she had come quite close, he shot her heart. Truly the old woman took a mortal fall, as she fell.

Then the old man, too, "Grandchild, you will tumble down from there!"

Thereupon again he pointed his arrow at the old man's heart. Then he too started to climb up there. When he had got quite close, he shot the old man's heart. So then down tumbled the old man, falling to death.

Then the lad descended and went over into that wigwam of theirs. When he had entered, there sat a woman; she was the daughter of those evil spirits.

This woman then said to him, "I was not their accomplice in

kawanuwa'wan yō'm as isī'ʔtatua? as mu'atua? pāmā'tesinit. nahā'w, kɛn tāk pas uyā'hpits-nipā'nuwawan. kina-wē'htamun tāk aw-isē'ʔtayan as a-yā'hpits-nipā'kua?.

'nahā'w!' inā'win inuh pehnī'hseh.

'mehsē'wɛn kinaw-usē'htu?; kinaw-nā'tamun.'

iniwi'n kāk s usī'htukua? mehsē'wɛn. iniwi'n-pih tāk inis ā'ʔnatua? anī'nuh keʔts-inā'niwɛn misi'k anī'nuh wē'yɛwēkehkun. iniwi'n-pih teh anuh mehsē'wɛn ini's ā'ʔtukua?, meʔsi'h niw anī'nuh mehsē'wɛn. hā'w, iniwin-pi'h tāk payū'tawe'tua? wī'nusuatua?. kayēs-mā'waw-mā'ʔtisitua? wī'nusitua?, iniwi'n-pih anī'nuh uhkā'nan payi'ʔsahā'hkua? sā'ʔsakuha'hkua?. iniwi'n-pih misi'k ayāh-pū'tawetua? wī'nusā'hkua?, mō'sah teh niw pehkī'h as ā'wik.

'hā'w, ini'ʔ kāk ayā'hpits-nipā'kua?', iwā'hin inuh mitā'muh.

hm', nahā'w, iniwi'n ume'win ās-kipē'htsikātāk inih wē'kiwɛm.

iniwin-pih payā'hkinah inuh mitā'muh: 'umɛ's s a-pā'hkina'man, ahkōnā'hin nō'hne? utī'hsehɛn. ini'ʔ, yō'ʔ as i't, ēwā'hin; 'kina-pimū'aw tāk; kē's-tāk-ne'ʔnat, kina-wī'nusū'anaw wī'nah nap.'

ha', ini'ʔ keh payā'hkinah inuh mitā'muh inih sku'ahtem. iniwi'n-pih s kitsi'pisit mā'ts-ɛnā'm, meʔni'kinin, mā'ts-ɛnām. kitsi'pisinit, iniwin-pih pāmu'ɛtsin inuh pehnī'hseh. ha'ʔ, ini'ʔ s neʔna'tsin. hā'w, ini'ʔ-pih anī'nuh as wīnusu'atua?. kayēs-mā'waw-wē'nusit, ini'ʔ-pih misi'k anī'nuh uhkā'nan sayā'ʔsakuha'hkua?, wī'nusā'hkua?. nahā'w, ini'ʔ keh s kēs-neʔna'tua?.

nahā'w, iniwi'n-pih payi'htiket ini'h nikut wē'kiwɛm; anī'nuh wē'matɛn iniwin s akū'tsihkua? mā'wa niw kayēs-neʔnī'htua?. iniwi'n-pih misi'k sayā'kitō'hnet inuh pehnī'hseh. imi'nakah ā'kaw inih wē'kiwɛm ini'win ā'siat. payi'ɛtāt inis ā'saw, usā'matin uhkā'nan, pāmā'tesi'tua? uhkā'nōwawan, nikuh tsi-kitāmu'atua? pāmā'tesinit kayi's-neʔna'tua?.

'nahā'w, nā'tamōwina?!' inā'win anī'nuh mitā'muhɛn nuh apēh-nī'hseh.

ini'win tāk as unā'ʔtuk anī'nuh uhkā'nan mā'wa niw; yō'm niw ā'sina'kusiya, mā'wa niw ini'win ā'naʔtuk as usē'hnituk, pā'ts. mā'wa niw kayēs-kē'siʔtat, mā'waw anī'nuh uhkā'nan, iniwi'n-pih ini's ayā'yisiɛnā'tua? anī'nuh wē'matɛn ā'neh kɛname'htsiw mayū'h-tua?. nahā'w, iniwi'n-pih tāk inih wē'p ispā'miah kiw-ahpā'mīt.

'hē, ōnē'pahtuku'n, ōnē'pahtuku'n! kitā'ʔnusi'muɛw!'

nīs-inuh ā'hpemīt inih wē'p, iniwi'n-pih mā'wa niw sakē'ʔtawanin anī'nuh uhkā'nan. nī'w-inuh ā'hpemīt inih wē'p, iniwi'n-pih mayētsi-mē'hsiwekin anih uhkā'nan; su'asik tahnā'nuh ā'hpemīt inih wē'p, iniwin yō'm isēnā'kusitua? misē'wā niw; sā'kāw tahnā'nuh ā'hpemīt nih wē'p, ini'win-pih mā'wa niw yō'm ā'napitua?, yō'm, — kinaw-enā'pē?, — as apē'yah.

mitā'tahne'nuh ā'hpemīt inih wē'p, 'hē'y, unē'pahtukun, unē'pah-tukun, kitā'ʔnusi'muɛw!'



this thing they did, of eating human beings. Now, they cannot be entirely dead. But I shall tell you what to do, so that they will really die."

"Very well!" said the lad to her.

"We shall make some fire-wood; I will help you."

Then they prepared fire-wood. They set down the old man and the old woman, and in the same place there put down that fire-wood, a great amount of it. Thereupon they made a fire and burned them up. When they were entirely burnt up in the blaze, then they broke their bones into small pieces and mashed them. Then they built another fire and burned the bones until there was nothing but ashes.

"There! Now they are really dead," said the woman.

Over at one end the wigwam was partitioned off.

Then the woman opened it, "When I open that place, watch for my father's dog. This is where it stays," she said; "You will shoot it; when you have killed it, we shall burn it too."

So then the woman drew open that door. A large dog came running out; large it was, a big dog. As it ran out, the lad shot it. He killed it. Then they burned it too. When it was all burned up, they beat its bones fine and burned them. So then they had killed it.

Then he entered that other part of the house. There hung his brothers, all of whom had been killed. Then the lad went out again. Over there, behind the house he went. When he came behind the house, there was a vast amount of bones, bones of people, as many as they had completely eaten of the people whom they had slain.

"Come, help me!" said the lad to the woman.

Thereupon he arranged all those bones; just as is our visible form, so he laid out all of them, arranging them carefully. When he had finished all, all those bones, then they brought to that place, one after another, those of his brothers who had not yet been eaten. Then he shot an arrow into the air.

"Hey, jump up, all of you! Something is falling on you!"

When he shot the second arrow, all those bones joined. When he shot the fourth arrow, the bones took on flesh; when he shot the eighth arrow, they all looked like this<sup>1</sup> all over; when he shot the ninth arrow, they all sat up like this, as we — let us sit up,<sup>2</sup> — are sitting.

When he shot the tenth arrow, "Hey, jump up, jump up! Something is falling on you!"

<sup>1</sup> I. e., as we look.

<sup>2</sup> Narrator and listeners were lying on the ground.



iniwi'n-pih mā'wa niw wānī'tua? as nī'pi'tatua? as yāh-pemā'te-situa?. ha'h, mā'waw; usā'matin pāmā'tesitua?, mā'wa niw nī'kuh pis-ā'ts-ahkē'wik nikuh s kīh-pis-ne'natua? aki'kuh inuh ke'ts-inā'niw. ini'win tāh s yāh-pimā'tsihatsin inuh pehnī'hseh.

'nahā'w, kākēwā'kun lā'?'-nakah tsi-kēs-yōh-pī'nikeyāk!'

hā'neh kehke'namukin nakah tsi-kēs-yōh-pī'nikutua? ani'nuh ke'ts-inā'niw, hā'neh teh kawī'n ukā'hkinanu'waw, āhpi'ts-ahka'nuh-ā'wik ihpi'h tsi-kēs-pī'nikutua?, kēs-mū'kutua?.

ani'nuh tāh wē'matin inuh mātsi'hkiwis ā'hkukut kī'?'tsinukānin; inih niku't uhkāt tasku'ahkwatin. ini'? teh wāh-kī'?'tsinukah: payā'kwats kayā'nit niku't inih uhkā'n, kayā'nit tsi-kī's-a'taw inuh mitā'muh. ini'? tāh wā'h-kī'?'tsinukah.

nahā'w, ini'? teh as wē'kimatsin aninuh mitā'muhsan inuh apehnī'hseh.

'nahā'w, kina-ntōnāhō'naw nimē'h, ēwā'hin; 'nikēh-pis-nikānō'naw imi's kayēs-yōh-pī'yen.'

'nahā'w!' iwā'hin inuh mitā'muh.

iniwi'n kāh s mātsi'atua?. payi'atua? ini's wē'kqwa?, nā'wēyaw ini's pī'htik iniwi'n s apē't inuh ani'nuh umē'hsan; ā'miskwan, me'tik-ā'miskwan iniwi'n tā'hkunah inuh ani'nuh umē'hsan.

'nahā'w, sa'ā'h, nimē'?', nīpī'am, inā'win.

iniwi'n tāh ā'ts inuh ani'nuh umē'hsan, 'ānā'muk ā'neh ini'? ki-pis-isī'tua?', ēwā'hin inuh mitā'muh.

iniwi'n-pih kayu'apahah inih pehkī'h; iniwi'n-teh-na'kah ini's s tanī'tah āsis-sikwā'pinah.

'hē'y, nimē'?', sa'yā'h nīpī'am, ninā'? ayā'wiyen, pipā'hkitsī'hseh, inā'win.

'anā'muk ā'neh ki-pis-isī'tua?!' iwā'hin inuh mitā'muh.

'nimē'?', nine'? wehā'h ayā'wiyen, pipā'hkitsī'hseh, inā'win.

payā'kwats yā'pits kakē'pihkō'win, tsi-ki-pis-sikē'nikut wā'kuhsan, pā'hpenutā'kut.

iniwi'n-pih, — unītsyā'nehsōwā'wan tā'wanin inuh pehnī'hseh, — ini'win ānā'tsin ani'nuh wē'wan: 'mō'hin, as a-mō'k, inā'win ani'nuh wē'wan.

ta'?', iniwi'n-pih mayōhā'tsin. umas s nō'htawatsin ani'nuh nītsi'ānun inuh mitā'muh, iniwi'n-pih tsayē'pi'tat.

iniwi'n ānā'tsin inuh apehnī'hseh: 'nimē'?', inā'win, 'nine'? wāhē'h ayā'wiyen, ppāhkitsī'hseh. ayu'm-e? kinā'hkwāneh.'

hā', iniwi'n niw ā's-mōk inuh mitā'muh, utā'hpina'tsin ani'nuh nītsi'ānun.

'nahā'w, nehsē'?', wāwā'nin s yāh-pī'yen. ini'? tāh ki-pi's-isī'tua? akum wā'kuhsak, pāhpenu'tawitua?. sa'ye'h wānītipā'hkah ini'?-pih a-pī'atua? s a-pis-tāwā'hiketua?. yō'? teh tipā'h ā'hkuah as kiw-nī-mihe'titua?, pā'hpenutā'siketua?.'

nahā'w, iniwi'n-pih inuh pehnī'hseh anuh wē'wan nīpē'w nayā'tik s kisē'?'nīhkunā'tsin; iniwi'n-pih teh nā'p nayā'mik. nahā'w, iniwi'n-pih payōtawe'tua?, tsipā'hkitua?, mī'tsihsī'tua?.

Thereupon they all arose and stood up, being restored to life. All of them; great was the number of people, all the number of those whom from the beginning of the earth to this time that old man and his wife had slain. So now that lad restored them to life.

"Very well; now return home, each to whatever place he was brought from!"

Some knew whence they had been brought hither by that old man, but others did not know, so long ago was it that they must have been brought hither and eaten.

But of his brothers, the one next to the oldest was lame; one of his legs was too short. He was lame, because, it turned out, that woman had laid down a wrong bone, someone else's; that was why he was lame.

Then that lad married that woman.

"Now then, we shall seek my sister," he said; "We left her behind, when we came here, at the place from which I hail."

"Very well," said the woman.

So then they set out. When they came to their lodge, there inside, in the center of the lodge, sat his elder sister. A spoon, a wooden spoon that sister of his was grasping.

"Here I am, sister!" he said to her.

Then said his sister, "Some dogs come here and say that to me!" said she.

Therewith she scooped up some ashes, and in the direction from which the voice came, she dashed it.

"Why, sister, I have come now; it is I, your youngest brother!"

"That is what some dogs come here and say to me!" she answered.

"Sister, it is really I, your youngest brother!" he told her.

The fact was that she was entirely blind, for foxes had come and made water on her, abusing her.

Thereupon, — that lad and his wife had a child, — he said to his wife, "Make him cry," he said to his wife.

She made the child weep. When that woman heard the child, she jumped up with a start.

Then the lad said to her, "Sister mine," he said to her; "It is really I, your youngest brother. Here is your nephew!"

Then did that woman weep, as she took up that child.

"Little brother, thanks, and I am glad that you have come back. That is what these foxes always come and say to me, when they abuse me. When it grows dark they will come, and beat the water-drum here. They dance here all night and destroy things."

Then the young man's wife fetched water and washed the other's face; then she could see again. Then they made a fire, cooked, and ate their meal.

ini'win ānātsimī'ṭawatsin ani'nuh uhsē'mehsΛn inuh mitā'muh:  
'yō'ṭ s ki-pis-pā'hpenutawī'tua? aki'kuh wā'kuhsΛk.'

hā'w, iniwi'n keh s a-kehki'nahkua? iniwi'n-pih tsiw-usi'htukua?  
kā'kōh ini's s ki'Λsitua? hā'w, saṭq'h wānī'tipā'hkah, iniwi'n-pih  
payi'Λtua? akuh wā'kuhsΛk s tāwā'hike'tua?.

'nahā'w, saṭā'h nīpī'Λm, nīmē'ṭ, nine'ṭ ayā'wiyen, pipehkitsi'h-  
seh!

'hā', nī'ṭ akum ki-pis-isi'tua?!

pīhtikā'waneti'tua? wā'kuhsΛk, nī'mi'tua? pāhpennu'tsiketua?, 'hā'-  
nē'ṭ? nine'ṭ ayā'wiyen, pipāhkitsi'hseh!

'nehsē'ṭ, ēwā'hin inuh mitā'muh, 'wā'kuhsΛk nīpā'hpinutā'kuk!

'hu'wa?, inu'ṭ payi'tsimatsin uhsē'mehsΛn! iwā'kin akuh wā'kuh-  
sΛk.

iniwi'n-pih wi'nah inuh pēhnī'hseh wānē'pahtuk.

'hē', a-pī'tsimew uhsē'mehsΛn! yō'ṭ as i't! nine'ṭ ayā'wiyen,  
ppehkitsi'hseh!

utā'kas kayēs-nawā'tinah, ha'w, wā'kuhsΛk as kātā'w-sā'kitsi'-  
pahtu'kua?, esku'Λhtemih ini'ṭ as nē'puwit inuh apehnī'hseh, mā'wa  
niw as neṭna'tsin<sup>1</sup> ani'nuh wā'kuhsΛn.

iniwi'n teh wā'h, kiw-iwā'k, yō'hpih nā'nikut as tā't inuh wā'kuh,  
sū'nien-wā'kuh kiw-inā'tua? mōhkumā'nΛk. ini'win mā'wa niw.  
niku't tāh kēs-kasēwā'win. iniwi'n teh wā'h kΛt as mā'nāt inuh si'lfr-  
fā'ks.

ini'ṭ keh ā'hkik; iniṭ mā'waw nitā'teṭnō'hkakΛn.

## 102. THE EVIL BROTHER-IN-LAW.

(payā'wihsih)

nahā'w, wē'kiwΛkin māmā'tsiṭawak; mitā'tahsiwΛkin; niku't ā'wi-  
wanin ukō'ṭsimuwā'wan. nahā'w, iniwi'n teh s pahpī'situa?.

nawē'naw ayā'wik, mī'p mātsyΛ'tua?, pahpī'situa?, kayēs-ni-  
mātsyΛ'tua?, iniwi'n-pih payi'ṭakut inuh mitā'muh inā'niwΛn.

'ā', ini'ṭ saṭyq'h as kēs-mātsyΛ'tua? kuh nkō'ṭsimawΛk!

'nahā'w, nikā'ta-kā'ṭs-nāwā'wΛk. wēhtamō'win nehkā'h kīs-pyΛ'-  
tua?, s a-pāpī'hitua?.

'nahā'w!' inā'win, 'nna-wē'htamōwā'wΛk,' inā'win.

nā'hkah pī'wΛkin aki'kuh inā'niwΛk, pahpī'situa?; meṭsi'h pīnā'-  
wΛkin pā'hsusun. ha'ṭ, nuh mitā'muh ahsāmā'tsin ani'nuh kō'ṭsima'-  
wan, iniwi'n kΛt s mehkāwā'nihtah pas wē'htamōwā'tsin.

wayā'pah mī'p iniwi'n-pih, mātsyΛ'tua?, kayēs-mā'waw-mātsyΛ'-  
tua?, iniwi'n-pih misi'k payi'Λt inuh inā'niw.

'hā'w, ksa'ṭ kkēs-wī'htamuwā'nuwawan!

'ā'ta?, kΛn nīmā'hkawe'nihtanan; sām mānā't kiw-inā'nuhkeyen s  
usē'htawan yōm mē'tsimē'hseh.'

<sup>1</sup> Gesture: fist several times loudly clapped into palm.

Then the woman told her brother the story, "Hither those foxes come and abuse me."

So now they knew how it was. They arranged something to hide in. When it had grown dark, the foxes came and beat the water-drum.

"Well, I have come now, sister! It is I, your youngest brother!"

"Yes, that is what these creatures come here and say to me!"

The foxes came filing in, dancing, destroying things, "How d'you do? It's me, your youngest brother!"

"Little brother of mine," said the woman, "foxes are abusing me!"

"Whew! There she is, bringing her brother by her voice!" said the foxes.

Then that youth leapt up.

"Hey, she will bring her brother by the sound of her voice! Here he is! It is I, the youngest brother!"

He picked up his club; as the foxes tried to run out of the place, the young man stood in the doorway, and killed all of those foxes.

That, people say, is the reason why there are only very few of those foxes, silver-foxes the white people call them. For at that time he killed all of them; only one got away. And that is why that silver-fox is not plentiful.

So that is the end; my story is done.

## 102. THE EVIL BROTHER-IN-LAW.

(Payāwihsih)

Some people dwelt in a place; they were ten in number; they had a sister. And there they hunted.

After a time, when early in the morning they had gone off to hunt, then a man came to that woman.

"Oh, my brothers have already gone!"

"I very much desire to see them. Tell them, in the evening when they come, to wait for me."

"Yes," she told him; "I shall tell them," she said to him.

In the evening the men came home from the hunt; they brought many deer. The woman, as she gave her brothers their meal, did not think of telling them the message.

Early the next morning they set out again. When they had all departed, again came that man.

"Oh, and so you did not give them the message!"

"Why, I did not think of it; I have so much work preparing this meat."



'nahā'w, uma'nuh wi'nah wē'htamō'win-eh. wē'ki niw nkā'ta-kā'ʔts-nāwā'wak.'

'hahā'w, nina-wē'htamōwā'wak!' iku'ahin.

hā'w, iniwin-pih tsi-mā'tsiat. nā'hkah pī'wakin aki'kuh inā'nīwak. ta'ʔ, sā'matin; mitā'tahsiwak ta' kih inā'nīwak. iniwi'n misik kat mā'hkawe'nihtah.

a'ʔ, payi'ʔnit misik anuh inā'nīwan mī'p, 'hā', kasa'ʔ kkēs-wī'htamuwā'nuwawan!

'ā'taʔ, kan nimā'hkawe'nihtanan; usā'm mānā't kiw-inā'nuhkeyen.'

hā'w, ini' s mamā'hsatsi'hikut.

'nahā'w, yō'ʔ niw as a-pāpī'hakua? ēwā'hin.

iniwin teh niw as i't kī'seh ā'hkwah. nā'hkah iniwin s py'ʔtua? misik akikuh. hā'w, inā'nīwan nāwā'wakin.

payi'ʔt nuh matsi'hkiwis s pī'htiket, 'hā', inisa'ʔ kē'ʔtunaw s kī's-piat!

hā', inuh uhsē'mimaw ma-mā'waw nehkō'siwin.

'hā', matsi'hkiwis, hā'ʔ teh pā'pik kā'kōh sa'yā'h ki-kī'wanī-miyen?

ta'ʔ, iniwi'n tā'h niw wē'kimatsin aninuh mitā'muhsan, nuhā'hkapit, hā'w, ini'ʔ keh kēs-qwī'ʔtawitua? hā'w, ini'ʔ teh misi'k pā'pah-pisitua?.

nkōtā's ayā'wik, mī'p kayēs-mī'tsihsjua? 'nahā'w, nē'ʔtawak, yō'ʔ ni ninah s aw-i'yen; nna-nā'tamōwāw ayum kkō'ʔsimuwāw s a-mē'tsimā'hket.'

'hahā'w, kā'ʔtin, nehsē'mehsuk!' ēwā'hin matsi'hkiwis.

ha'ʔ, iniwi'n keh nā'tamōwā'tsin usi'htukua? inih mē'tsimē'hseh, hā'taʔ, akuh teh inā'nīwak pahpī'situa? nū'tsihatua? apā'hsusun.

nahā'w, nikō'tās nā'hkah, iniwi'n-pih wā'sihtuk apu'anān inuh inā'nīw mitā'tah, misi'k usē'tan apā'hsus-usē'tan pahnā'win mitā'tah misik.

'nahā'w, yō'ʔ keh a-pits-mī'tsikua? akuh kkō'ʔsima'wak. wē'pats aw-ā'yuna'kōwak,' inā'win anuh wē'wan.

inuh mitā'muh iniwi'n-pih ni'w mayō'k. kawin pō'ts kā'kōh utā'-nanō'hkenan. kī'seh ā'hkwah mā'win.

nā'hkah payi'ʔtua? mā'waw, 'hā'ʔ teh ā'siki'yen?

'taʔ nā'ʔs aw-isē'kiyen? ni'ʔ teh ā'ts ayum, anuh kitāpu'anuwawan s usē'htuk ani'nuh teh tsiw-a-mē'tsāk, ini'ʔ teh ā'ts: "wē'pats aw-ā'yuna'kōwak," kitā'ku'aw.'

hā'w, ini'ʔ-pih tsiw-aw-āyā'ne?nih matsi'hkiwis: 'ā'ni? ā'nahkamikah ā'sikiyen, pā'pik niw kā'kōh nahkō'taman?' inā'wakin wāwē'matitua?.

ahā', ta'ʔ, mī'p ini'win ā'kutua? akuh ani'nuh wē'ʔtawuwā'wan: 'hā', nē'ʔtawak, um'ʔs nina-wisi'ʔm; nipē'hseh um'ʔs taku'ah; nna-wēh-ntāwā'puma'wak nāmā'hkuk. nehkā'h pī'yen, kina-wē'htamunine'mu'aw.'

"Very well, be sure to tell them this time. I do want very much to see them."

"Yes, I shall tell them," she answered him.

Then he went away. At nightfall those men came home. There was very much to do; for there were ten of those men. Then again she did not think of it.

So, when the man came again in the morning, "Oh, and so you did not give them the message!"

"Why, I did not think of it; there is so much work I have to do."

Then he took to flirting with her.

"Well, then right here I shall wait for them," he said.

So there he stayed all day. In the evening the men came back. There they saw the man.

When the oldest brother came and entered the lodge, "Oho, and so our brother-in-law has come!"

The youngest brother grew angry.

"Now, Matsihkiwis, why are you always ready with foolish words?"

And then that man married the woman and stayed there with his wife's people. So now they had a brother-in-law. They went hunting always, as before.

One morning, after they had eaten, "Now, Brothers-in-law, right here is where I shall stay; I shall help your sister here prepare the stored meat."

"Very well, Brothers!" said Matsihkiwis.

So then he helped her prepare the meat, while those men were off hunting deer.

Then once in the evening that man prepared ten portions of roast meat, and ten deer's feet also did he singe over the fire.

"Now then, this is what your brothers shall eat when they come. In short time they will grow fat," he told his wife.

Then the woman wept. She did no work at all. All day long she wept.

In the evening, when they all came home, "Oh, what is ailing you?"

"What do you suppose will be ailing me? This is what this person said, when he prepared the roasts you are to eat, — this is what he said, 'In short time they will grow fat,' he said of you."

Then Matsihkiwis was upbraided, "What in the world is wrong with you, that you are in such haste to accept things?" his brothers asked him.

The next morning that brother-in-law of theirs said to them: "Now, Brothers-in-law, I am going over here; there is a lake here; I shall go look for beavers. In the evening, when I come home, I shall tell you about them."

*hā'ta?*, *ni-mī'p-mā'tsi'At* inuh *inā'nīw*, *piātā't* inih *tsiw-isi'At*, *kā'ʔtin mā'ts-wē'?* *wē'kōwaw* kuh *nāmā'hkuk*.

*'hā'w*, *ini'?* *keh!* *inā'nihtamin*, *pits-kē'wāt*.

*payi'At* *wē'kōwa?*, *nā'hkah*, *ās-pi'Anit* nuh *wē'ʔtawān*, *hā'w*, *ini'?* *teh nānā'h-pākā'ts* s *ā'tsimī'ʔtawā'tsin*.

*'ā'h*, *nē'ʔtawāk*, *āniwā'k mānā'wak* *nāmā'hkuk!*

*'hahā'w*, *wā' pahkina'w-isia?* *kina-wēh-nō'tsihō'nawāk*. *kinū'-tsihāmā'kwānuwā'wan* *kinaw-usē'htu?* *mā'wa* *nī' nī'*.

*hā'w*, *wayā'pah* *iniwin* s *usī'htukua?* *ani'nuh*. *ta'?*, *kī'seh* *ā'hkwah* *nīw usē'htawākin* *ani'nuh*. *inu'h* *teh mānā'w uhsē'mimaw* *tsiw-ā'wit* *as usē'htuk* *inih nū'tsihamā'kwān*, *wūhtsitā'* *nīw meʔsi'win* *nih meʔtik*.

*ini'win* *ā'kut* *anuh wē'ʔtawān*, *'hē'*, *nīʔa't*, *sām meʔsi'w!*

*'kΛ'n!* *ini'?* *nīw tāpā'nih!* *inā'win*.

*hā'w*, *wayā'pah*, *'hahā'w*, *kātā's kitā'siΛ'?*

*mātsyΛ'tua?*, *piātā'tua?* *inis*, *nimā'?*, *kā'ʔtin* *nō'ʔsuh* *iniwi'n* *as aʔti'k* *inih wē'kōwaw* *aki'kuh* *nāmā'hkuk*.

*'hahā'w*, *nē'ʔtawāk*, *papā'm-kipā'hamu'kun* *anuh wē'kuwawān* *kī'aʔts yō* *nīpē'hseh*. *nna'h* *teh nina-wēh-pī'kuhan* *nih wē'kuwaw*.

*hā'w*, *iniwi'n-pih* *mayātsyΛ'tua?* *mī-kipā'hāhkua?* *anuh wēku'-wawān*. *hā'w*, *ayum* *inā'nīw*, *inuh*, *inu'?* *ā'wih-pī'kwāhah* *inih wē'kōwaw*. *kayēs-pī'kwahah*, *iniwi'n-pih* *wā'sihtuk*, *meʔsi'h* *tawā'nah* *inih wē'kōwaw*. *nahā'w*, *kayēs-kē'sihtuk*, *iniwi'n-pih* *nā'tumΛ'tsin* *aninuh wē'matΛn*.

*'hahā'w*, *pyΛ'kun!* *pits-tsē'ʔnapā'htamu'kun* *yō'm!* *ā'niwā'k* *keh* *tsi-mānā'wak*, *nimΛ'tΛk!*

*as* *tsi-piātā'tua?*, *'nahā'w*, *nimΛ'tΛk*, *pī'htike'kun* *umΛ's*; *kutā'ski-ne'kun!*

*hā'w*, *iniwi'n* *payi'htiketua?* *akuh* *nā'nīwak* *mitā'tah*. *iniwin* *api'ts-mū'skinetua?*

*inu'h* *teh uhsē'mima* *tsiw-ā'wit*: *'nhā'*, *nīʔa't*, *nī?* s *a-minu'aski-ne'yan*; *pī'htike'nun!* *hahā'w!* *iniwin* *ā'ts* *inuh inā'nīw*.

*'nahā'w*, *nīʔa't*, *ā'nu* *keh* *kinā'mi?*, *nī?* *nīw* *ā'nu* s *pas tā'pas-kinā'yΛn*.

*'hahā'w*, *nimΛ'tΛk*, *nina-minu'atsimīm* *sī'kwānōwik*; *mitā'tah* *kēs-tā'paskinā'wak* *nē'ʔtawāk* *nāmā'hkuk* *wē'kōwaw* *kayēs-inā'kuh-kwah*; *ninaw-inā'tsimīm* *sī'kwah*. — *hā'*, *nīʔa't*, *pī'htike'nun!*

*'kΛ'n!* *wehā'h* *kitā'nin*; *kinā'mi?* *nīw* *ā'nōw*, *inā'win* *inuh mānā'w* *uhsē'mimaw* *tsiw-ā'wit*.

*nahā'w*, *kōtā's* *iniwi'n* *as* *kā'kitit* *inuh inā'nīw*; *aki'kuh* *pī'htik* *ayī'tua?* *iniwin* *mā'waw* *nāpā'tua?* *hā'w*, *misi'k* *as* *kā'kitit*, *iniwi'n-pih* *pā'kamatsin* *inih nū'tsihamā'kwān*, *pā'kitahā'tsin*, *as* *ahpā'kitahā'tsin*. *iniwi'n-pih* *tayū'ahah*; *iniwin* s *kehtāpīhā'tsin*.

Then, in the morning that man set out, and when he had come to his destination, there truly was a great beaver-lodge, the dwelling of those beavers.

"Here we are!" he thought, and returned home.

When he had reached home, in the evening, and his brothers-in-law also came home, then he told them his tale with delight.

"Oh, Brothers-in-law, there are surely many beavers!"

"Very well, let us go tomorrow. We shall go hunt them. We shall all make beaver-spears for ourselves."

So the next day they made them. All day they were making them. And when the youngest brother made his spear, truly of great size was that piece of wood.

Then that brother-in-law said to him, "Why, my friend, it is too big!"

"No! It is just right!" he answered him.

Then, on the next day, "Come, it is time for us to go there!"

They set out and reached that place, and there, really, a ways from the bank, stood the lodge of those beavers.

"Now then, Brothers-in-law, go round and block their lodges on every side of this lake. As for me, I shall go break the lodge."

Then they went and blocked the lodges. But as for this man, he was the one to go and break open the lodge. When he had burst it open, then he prepared it, making a big opening in the beavers' lodge. When he had done this, he called his companions.

"Well, come here! Come look at this thing! There must be a big enough number of them, friends!"

When they had got there, "Well, friends, go inside here; see if there is room enough for you to get inside!"

Then those men went inside the lodge, all ten of them. There was just enough room for them to get in.

But there was still the youngest one, "Well, friend, you could get in there very nicely; do you go inside! Come!" Thus spoke that man.

"Why, friend, we can see it very well as it is, that I should find plenty of room in there!"

"Well, friends, I shall have a good story to tell in spring, how all ten of my brothers-in-law were able to get into a beavers' lodge, so big was it; that will be my story next spring. — Well, friend, do you go inside!"

"No, I tell you; we can see it well enough as it is," the youngest brother answered him.

Then suddenly that man gave a cry; and at that all those who were within fell asleep. When he gave a second cry, then the other struck him with his beaver-spear and knocked him down. Then he beat a hole in the ice; he shoved him down into the water. After



nawē'naw ayā'wik, iniwin-pih pits-mū'skamit, pī'kuskawā'tsin aninuh mehku'amian. iniwi'n, misik pakāmā'tsin, misik s yāh-kehtā-pihā'tsin misik niw. nawē'naw iniwin ni'w misik mū'skamit, pē'kuskawā'tsin anuh mehku'amian; iniwin ni' misik s yāh-kehtāpihā'tsin. nawēnā'hsihsih misik mā'nawats pē'kuskawā'win ani'nuh mehku'amian, misik yāh-kehtāpihā'tsin. iniwi'n keh s kēs-ne'ʔnatsin; kawī'n misik upi'anan.

hā'w, ini'ʔ-pih ā'siat anuh wē'matan.

iniwin teh ā'ts, 'hē'y, matsihkiwi's, kē'sik pā'pehnen!

hā', mitsi'hkiwis kahkā'wapiwin; nāskā'n ni kehkē'namin.

'hē'y, matsihkiwi's, kē'sik pā'pehne'n!

'hi'h hya'h!' ēwā'hin matsi'hkiwis, kitsē'pahtuk; 'wa'h, kmāk-nū'tsiʔsā'skijminō'pah!' ēwā'hin.

hahā'w, ini'ʔ-pih inuh inā'niw kayēs-ne'ʔnatsin anuh wē'ʔtawan ini'ʔ niw ānā'tsin: 'katā's kimā'tsia?; kike'wā'!

hā'w, iniwin, kiwā'tua?, payiātā'tua?, ini'win ānā'tua? anuh ukō'ʔsimuwā'wan: 'mahkā'sinan usē'htuh; kinaw-usi'mi' inā'wak anuh ukō'ʔsimuwā'wan.

hā'w, iniwi'n-pih wā'sihtuk mahkā'sinan.

kayēs-kē'sihtuk mā'wa ni niw, nahā'w, ini'win ā'ts matsi'hkiwis, 'hahā'w, nehsē'mehsuk, nī'wuku'nakah ini'ʔ-pih pits-ntāwā'pahtsikā'sit. hahā'w, umā'ʔ-pih teh miyā'w ayi'tua? kimā'hsōmā'hsinawak; ini'ʔ teh aw-isī'yah. — kitō'hkaneh pē'hahah, inā'win nuh ukō'ʔsimawan, pē'hahah inuh mitā'muh umūti'hsih.

'misi'k sū'hkwāʔsan pē'hahin kimūti'hsih.'

'hā'w, ini'ʔ!

'hahā', katā's teh kimā'tsia?!

hā'w, iniwi'n keh mātsya'tua?, usi'mitua?, umā'hsōmā'hsuwa'wan s isya'tua?.

'hē'ʔ, ta'ʔ, kisi'ʔhkah, kisi'ʔhkah, kisi'ʔhkah! inā'wakin nuh ōkō'ʔsimuwā'wan.

hā'ta?, iniwin s pimī'pahu'kua?.

kā'ʔtin, nayi'wuku'nakah, sa'yā'h nayā'wahkik, 'ini'ʔ-pih apits-ātā'minā'hkua?! ēwā'hin matsi'hkiwis.

wayā'pah nayā'wahkik, kanī'win niw pits-uhstī'mit.

'hē'y, matsihkiwi's, pāpi'hina?! tā'ʔ-nakah aw-ihpā'hiyen ahki mā'ʔsik?.'

'hā'h, kkēs-pē'hnahe'mit kitō'hkaneh?'

'hā'h!'

'ktūti'mih ahpā'kitōh! — kats yā'hpits pū'hkwahkamikē'hsinuk mēnē'hsakā'hsialk!'

hā', iniwi'n keh ā'sikapuwī'tua? aki'kuh. hahā'w, pits-mi-pyātā't inuh, hā'w, iniwi'n keh s itā'hkihsī'hkua?. hā'w, iniwi'n-pih teh mayi'ʔkuna'tua? hā'nuw.

a little while, he came up, breaking the ice as he emerged. Then he struck him again, and again pushed him into the water. Soon he came up again, breaking the ice; then the other again pushed him down under the water. After a short time once more he made a small break in the ice, but the other again pushed him under. So now he had killed him; he did not come back.

Then he went to where his brothers were.

And then he said, "Hey, Matsihkiwis, the sky is falling!"

Dear me, Matsihkiwis sat reeling; he was barely conscious.

"Hey, Matsihkiwis, the sky is falling!"

"Hoho!" said Matsihkiwis, running out from the place; "Why, weren't we muskrat-hunting?" he said.

Then the man who had slain that brother-in-law, said to him, "Come, it is time for us to go home!"

Then when they had got home, they told their sister, "Make some moccasins; we shall flee!" they told their sister.

So then she made moccasins.

When she had made them all, then said Matsihkiwis, "Now, then my brother and sister, in four days we may expect him to appear. Now, straight over in this direction dwell our grandfathers; that is where we shall go. — Put your bone-awl into your bag," he told his sister, and she put her bone-awl into her bag.

"And put a honing-stone into your bag."

"There, I have done so!"

"Well then, it is time that we start!"

So then they started forth, in flight, going to their grandfathers.

"Come, walk fast, walk fast, walk fast!" they told their sister.

So then they ran on.

And truly, on the fourth day, at noon, "Now is when they will overtake us," said Matsihkiwis.

On the next day, at noon-time, suddenly came the sound of his voice.

"Hey, Matsihkiwis, wait for me! Whither will you flee from me, as large as is the earth?"

"Dear me, did you take along your bone-awl?"

"Yes!"

"Throw it to the ground behind you! — Let thorn-apple bushes lie all across the land!"

Oh, then in that very way stood those bushes. Then, when those beings reached that place, there they were stopped by the close woody growth. Then, nevertheless, they set about clearing the bushes with their hands.

ini'win ā'ts inuh mΛtsi'hkiwis, ānā'tsin anuh ukō'ʔsimuwā'wan:  
'wā'pah nā'wahkik ini'ʔ-pih misi'k a-pits-Λtā'minā'hkua?', inā'win:  
'kī'hki'ʔtah!

ā'taʔ, wāpē'wΛkin. ta'ʔ, akum a-pits-mehkōwā'kusi'wΛkin. wayā'-  
pah nayā'wahkik, iniwi'n misik pis-uhtsi'mit.

'hē'y, mΛtsihkiwi's, pāpī'hinaʔ! tā'ʔ-nakah tsī' nap aw-ihpā'hiyen  
ahkī mā'ʔsikʔ

'hā'h, apā'hpenisiwΛ'k, nehsē'ʔ! kkīs-pē'hnaħaʔ sū'hkwaʔsenʔ

'hā'h!

'kitūtī'mih ahpā'kisin!

nahā'w, pa'kina'tsin.

'kΛts yā'hpits pū'hkwahkamikē'hsin ha'ʔsen!' ēwā'hin.

hā'w, ini'ʔ teh inim-pyΛtā'tuaʔ s a-wā'pakanā'mā'tuaʔ, pī'kwaha'-  
tuaʔ.

iniwi'n ni misik inim-inā'tsin anuh uhsē'mehsΛn: 'wā'pah nā'wah-  
kik ini'ʔ as tā'-misik-atā'minah. ini'ʔ-pih teh winah hā'nuw a-pyΛ-  
tā'yah kimā'hsumin. ini'ʔ-pih a-tāpā'puma'kihtuaʔ; ini'ʔ teh aw-  
inim-inā'tuaʔ kimā'hsōmā'hsinawΛk: "ē'y, nimā'hsōmā'hsΛk, awā'tuk  
nipits-sā'kihik!" kina'w-inā'wΛk, inā'win aninuh ōkō'ʔsimawan.

wayā'pah nayā'wahkik kā'ʔtin iniwi'n saʔyā'h nayāwā'tuaʔ ani'-  
nuh umā'hsōmā'hsuwāwan pāpimō'hnenit, māmiyā'hkiΛtituaʔ akikuh  
keʔts-inā'niwΛk. saʔyā'h iniwi'n misik as pis-atā'mihtuaʔ.

'hē'y, mΛtsihkiwi's, pāpī'hinaʔ! tā'ʔ-nakah tsī' nap aw-ihpā'hiyen  
ahkī mā'ʔsikʔ pits-ikū'ahin.

'hā'h, nehsē'ʔ, kī'hki'ʔtah!

hā'niʔ, nuh ā'nuw mitā'muh ā'ni-pyΛtā'tuaʔ, 'hē'h, nimā'hsōmā'-  
hsΛk, awā'tuk nipits-sā'kihik!

wā'wahtāʔ.

saʔyā'h misik, 'hē'y, nimehsō'ʔ, awā'tuk wehā'h nipits-sā'kihik!

saʔyā'h hā'nu ni-pyΛtā'wΛkin; saʔyā'h ume'wi'n-pih niw aki'kuh.

'hē', nime'hsō'ʔ, awā'tuk wehā'h nisā'kihik!

hā'w, iniwin keh h nakā'ʔtatuaʔ akih keʔts-inā'niwΛk.

'kan wī'yΛk u'mΛs awā'tuk, nō'hsih sā'hsΛk!

saʔyā'h a-pits-tā'pakanā'mih inā'ʔtewin mΛtsi'hkiwis; iniwi'n-pih  
payā'hkiskΛt inuh a'ʔsen, pī'htiketuaʔ: kayēs-pī'htiketuaʔ, iniwi'n-  
pih kāpā'hkuskak. umΛ's niw pīhtike'tuaʔ, iniwin as nū'htakī'hneh  
utā'kas inuh ni'kut.

'mΛtsē'ʔ-keʔts-inā'niwΛk, sā'kite'nin! kē'spin kan sā'kitena'tuaʔ,  
nina-pī'kwahan yō kitāsku'ahtem!

ta'ʔ, kawī'n. hā'w, iniwi'n-pih wayā'pakanā'htahkuaʔ tā'-pī'kuhā'-  
hkuaʔ inih sku'ahtem.

hā'w, kōtā's niw ā'wik, inuh nikut keʔts-inā'niw, 'sī', kā'ʔts-miΛ-  
nā'tiwā'hikewΛk aki'kuh, nē'ts-keʔts-inā'niw. ta'ʔ, aki'kuh Λnā'muk  
sā'kite'nin.

Then said Matsihkiwis, addressing their sister, "Tomorrow at noon, again they will overtake us," he told her; "Run fast!"

Indeed, they ran. All bloody those beings appeared. On <sup>e/</sup>the next day, at noon, again he came calling out.

"Hey, Matsihkiwis, wait for me! Whither do you suppose you will flee from me, as large as is the earth?"

"Alas, Sister! Did you take along the honing-stone?"

"Yes!"

"Throw it down behind you!"

And she threw it.

"Let a rock lie all across the land!" he said.

Then they reached that place and began to pound it, so as to break it to splinters.

Then again, as they ran, he told his sister, "Tomorrow at noon he will again overtake us. But then we shall be reaching our grandfather. We shall be within sight of them; then, as you run, you will say to our grandfathers, 'Oh, Grandfathers, a spirit is driving me hither in terror!'" he told his sister.

On the next day at noon it was true that they saw their grandfathers walking this way and that, walking to meet each other, those old men. And then again they were being overtaken.

"Hey, Matsihkiwis, await me! Whither can you flee from me, wide as is the world?" he called to him as he approached.

"Oh, sister, run!"

So of course, in vain, as they came there, that woman, "Oh, Grandfathers, a spirit is driving me hither in fright!"

They paid no attention.

Then again, "Oh, Grandfather, truly, a spirit is driving me hither in fright!"

They were arriving, to be sure, but now only so far off were those beings.

"Oh, Grandfather, a spirit truly is driving me hither in fright!"

Then at last did those old men stop.

"There is no spirit here, Grandchildren!"

And now things had come to where Matsihkiwis was almost within reach of a blow; then that rock opened and they went in. When they had gone in, it closed solidly. Hardly had they entered, when crashing came down the war-club of that one creature.

"Evil old men, put them out! If you do not put them out, I shall burst this door of yours to bits!"

But no. So then they began to pound the door so as to splinter it.

Then, after a while, one of those old men, "Fie, those creatures are making a most unpleasant noise, my fellow-oldster. Do let out the dogs!"



iniwin-pih payā'hkina'tua? hā', iniwi'n s kitsitā'tsikītua? kinū'-pikuk, mā mā'h-kinū'pikuk.

'awēh-ne?nā'hkun akum kayā'?ts-miānātiwā'hiketua?!

iniwi'n-pih wayā'?nunah sku'ahtem mā'nawats. hā'w, iniwi'n teh wāh-kitsi'tatua? akuk kinū'pikuk. mānā'wakin, sā'kisi'tua? hā'w, aki'kuh ā'nuw as kitsē'tanit, pahpā'hkipunā'tua?, hā'w, siwās tanīwā'kisiwakin as tsi-mikānā'tua?, pahpā'hkipunā'tua? hā'w, mānā'wakin aki'kuh kinū'pikuk. nikō'tās niw ayā'wik, iniwi'n s pūnīwā'kisitua?. nawēnā'hsihsih iniwi'n-pih sayā'kisitua?, tsē'?-napumā'tua?. mō'sah uhkā'nān kē'wa?te'wanin, mā'wa ni ni s kitā-mu'atua? hā'w, ini'? keh s kēs-ne?na'tua?.

hā'w, ini'-pih misi'k, 'awēh-mē'mina'nehkun ahkē'w imi's as kē'skikeh! inā'wakin akikuh kinū'pikuk.

ta'?, iniwi'n keh mātsyā'tua? s awēh-pakīnā'tua? inis' ahkē'w as tsi-kē'skikeh. ini'? keh s kiwā'tua?, pyā'tua? inis wē'kōwa?.

'nahā'w, ini'? keh, nuhsih sā'hsak! kan wi'yak umās awā'tuk utā'-winan. nina'? nisi'k niw awā'tukak ayā'wiyah, ikō'kin: 'nahā'w, yō's teh nī'wukun kin-nawāts-i'muāw, nawā'ts.'

iniwi'n keh s āyī'tua? nī'wukun.

nayī'wuku'nakah, 'nahā'w, nuhsih sā'hsak. katā's kēwā'kun; isi'-kun as kēs-ōh-pī'yāk.'

a'?, ini'? keh s kēs-kiwā'tua?.

ini'?

### 103. THE RED SWAN.

(nayā'htōw)

kinō'htem ā'wiwin wē'kōwaw; mitā'tahsiwā'kin inā'niwāk. nikut-inē'h teh ā'wiwakin; mā mā'w uhsē'mehsōwā'wan, apāhni'hseh. inū'win tāh ki-nū'tiket, pahpī'situa?. inuh mah-mā'waw u?nā'hsimaw inū'win nā'?tam ki-pi'āt; inu'win, s ahkū'titua?, kiw-inī-pāpyā'tua?. kawin wi'yak umā'timō'hsemuwā'wan; kan mōsāpā'wak ā'wiwak.

nikōtā's s pahpī'situa?, nuh apāhni'hseh, — nipē'hseh ā'wiwin inih nipē'w kiw-is-nā'tikua?, — nayā'tik inuh apāhni'hseh; kutā'?s mehku'akamīwin inih nipē'hseh. payi'ātāt sī'timih, nō'?sōh ānā'pit, mī'w-aki'htsinin wā'pisiw; pō'ts mehkō'nin. ini'? tāh wāh-isinā'kwah inih, inih nipē'hseh.

kēwā'pahtuk, umā'?tikwan, matāpē'pahtuk<sup>1</sup>, pī'pimu'atsin, wā'-wahtā'? kiw-ināki'htsinunin. hā'w, anuh u?nā'hsan ā'nehkān nikā'-tamunin wē'puwā'wan. ihpih nā'tsipā'htutah, pī'pimu'atsin, kō'?sik iniwin mā'waw s mā'tahanit u?nā'hsan wē'puwā'wan.

ini'win-pih tsi-mehkāwā'nihtah, mā mā'waw u?nā'hsōwā'wan upē'h-tsikunā'htihih ini'? as tsiw-a'?tikin nī's. pinēputu'k inih pē'htsi-

<sup>1</sup> Fist of right hand clapped into open palm of left.

Then they uncovered them. Out crawled some serpents, huge serpents.

"Go kill those creatures that are making that unpleasant noise!"

Then he opened that door a wee bit. That was where those serpents glided out. There were many of them as they went out. Now those beings, as the serpents came forth, in vain they kept tearing them to pieces. A great din they did make, fighting them and tearing them to pieces. But great was the number of those serpents! The time came when their noise ceased. After a bit they went out to look at them. Only bones lay here and there, they had devoured them all. So now they had slain them.

And then again, "Go vomit them forth over yonder at the head-long edge of the earth!" those serpents were told.

So then off they went to throw them away there at the edge of the earth. Then they came back to the dwelling there.

"So there, Grandchildren! There is no spirit here. 'Tis only we are spirit-beings," they were told by them; "Now then, four days, first, shall you stay here, for the present."

So they stayed there for four days.

On the fourth day, "Now then, Grandchildren, it is time for you to go home; go to the place whence you came."

So then they went home.

That is all.

### 103. THE RED SWAN.

(Nayähtow)

A long-lodge was their dwelling; the men were ten in number. And there were eleven people; for there was a boy, too, younger than all the others. He kept the house when the others were hunting. The oldest of the brothers was always the first to return from the hunt, as one after the other they returned. They had no wives; they were as yet bachelors.

Once upon a time, when they were out hunting, the boy was fetching water, — a lake was the place where they got their water, — then, strangely, red was the water of that lake. When he reached the shore and looked out upon the water, there floated a swan; it was entirely red. That was the cause of the lake appearing that way.

He ran home, got his bow, ran back to the lake, and shot at it, more than once, but it swam about the water undisturbed. His older brothers had left some of their arrows. He ran and fetched them, and kept shooting at it; until at last he had shot away all of his older brothers' arrows.

Then he remembered that in the oldest brother's medicine-bundle lay two more. He pulled down that medicine-bundle, ran

kunāh, inā'wimī, pehkō'nah inih pē'htsikunāh, pmīm-sī'ska?tuk, nīsu'ahtik siwās a?te'wanin. ini?-pih misi'k tsiw-ō'k. nikut ayā'ts-kwāt pāmu'atsin, ini? tsi-misu'atsin. pmī'm-uhpē'?tawin inuh wā'-pisiw. sikas ni'w ihpih inim-akō'tsinin ayā'pehtawā'htik; iniwi'n-pih inim-isē'?net, ini'win niw, isinā'kusitua? me'ti'kuak.

ini? tsiw-is-kāhtsi'?net, pimē'nisi'hā'tsin. kayē's-nīk, iniwin-pih minī'kān<sup>1</sup> payi'ātāt. nānē'puwit, māyākā'pamih, kutā'?nas iniwi'n wāh-natō'mih. payi'htiket, kayēs-ahsā'mih, iniwi'n niw as uskā'hkiwet.

nāpā'tua?, inih-pih kō'tsimunā'tsin: 'tā'?-pih kayēs-pimē'?net wā'pisiw?' —

'tsi'kahkyah ā'kutsih.'

'inu'? pā'mini'sihak.'

hā', nitā'wats-uma'nakah-sis-wā'skēm. inuh u?nā'hsimaw payi'āt, kawin wī'yān uhsē'mehsān. nātiwāmā'tsin, kawī'n wī'yāk. ini?-pih tsi-matāpyā'hnet; payyā'tāt sī'temih, upē'htsikunāh siwās sī'ska?te'-win. nō'?suh ānā'pit, tā'pakī'htewa'nin wē'puwawan. pis-kē'wāt, ini? s ā'yapēt; h tsi-ni-yāh-pi'ātua?, ini'win s wē'htamōwā'tsin uhsē'mehsān.

'hē'y, kā'kōh isē'kiw kehsē'min; nīpē'htsikunā'h sī'temih ini? s tsi-kēs-pehkō'nah; yā'hpits tā'pakī'htewan anu kē'pina'wan.'

hā'w, inum apāhni'hseh ini? wāyā'pah tsi-mā'tsiāt, misi'k pimē'nisi'hā'tsin anī'nuh. saka'nah nayī'k, iniwi'n-pih misi'k s ini'm-nipāt. iniwi'n misi'k as wē'kimiwāt.

inih-pih kō'tsimunā'tsin: 'tā'?-pih kayē's-pimē'?net?' —

'ayā'pehtawā'htik ā'kutsih kē'sō?.'

wayā'pah ini'win misik as tsi-mā'tsiāt. metā'tahninuh kēs-ini-nipā'win; ini? ni tā'h niw ahpā'n niw s ni-uskā'hkiwet.

hā', nikut-ēnē'h ni? tahnā'nuh kayē's-ini-wē'wit, hā'w, misik mī'p mayā'tsiāt, saka'nah nayā'wahkik, kani'win niw wē'kiwāmē'hseh ā'?tik.

nānē'puwit isku'ahtemih, iniwin h tsi-pā'hkiskak inih kipā'hteh: 'hā', nuhsi'h, pīhtike'nun!'

payi'htiket: 'āsu'akām apē'nun, nuhsi'h!'

pā'mi-ahsā'mikut unākā'hsihsih, sēwā'piminak, nih ā'miskwān, kawin na'p pas utā'pinī'nan; iniwin niw nikō'tunuh as kātā-kā'skaha-tsin anuh wā'pimi'nan. kayu'apahatsin, ini? ni mā'waw. kayēs-ku'apanemā'tsin, iniwi'n niw misik ā'htahtsi'tua? aki'kuh. ni'? kāh s tasē'kit, pī'htetsitā'pinit; iniwi'n s kā'skahatsin tāh winah k'niw.

kayēs-mī'tsihsit, 'nahā'w, nuhsi'h, kikā'tew-anō'nin. ēh-umā's, umās ni' ke'tsih, yō'? as tasi'ahkameh yō'nē's; k'ān wī'nah yō'w ninah

<sup>1</sup> "awā'? teh?" asks one of the hearers: "Who does?" In faster speech use of the obviative might have helped to keep the boy and the swan apart.



back, untied the bundle, and spread it open; there lay two arrows. Then he used these also. When he shot at it with the last one, he hit the swan. The swan flew up. It rose to about half the height of the trees; then it flew on that level, as is the outward appearance of trees.

Then the boy started to run in pursuit of it. After sunset he reached a town. He stood there; he was looked upon as a strange being, and then he was called into a place there. When he entered, after he had been entertained with food, he took a woman to wife.

When they had gone to bed, and he asked her, "When did a swan fly by?" —

"When the sun hung low over the land."

"That is the one I am pursuing."

Now I must go back a while to the other place. When the oldest brother came, his little brother was gone. He called him, but there was no answer. Then he went down to the water; when he came to the shore, there lay his medicine-bag unfolded. When he looked out upon the water, their arrows were floating on the surface. He went back to the lodge and sat there; as they came home, one after the other, he told his brothers what had occurred.

"Something has happened to our brother; it seems he has unfolded my medicine-bundle by the water's edge; our arrows are drifting far out upon the water."

Now, as for that boy, on the next morning he set out, continuing his pursuit of that creature. When the sun had nearly set, again he stopped for the night. Again he took a wife.

When he asked her, "At what time did it fly past?" —

"When the sun was at half a tree's height."

The next morning he set out again. Ten times he slept on the way; and every time he took a wife.

Now, when for the eleventh time he had married on the way, then, having again set out at early morn, toward noon, there stood a small tepee.

As he stood by the entry, the door-flap was moved aside, "Oh, Grandson, come in!"

When he had entered, "Be seated across the lodge, Grandson!"

When he was given food in a tiny bowl, sweet corn in the grain, and a spoon, it was such that he could not possibly get his fill; at one scrape he would take all that Indian corn. When he had taken a spoonful, that was all of it. But when he had taken that spoonful into his mouth, there was again the same amount of corn. So there he was busy with it, and ate a hearty fill; but in time he did after all finish the Indian corn.

When he had eaten, "Now, Grandson, I want you to do something for me. Out here, close by, my head is being abused; for this thing



nē's ā'wiwΛn; nikēs-wayā'sihē'kuk; nkēs-kī'skikiyawā'hēkuk. ini'?'  
tāh kā'tiw-anō'ninΛn; mā'wa niw ni' as ā'nawā'hisit. nahā'w, kine'?'  
tāh mā'hkawe'nimi'nan; ini'?' wāh s kēs-anō'nak ayū'm nitā'htanum.'

mahkā'h ini's a'te'win; iniwin as pā'hkinah; siwΛs sehke'hsinin  
inuh wā'pisiw.

'nahā'w, matsē'?'-wiyΛk ā'wiw; kinō'htem ā'wiw inih wē'k. ni'?'  
tāh nā'wiyaw ini'?' s ā'nitsi'nihsih. nu'?' tāh nā'tawā'pahtsikāt kā'kōh  
s a-pimā'?'neh. nahā'w, ayāku'Λmisinu'n tāh! yō'hpih ni katā'w-  
mātsi'yen, umā'?' ni ke'tsi'h as ā'wik.'

'hā'w!' inā'win.

'kuhkē'w ā'sawā'hkyah, ini'?' tāh, ini'?' as tasi'ahkahkua? nih  
nē's, mā-k-nis-wāpāpī'hahkua?. pē'?'simik ā'wiwΛn nuh nē'ne'?'nΛn.  
umΛ's tāh s wāpāpī'ahkwaΛ kikā'sihsinuk pē'?'simikuk.'

iniwin-pih mayā'tsiΛt inuh apāhnī'hseh. pyΛ'tāt, ā'?' kā'h teh  
kinō'htem.

hā'w, iniwi'n-pih ā'ts, 'nī's-inuh s ahsā'hkat yum upē'wanā'skin!'  
iniwi'n tāh wāwē'yΛwit. hā', nē'?'-pih tsiw-ispā'hkat.

'nahā'w, kΛ'n tāh kina-nā'winan!'

ini'?'-pih sipawā'?' niw tsi-mātsi'skat. tipā'h sa'yā'h ini's ini-  
pimā'?'sit, ini'?'-pih tsi-ni'Λkut.

'sē'h, wā'kī'?' yō'w pā'me'?'neh?'

'hē', nini'Λkusah!'

iniwin-pih ayā'h-isī'?'tΛt; kΛn teh nikō'tunuh s ahsā'hkat inuh  
upē'wanā'skin, ini'?' teh tsiw-awā'tsin. ha', ini'?'-pih niw tsiw-ispā'?'sit  
misi'k. nā'wēyaw payi'Λtāt, kawin uni'Λkunan. āsa'w imis kayēs-  
pā'wihsih, ā'sawā'hkyah kiw-ōhūpīwā'katin. tsiw-ini-kitō'hnet, hā',  
kā'?'tin iniwin s kī'-wāpāpī'ahkwaΛ ini's; kikā'sihsinukin pē'?'simi-  
kuk.

'hā', tā'?' teh aw-isē'?'tāyen? nahā'w, anāmō'hseh ninaw-ā'wim;  
ninaw-ōnā'sim.'

ini'?'-pih, wayā'pēt, pimā'ts inim-inā'winit, nikut tsi-ni'Λkut.

'hā', nimΛ'tΛk, inuh nō'h aw-atāmā'tsin, inu'?' aw-utī'hsehsit!'

'nahā'w!' itā'nin, pimē'nisihuh, kā'?'ts-mā'tsiΛt.

iniwin tāh as ni-tsi-yōh-wā'kipā'htuk, pis-kuhpē'pahtuk, payi'Λ-  
tāt inih mē's, pahkā'sah. kayēs-pī'manit, pis-ispā'?'sit misik, kawī'n  
uni'Λkunan.

kayēs-mis-pā'wihsih, mā'tsiΛt umā'hsōmā'hsΛn, payi'htiket: 'hā'-  
ni'?', nuhsi'h, kipitō'mit?'

'ā'ē!'

kayēs-kitā'nah inā'sinamōwā'win.

'ō'h, wāwā'nin! wehtsita'w āh ne'swΛnā'tsi'tawΛk. kapa'?' yō'm  
isīnā'kwΛtun! mā'wa niw pē'?'simik āwi'Λpah! ahā', nuhsi'h, wā'pah  
kinaw-kē'wām.'

here is not really my head; they got the better of me by guile; they chopped off my head. And this is what I want to ask of you; everyone has failed at it. I thought of you; that is why I sent out this pet of mine."

A chest stood there; he opened it; there lay that swan.

"Now, he is a powerful being; a long-lodge is his house. In the middle of it he lies on his back. It is he who watches for anything that may fly by. And be on your guard! If you want to go at once, it is right close by."

"Very well!" he answered him.

"Farther on, at the other side of the hill, that is where they are abusing my head, ~~laying the strands from that place on~~. Of china-beads is my hair. ~~From there where the strands begin, the wampum-beads lie strung~~" *crumpling in a knot*

Then the lad went forth. When he came to the place, there indeed was a long-lodge.

Then he said, "Twice the ~~length of a fibre~~ *size of a cluster* of plant-down!"

And such then was his body. Then he rose into the air.

"Now then, you shall not see me!"

Then, noiselessly he began to drift. When he was being wafted right above, the other caught sight of him.

"Fie, what is this floating by?"

"Oho, he does see me after all!"

Then he did it all over again; not even the full ~~length~~ *size* of a fibre of plant-down he used. Then again he went up in the wind. When he reached the center of the house, the other did not see him. When he had descended to the ground beyond, at the far side of the hill the place resounded with whooping. He walked forth, and truly from there ~~the strands lay strung~~; the wampum-beads lay ~~threaded~~ *crumpled*.

"Now, how am I to do? Very well, I shall be a little dog; I shall be handsome."

When he had run a ways, making for one side of the place, one of them saw him.

"Ho, Brothers, the one who catches him shall have him for his pet!"

"Good!" came the answer, and he was pursued and ran with all his might.

Then he ran roundabout from there, and back again, up the hill, and, reaching the head, cut it free. Wrapping it in the bosom-fold of his garment, he flew up again, and they did not see him.

When he had alighted yonder, going to his grandfather, and had entered the lodge, "How now, my grandson? Do you bring it?"

"Indeed, I do!"

He drew it forth and handed it to him.

"Oh, thank you! But truly, they have made a mess of it. It did not use to look like this! It was all of china-beads! Very well, Grandson, tomorrow you shall go home."

wayā'pah, kayēs-mī'tsihsit, wēh-pā'hkinamin nih mahkā'h; kitā-nā'win anuh utā'htanuman. siw usō'namun isēnā'kusiwin.

'nahā'w, nuhsi'h, aku'? kā'ti-tipā'hunan. mitā'tah niku't-inē'h kina-mamā'wak. ke?nā'hsak pī'htsikunā'htihih aw-a?ne'wak.'

kayēs-mē'nikut mitā'tah nikut-inē'h, iniwin-pih pis-mā'tsiat. ayā'tskwat s kēs-pis-npā'?tawatsin, iniwin s pi's-nipāt. wayā'pah iniwin pis-nānā'tsin aninuh mitā'muhsan. tahnā'nuh kayēs-ni-nipāt, iniwin teh tahnā'nuh pis-nipāt; iniwin teh winah ahpā'n niw pis-nawā'tina'tsin mitā'muhsan. iniwi'n tahnā'nuh pis-mī'kit nikut anuh mē'kunan.

'kō'hne? kā'kōh aw-inā'nawimāw.'

iniwi'n-pih teh pis-awānā'tsin mā'wa niw aninuh mitā'muhsan, mehkāwā'nimatsin ō?nā'hsan.

payyātāt wē'kōwā?, ta'?, kawī'n wī'yak.

'pahpē'siwak, ta'?!'

aninuh u?nā'hsan mah-mā'waw iniwi'n-pih ānō'hamōwā'tsin ani'nuh.

'hā'w, yō'? kitā'htan!'

mā'wa niw iniwin as nim-a?na'tsin, inim-utā'htani'tua? kuh inā'niwak; inuh ayā'tskwat niw nim-nipā'?tawatsin aninuh teh wī'nah ap.

hā' teh inuh matsi'hkiwis, inu'? nā'?tam ki'-piat pahpī'situa?. ta'?, kēs-anōnā'win kēsā'ts s aw-ini-tsipā'hkitua?. hā'ta?, ayum matsi'hkiwis pis-tāpā'pahtah wē'kōwaw, hā', nā'?tewin.

'hā', mātsi' teh pas pimā'tesi? nehsē'mehsinaw?'

pā'kitā'?sit aku'atsih, pī'htiket, hā'w, uhsē'mehsan yō's apē'wanin. ta'?, misā'hkatewā'win.

'hē, nehsē?', kipāmā'tesi'misah! ta? kā'taw-isē'kiyen?'

nim-ahpi'ts-pyāt'tua? inā'niwak, iniwin niw kiw-uhitā'tah, 'hē'y, kehsē'mehsinaw kīs-pī'w! s sakē'nehtsine'mih.

mitā'muhsak; umā'win ānā'pitua?, pī'tuwatsin mitā'muhsan ō?nā'hsan.

'ha', ini'? kāh!'

hā'w, nikōtā's as ā'wik, ni? tsi-mō?nawinawā'tsin nuh uhsē'mehsōwā'wan umā'temō'hseman inuh u?nā'hsimaw.

hā'w, nikōtās isāh kā'kōh tsiw-inā'nihtah, kē'kitutawa'tsin wē'matān, wayā'pinesihā'hkua?, hā'w, kutā'?nas imi's, 'nahā'w, nehsi'mehsak, yō'? ninah ānā'nihtaman. nina'h kāh nikā'?ts-mō?nawinawāw kehsē'mehsinaw umā'temō'hseman. nahā'w, umā'? teh aw-isē'?tayah; kinaw-anōnō'nawak akuh kimā'temō'hseminawak as wē'kupā'hkitua?, ā'htāpā'nā'kāpī'kah s aw-unā'hutu'kua?. kīs-kī-sihtukua?, nahā'w, ini'?-pih tāh aw-ēnā'kihtua? kā'hkupinā'kan

Wāhta ni māhtapih

On the next day, when he had eaten, he went and opened that chest; he took out his pet. Like bright vermilion it looked.

"Now then, Grandson, with these I shall repay you. Eleven feathers you shall take. Your brothers shall place them in their medicine-bundles."

When that person had given him eleven, he set out on the hither way. Where he had last spent the night with the people, there he now stayed for the night. In the morning he took along the woman. In as many places as he had slept on the way out, he now spent the night on the homeward way; and each time he took along the woman. And each time he gave away one of those feathers.

"Your father will have some use for it."

So then he brought along all those women, taking thought for his brothers.

When he reached their lodge, no one was there.

"Of course, they are hunting!"

Then to the oldest of his brothers he assigned that one.

"There, this is your couch!"

That was where he placed them all, one by one, where each of those men had his settee; and the one he had slept with the last, her he took for himself.

Now, the oldest of the brothers, he it was who always came first from the hunt. Now, the lad had ordered the women to cook beforehand. So now, when the oldest brother came within sight of the lodge, there was smoke.

"Why, can it be that our brother lives?"

When he had laid down his game outside the door, and entered, there sat his young brother. He had been engaged in the puberty-fast.

"Oh, Little Brother, and so you are alive! What kind of thing is happening to you?"

As those men came one after another, each time he would call out, "Hey, our little brother has come!" and they would shake the lad by the hand.

There were the women; when they looked over this way, he had brought women to his brothers.

"Oh, good!"

Then, after a time the oldest brother took a fancy to the youngest brother's wife.

So then, at one time he must have thought out a ruse; he spoke to his brothers; when they had started on the chase, somewhere out yonder, "Now, Brothers, this is my thought. As for me, I have taken a great fancy to our brother's wife. Now, here is what we shall do; you will tell your wives, when they gather basswood bark, to make a long cord. When they have finished making it, we shall tell them to make a basket besides. Then we shall bid our brother

*Wield a thick rope*



misi'k s aw-usi'htukua? kīs-kī'sihtu'kua? hā'w, ini?-pi'h tāh aw-inā'kih kehsē'min winah nā'?tam as a-tātsē'?napumā'tsin mamā'tsi'tawan. kinaw-awē'h-usē'htu? kēs-kē'sihtawah, ini? teh s awēh'-sakē'pitawah yō'm. nahā'w, winā'? teh nā'?tam kehsē'min a-tātsē'?-napumā'tsin. kēs-pō'sit, ihpih mē'si'h kāhtswā'pinamah inih, umΛ's tāh kēs-wā'pipisit, ini?-pi'h a-pāhkā'samah. nahā'w, nu'h teh niw a-payā'siwet, ayō'? a-wē'kimatsin umā'timō'hseman kehsē'min.'

'sē'h, hā'ni?, mātsi'hkiwi's? hā'nuw mi'n niw kipitu'Λkunaw, pāpēhtō'? s tāh tā'w-ihpā'nanat!'

'ā', nehsi'mehsΛk, u?nā'hsimaw nih nī' kiw-itā'h. ini'? kiw-isē'-kimakah!'

'ō', ahā'w! inā'win.

ini? kΛniw s wā'pinisihā'hkua?.

hā'ta?, nā'hkah payyΛ'tua? mā'wa niw, isā'h tsi-kī'kitit: 'nahā'w, nāhsi'mehsΛk, kimā'temō'hseminawΛk pas wē'kupā'hkitua?; māts-unā'hutew-kā'hkap aw-usē'htawΛk. hā', ini?-pi'h misik kā'hkupinā-kan. hā', ini?-pi'h tāh kehsē'min, ta?', winā'? tāh nā'?tam a-tātsē'?-napumā'tsin mamā'tsi'tawan. kΛniw tāh kēs-pi'hpisit, ni?-pi'h ā'sit nā'nikut a-tātsē'?napumakī'htua? mamā'tsi'tawΛk.'

'hā'w! inā'win.

ta?, hā'w, wī'kupā'hkitua? mitā'muhsΛk, wayā'pah, ta?. wē'pats niw kē'sihta'wΛkin.

'hā'w, wā'pah awē'h-usē'htuh ōh-wā'pipisit kehsē'min.'

nā'hkah nāpā'tua?, iniwi'n-pih wayē'htamōwā'tsin nuh mā'te-mō'hseman: 'nahā'w, wā'pah nine'? nā'?tam kā'ti-yōh-wā'pinitua?. kēs-tāh-wā'pipi'siyen, ni?-pi'h tāh kā'ti-pāhkā'sahkua? nih. ini'? teh ni'nah s nīpā'yen. kinā'? tāh kā'taw-uhtsi'hitua?. kīs-pāhkā'situa? i'mis, ni? aw-i'tāh ayō' ne?nā'hsinaw: 'hahā'w', aw-ēwā'h, 'nuh ni'w a-payā'siwet, nu'? a-wē'kima'tsin kehsē'min umā'temō'hseman.' nahā'w, mΛs kīs-mātsi'yah, nih-pih ni'w wāwē'pi'tΛkun s a-mātsi'yāk. kayēs-pis-uh-tā'ninΛkuk ini's kkiwā'muΛw.'

ini'win ās-kakī'hkima'tsin.

wayā'pah kayēs-mī'tsihsitua?, 'hahā'w! ēwā'kin, wāpā'wani'titua? s mātsyΛ'tua?.

umā'?tikwΛn kikē'h mātsi'win.

payyΛtā'tua?, 'hā', nehsē'?, kinah nā'?tam tātsē'?napumin mamā'tsi'tawΛk!'

kayēs-wāpā'wanetitua? akum inā'niwΛk, kum mitā'muhsΛk wā-wē'pi'ta'wΛkin s usi'?tatua, kiwā'pahtukua? kayēs-pis-uh-tā'niku-tua?.

'hā'w, nehsē'?, kΛtā's pō'sinun! inā'win.

umā'?tikwΛn kikē'h pō'siwin,<sup>1</sup> tsiw-ōh-wā'pinih, kā'htswā'pinameh inih kā'hkupinā'kan payi'hsit. sika's niw ā'hpightsipi'sit. iniwin tsi-pāhkā'sameh. hpān ā'win ni kā'hkinah.

<sup>1</sup> Right fist clapped into left palm.

be the first to look at the world from up aloft. We shall go prepare it. When we have made it, we shall tie it up. Our brother will be the first to go up. When he has ascended, and when we have pushed it into full motion and he is swinging with speed, then we shall cut it loose. And then he who outruns the others, he shall wed our brother's wife."

"Fie, how is it with you, Oldest Brother? Even though he brought them to us, you plan to deal destruction to him!"

"Now, Brothers, whatever thing an oldest brother says, that always is done!"

"Oh, very well!" he was answered.

Then they went on with the hunt.

Then, in the evening, when all had returned, he spoke by way of ruse, "Now, Brothers, let our wives gather basswood bark; they shall make a ~~long-cord~~ for a swing. And then, a basket. And then our youngest brother, let him be the first to look at the world from up aloft. Then, when he has come back from his flight, then, turn by turn, we shall each go up and see the world."

"Very well!" he was told.

So the women on the next day gathered basswood bark and soon made it.

"Very well, tomorrow the thing shall be made out yonder, for our brother to swing from."

That night, when all slept, he told his wife, "Now then, tomorrow they intend to swing me first. But when I am swinging with speed, they mean to cut the thing off. Then I shall be killed. It is on your account that they mean to do thus with me. When they have cut me loose there, then this is what our oldest brother will say, 'Very well,' he will say, 'whoever outruns the rest, he shall wed our brother's wife.' Therefore, as soon as we have set out, do you all make haste and depart. To the places from which I brought you do you return."

Thus he instructed her.

On the next day, when they had eaten, "Come!" they said, and set out in single file.

He took his bow and went.

When they came to the place, "Now, Brother, do you first go up and see the world!"

When the men had marched off, the women hurriedly made ready and ran home whence he had got them.

"Now, Brother, do you get in!" he was told.

Bow in hand, he got in, and was flung forth, as they pushed with a fling that basket in which he was. When he had sped a certain ways, they cut it. It was the last he knew.

'ahā', nehsi'mehsΛk, inu'h niw a-payā'siwet, inu'? a-wē'kima'tsin kehsē'min umā'temō'hseman!

kāhtsi'?netua?, matsihki'wis tsē-payā'siwet, pī'htike'pahtuk, kā'-win nap nikut uti'nan. pō'hkuh iniwin sā'kisi'pahtuk, ki'Λ?tepā'htutah inih wē'kiwΛm. hō', wāni'nō? a-nāwā'tsin? kΛn wi'yΛn.

'hā', nehsi'mehsΛk, kikā'timahō'naw kehsē'min!  
ini'?

#### 104. THE ROLLING SKULL.

(mΛskwawā'nahkwΛtōk)

nahā'w, minī'kān ni? as a'tik, mΛmā'tsi'tawΛk s wi'kitua?; nā'wi'yΛw ini'? as wē'kit ukē'māw. utā'nan tā'wΛn. nikōtā's ayā'wik, ini'? as mā'watsihā'tsin inuh ukē'māw utā'nan kī'sē'hsΛn.

kute'?nas as ā'yapitua?, ini'win ānā'tsin anuh kī'sē'hsΛn inuh ukīmū'hkiw: 'ni'nah keh wi'nah ini'? ānā'nihtΛmaΛn as katā'w-papā'm-nā'man yō'm ahkēw tā? tsiw-ā'yisinā'kwah.'

'nahā'w, kina-wi'tsiΛn,' ēwā'hin inuh niku't.

sa?ye'h misi'k nikut: 'nina'h ap niw kinaw-wi'tsiΛn.'

iniwi'n niw mā'waw ā'tua? akuh ne'nīw kī'sē'hsΛk.

'nahā'w, kēmō'ts ni kinaw-mā'tsia?; wā'pah kina-wā'pi'ta s aw-usē'?tayah; kēmō'ts kinaw-usē'?ta? kutā'?nas kinaw-awē'h-a'tō? kitā'ninapehkunawan, kimūtīhsē'hsinawan. nīsku'nakah ini'?-pih a-mātsi'yah. kimā'hkesi'ninawan me'si'h kinaw-awā'tō?, ēwā'hin ukīmū'hkiw.

sa?e'h nayi'suku'nakah, ini'?-pih tsi-mātsi'Λtua? kī'seh ā'hkwah pāpimō'hnitua? me'tiku'ahki'hkyah, sa?e'h kayēs-anīh-nā'wahki'k, iniwi'n-pih payi'Λtā'tua? mΛskō'tāw. imi's ānā'pitua? minā'?, mā'ts-watsē'w ini'? as nā'mikua? ayā'pehta'w ihpih payi'Λtā'tua? inih mΛskō'tāw, iniwi'n kā'kōh as nā'mikua? inis watsē'wih as wā'?sa'tik.

sa?yā'h payi'Λtā'tua? inih watsē'w, iniwi'n ā'ts inuh ukīmū'hkiw: 'kat kitā'h-tsē'?napā'hte? wā'ki? tsiw-ā'wik inih wayā'?sa'tik.'

'ki'a?, tā'? aw-awēh-inā'pahtamah? iwā'hin inuh niku't.

'ta'?, kipā'pam-nā'mi? ahkē'w tā? tsiw-ā'yisinā'kwah,' ēwā'hin misi'k inuh niku't.

ini'-pih tsi-kuhpi'tua? payi'Λtā'tua? yāhpi'ts ispā'hkyah, wē'nikΛn siwas a'te'win.

'wā'ki? teh wi'nah nap yō'm tsiw-ā'wik? ēwā'hin inu'h nikut.

iniwi'n s pā'hpenū'tahkua?; niku't inuh mā'mits iniwi'n as awēh-sā'kesit wē'nikanih.

'pō'ni'takun!' iwā'hin ukīmū'hkiw; 'kΛn-e' jōh wē'nikan ā'wiw, pas kayō'ts-pā'hpenū'tameh.'

ini'win keh ā'yī'sōh as tahkā'skahkua? aki'kuh ne'?niw kī'sē'hsΛk inih wē'nikan. iniwi'n-pih mayātsyΛ'tua? nū'hsimū'hnitua? kayēs-pi'Λtā'tua? nū'hsimā'hkyah, ini'win wē'kōwaw as usi'htukua? seh-

"Now, Brothers, whoever outruns the rest, he shall wed our brother's wife!"

They flung themselves into a run; the oldest brother outran the rest; he ran inside the lodge, and not one was there. To the far end of the lodge and then out he ran; he ran all round the house. Whom was he to see? They were gone.

"Dear me, Brothers, we have destroyed our little brother!"  
That is all.

#### 104. THE ROLLING SKULL.

(Maskwawanahkwatok)

In a town where some people dwelt, in the center there dwelt the chief. He had a daughter. Then at one time that chief's daughter assembled some girls.

Somewhere they sat; then Princess said to those girls, "As for me, I intend to go about and see what the world is like."

"Very well, I shall go with you," answered one of them.

Then another, "I too will go with you."

All three of those girls said the like.

"Well then, secretly we shall set out; tomorrow we shall begin and get ready; secretly we shall get ready. We shall go put our hatchets somewhere, and our basswood-sacks. Day after tomorrow we shall set out. We shall take along plenty of moccasins," said Princess.

On the next day but one they set out. Walking all day through the woods, in the afternoon they reached an open place. When they looked before them, there they saw a high hill. When they had got halfway across the open ground, they saw something bright perched up on the hill.

When they reached the hill, then Princess said, "Let us go look and see what that bright thing may be that is sitting up there."

"Pshaw, what is the good of going and looking at it?" said one of them.

"Why, we are going about seeing what the world may be like," said one of the others.

Thereupon they climbed the hill. When they had reached the very top, there sat a skull.

"Well, what may this thing be?" said one of them.

Then they mistreated it; one of them went and voided water right on the skull.

"Stop!" said Princess. "Even if it is only a skull, it may be dangerous to mistreat it."

But then those three young women kicked the skull from one to the other. Then they left that place and went back down the hill. When they had reached the foot, they built their wigwam. They



tā'kun apā'hkōwΛkin. iniwi'n-pih misi'k kayēs-manā'hnitua?; iniwi'n-pih payō'tawetua? kawin kā'kōh isku'ahtem; imi' nisi'k keh-tā'nika'mikuh ah tsi-tawā'ʔtik inih wē'kōwaw. kayēs-pō'tawetua? iniwi'n-pih ayā'yapitua?

saʔe'h wānī'tipā'hkah, kani'win kā'kōh payitūwā'hneh. iniwi'n-pih niw sayā'kisit inuh ukīmū'hkiw.

'hā'nuw keh kikānu'Λnine'muΛw as pā'hpenō'tamek inih wē'nikan! keʔtsi'h pis-ā'wik, iniwi'n-pih pis-nikā'mit inuh wē'nikan: 'nī'w mitā'muhΛk nikēs-ppim-pā'hpenō'tā'kuk; mā'waw teh niw nikā'temu'awΛk, kē'spin kan katāw-wi'kimitua?, iniwi'n pis-inā'hama'sit.

saʔye'h pis-piΛtā'win inih wē'kiwΛm.

'ukīmuhki'w, hā' inih kitāsku'ahtem? pis-inā'win.

'as mō'hkahah naka'h, ēwā'hin inuh ukīmū'hkiw.

kayēs-kī'nunehah, 'hā' inih kitāsku'ahtem?

'as nā'wahkik i'nakah, inā'win ukīmū'hkiw.

'kine' a'ninan, ukīmū'hkiw! hā' inih kitāsku'ahtem?

'as nī'k inakah, inā'win.

'apā'ʔ, nisipā'nihtamihe'sim! iwā'hin wē'nikan.

iniwi'n-pih ā'spiʔtat; kā'hṭenika'mikuh iniwi'n pis-yōh-pi'htike' pitek inih wē'nikan; isku'tiah siw uhpī'siwā'hnenin.

'nahā'w, inā'win anuh kīʔsē'hsΛn ne'ʔtΛn kayēs-pā'hpenutā'kut, 'taʔ kā'taw-ināwā'miyen?

'nikō'ʔsimaw keh kinaw-ā'wim.'

'wā'kiʔ inih nikō'ʔsimaw? ēwā'hin wē'nikan, ah tsi-tā'pama'tsin nuh kīʔsē'hsΛn.

iniwi'n niw mā'waw as kā'hpamatsin.

kayēs-kitāmu'atsin, saʔe'h misik ani'nuh niku't: 'taʔ teh ki'nah, mite'muh, aw-ināwā'miyen? inā'win.

'nisē'h teh kinaw-ā'wim.'

'wā'kiʔ inih nisē'h? ēwā'hin wē'nikan, as kutāpāmā'tsin as mu'atsin, mā'waw s kitāmu'atsin anuh kīʔsē'hsΛn.

kayēs-kitāmu'atsin, saʔye'h misik niku't: 'nahā'w, mite'muh, hā'ʔ teh ki'nah aw-ināwā'miyen? inā'win.

'nō'hneʔ keh kinaw-ā'wim, inā'win nuh kīʔsē'hsΛn.

'wā'kiʔ inih nō'hneʔ? inā'win misik as kutāpāmā'tsin, mā'waw as kā'hpama'tsin.

nīʔ ne'ʔniw s kēs-kitāmu'atsin nuh kīʔsē'hsΛn.

'nahā'w, ukīmū'hkiw, hā'ʔ teh kinah aw-ēnāwā'miyen?

'taʔ nā'ʔs aw-ēnāwā'minan? ninā'piΛm keh kinaw-ā'wim.'

thatched it with the boughs of needle-trees. Then they again gathered wood, and built a fire. There was no door; only up at the smoke-hole did their wigwam have any opening. When they had built their fire, they sat and rested.

When night had fallen, suddenly something came downward with noise. At once Princess became alarmed.

"In vain I forbade you to abuse that skull!"

When it had come near, then that Skull-Being<sup>1</sup> sang as it came: "Four women came and abused me, but I shall eat them all, if they do not become my wives," thus it sang as it approached.

Soon it reached the wigwam.

"Princess, where is your door?" it asked as it came.

"In the direction of the rising sun," said Princess.

When it had looked in vain, "Where is your door?"

"In the direction of noon," Princess answered.

"It is you I am asking, Princess! Where is that door of yours?"

"In the direction of the sunset," she answered it.

"Greatly am I delaying myself," said Skull-Being.

Thereupon it leaped up; through the smoke-hole that skull came flying into the wigwam; into the fire it fell with a noise, scattering the flames.

"Now then," said the Skull-Being to the young woman that first had abused it; "what relation shall I be to you?"

"You shall be my brother."

"What is that, 'my brother'?" said the Skull-Being, seizing hold of that girl with its teeth.

At once it crunched her up entirely.

When it had completely devoured her, then again, to another of them, "But you, woman,<sup>2</sup> what relation shall I be to you?" it asked her.

"My uncle<sup>3</sup> you shall be."

"What is that you say, 'my uncle'?" said the Skull-Being jumping at her and eating her, entirely devouring that young woman.

When it had devoured her, then to the other it said, "Now then, woman, what shall I be to you?"

"You shall be my father," said the young woman to it.

"What is that 'my father'?" it said to her too, and leaped upon her and devoured her.

So now it had devoured three of those young women.

"Now then, Princess, what shall I be to you?"

"Why, what should you be to me? Of course, my spouse<sup>4</sup> you shall be."

<sup>1</sup> From here on the skull is spoken of as an animate object.

<sup>2</sup> Archaic vocative, as also hereafter in this text.

<sup>3</sup> Mother's brother, the sacred relationship.

<sup>4</sup> A queer and somewhat unseemly expression is here used; it is felt as an archaism.

'ini'⁹ keh wi'nah!' iwā'hin wē'nikan.

āsu'akām iniwi'n as awēh-unā'pit inuh wē'nikan.

nahā'w, wayā'pah, 'nahā'w, ukī'mūhkiw, katā's kat kimā'tsia?! nayō'mina?! kitānā'hpisunih wī'hkikūmina?,' inā'win ukīmū'hkiwan.

'ta'⁹, ukīmū'hkiw wī'hkikūmā'win nuh wē'nikanan, mātsyā'tua? sa?ye'h nayā'wahkik, iniwi'n as nāwā'tsin mihkā'kun, as pimī'⁹-netua?.

'nā'⁹s kat nimu'awak aki'kuh mihkā'kuk!' ēwā'hin ukīmū'hkiw.

'pakētō'mina?, mite'muh! sanā'kat kisē'mit? nna-wē'h-ne?newak akuh ākāwā'natua?.'

kayēs-pakētōmā'tsin, ahpān ā'win ispā'miah ini-pāhku'apitik inih wē'nikan. pahpi'siw nī's pis-nī'mamewin mihkā'kun. kayēs-pīnā'tsin, iniwi'n-pih wī'nah ukīmū'hkiw kayā'⁹ts-tsīpā'hkīt; nayī's niw pōnā'win anuh mihkā'kun. iniwi'n teh ini'h pimēh mā'wa niw as kanā'ta?tuk. ē'h-anum umā's kiw-a'⁹tikin ukō'htakanih wīhkō'hšan, iniwi'n as sāsē'kinah ini'h pimēh.

kayēs-kē'si?tat, 'nahā'w, mite'muh, katā's kat kimā'tsia?,' ēwā'hin wē'nikan; 'katā's misi'k wī'hkiku'mina?,' inā'win ukīmū'hkiw.

kayēs-wī'hkikūmā'tsin, iniwi'n-pih mayātsyā'tua?. mā-k-pāpi-mō'hnet ukīmū'hkiw, iniwi'n misi'k nipē'hseh as nā'mikua?.

'nā'⁹s kat nimu'awak akuh wā'pisiwak; aki? pā'pim-akī'htsihkua?,' iwā'hin ukīmū'hkiw.

wā'⁹na nō'⁹suh akī'htsinukin akuh wā'pisiwak.

'nahā'w, pakētō'mina?, mite'muh. nina-nānā'wak. sanā'kesiwakit? ēwā'hin wē'nikan.

kayēs-pakētōmā'tsin, ahpān ā'win wē'nikan ā'nimipitik nipī'hīh. kanahwē'nuh awē'h-tā'pame'win wā'pise'wan; nikut pī'tamewin.

kayēs-pīnā'tsin, 'nahā'w, yō's ni kat kiwē'ki?, ke?ts-ine'niw,' inā'win ukīmū'hkiw.

iniwi'n misi'k pimē'h as tsiw-usē'htuk ukīmū'hkiw.

kayēs-kē'sihtuk, inih pimē'h, 'mā'mahkata'hkamik kitā'sikim, kan as tsi-ki-pē'mīyen. nī'nah imi's wāh-pī'yen, tahnā'nuh nā'hkahkin ki-pē'mēwak inā'niwak.'

'nahā'w,' ēwā'hin wē'nikan, 'kitōnā'mīm, mite'muh; nī'nah nap nina-pē'mīm. usī'htuwina? wē'kiwāmē'hseh; a?se'niak kisya'pehkesin.'

ini'⁹ keh mitā'muh as tsi-kisya'pehkisu'atsin a?se'niān, misi'k wē'kiwāmē'hseh as tsiw-usē'htuk. wā'htsita' niw pā'⁹ts-sō'hkahpitā'win inih wēkiwāmē'hseh. iniwi'n-pih anuh a?se'niān nī'w payī'htikanā'tsin, anuh a?se'niān kayēs-mehku'apehkisinit.

'nahā'w, ini'⁹?! inā'win.

'nahā'w, mite'muh, pīhtika'sina?! inā'win anuh mitā'muhšan.

"Now that is the thing!" said Skull-Being.

To the far side of the wigwam the Skull-Being went and sat.

Then, on the next day, "Now, Princess, let us go from here. Carry me on your back. Wrap me in your skirt and carry me," it said to Princess.

So Princess wrapped up the Skull-Being, and they set out. Towards noon they saw some wild geese flying by.

"Would I could eat some of those wild geese!" said Princess.

"Set me down from your back, spouse. Do you think what you say is hard to do? I shall go kill those creatures for which you long."

When she had set it down from her back, off and away that skull flew whirling into the air. Quickly it came, holding two wild geese in its jaws. When it had brought them, Princess cooked a large meal; both of those wild geese she put into the kettle. Then she carefully set aside all the fat. Into those crops which they have there at the neck she poured the fat.

When she had done, "Come, spouse, let us be off," said Skull-Being; "Wrap me up again and carry me," it told Princess.

When she had wrapped it up and taken it on her back, they went on. As Princess walked along, they now saw a lake.

"Would I could eat those swans; those swimming about there!" said Princess.

Far out upon the water those swans were swimming.

"Very well, set me down, spouse! I shall go get them. Do you think they are hard to get?" said Skull-Being.

When she had set it down from her back, off and away was Skull-Being, speeding yon way over the water. In a moment it was out there and seized a swan in its jaws; it brought it back between its teeth.

When it had brought it, "Now, let us camp here, husband,<sup>1</sup>" said Princess to it.

Then again Princess rendered the fat.

When she had prepared the fat, "It is a strange thing about you, that you do not seem to be in the habit of taking steam-baths. Where I come from, every day the men take a steam-bath."

"Very well," said Skull-Being; "You speak truly, spouse; I too shall take a steam-bath. Build me the hut; heat the stones."

Thereupon did the woman heat stones and build a hut. Truly very tight did she cord that little hut. Then into it she placed those four stones, those stones which glowed red from the flame.

"There!" she said to it.

"Very well, spouse; put me inside!" it said to her.

<sup>1</sup> The usual word is used.



iniwi'n s pi'htikwā'pinah inih wē'nikan ini's wēkiwamē'hsihsih.  
ini'win-pih sayē'kinah ni'h pimēh.

'nawā'ts-minā'nun!' inā'win.

'nahā'w!' iwā'hin wē'nikan.

kayē's-uhsāh winah mitā'muh inih pimē'h, ini'win-pih mā'naha-  
tsin. wē'htsitaw si kā'ʔtewin ini'h utōn inuh wē'nikan.

'ā', mite'muh, si niti'nim-kayā'tskīm!' iwā'hin.

hā'w, iniwin-pi'h misik sayē'kinah ini'h pimēh.

iniwi'n-pih upā'nehkwān mā'mik ukimū'hkijw as kākē'kitutah inih  
pinā'hkwān: 'saʔe'h, "nikā'ta-kitsē'ʔtam; pāhkininaʔ!" kinaw-iku'ah,'  
itā'min ini'h upā'nehkwān; 'pinah na'p, "kāni', nawē'naw; nimāk-sā-  
wā'hān," kina'w-enāw,' inā'win nuh upā'nehkwān; "nahā'w,  
katā's pā'hkininaʔ!" kina'w-ikuah; "kāni nawē'naw; nimā'hkesinan  
nimāk-sakā'skahanan," kina'w-ināw. ini'ʔ niw ahpā'n niw aw-i'nāt,'  
inā'win aninuh upā'nehkwān.

keyēs-pāts-kakī'hkimatsin, iniwi'n-pih kayā'htsiʔtat inuh mitā'muh.  
sipi'ahseh ini'win ini'm-mitāmī'pahtuk.

saʔyeh wā'ʔnaw payiatā'wipā'htuk, 'nahā'w, katā's, mite'muh,  
pā'hkininaʔ!

'kāni nawē'naw; nimāk-sāwā'hān,' ēwā'hin pinā'hkwān.

ta'ʔ, ini'win as pōnī'tah wē'nikan.

nawē'na misi'k: 'katā's pā'hkininaʔ!' ēwā'hin wē'nikan.

'kāni' pina'h; nimā'hkesi'nan nimāk-sakā'skahanan,' ēwā'hin pi-  
nā'hkwān.

iniwi'n as pōnī'tah misi'k inuh wē'nikan. iniwi'n wi'nah mitā'muh  
saʔye'h wā'ʔnaw s piatā'wipā'htuk. nikōtā's ayā'wik, iniwi'n-pih  
kā'tsiʔtat inuh wē'nikan; pinā'hkwān nisik nā'muahin.

'nahā'w, kāni'w wā'pah nina-nō'tspinehāw nimā'temō'hsim,' ēwā'-  
hin wē'nikan.

ini'ʔ wi'nah ayum mitā'muh saʔye'h wā'ʔnaw as piatā'wipā'htuk,  
ahpā'n niw as tsi-kāʔts-wā'pēt. saʔe'h wayā'pah, ini'win-pih wā'ninit  
as kāʔts-wā'pēt. nikōtā's niw, minā'ʔ as anā'pit, iniwi'n wi'yān as  
nāwā'tsin, mā'ʔtik s mā-k-tsē'kikahah. iniwin-pih apā'ʔsik kayāʔts-  
wā'pēt.

'kē'spin piatā'wipā'htawan inuh inā'nijw, ini'ʔ as pimā'tesēyan,'  
inā'nihtamin ukimū'hkijw.

saʔā'h keʔtsi'h ayā'wik anuh inā'nijw, iniwi'n-pih pis-ōhō'hij  
inuh wē'nikan: 'pi'hinā'ʔ!' ēwā'hin; 'haʔ-na'kah tsi' nap aw-ihpā'hi-  
yan?' pis-ēwā'hin wē'nikan.

saʔye'h nayō'htah inih wē'nikan as pitiwā'hneh, ini'win-pih  
payiatā'wipā'htuk anuh inā'nijw.

Then she threw that skull inside the hut. Then she poured the fat.

"First drink some!" she said to it.

"Very well!" said Skull-Being.

So the woman, having brought the fat to boil, gave it to drink. In truth, Skull-Being's jaws simply sputtered with the heat of it.

"Why, spouse, it comes to me just sizzling<sup>1</sup>."

She poured some more of the fat.

Thereupon Princess took her comb and spoke to it. "Soon, 'I want to come out now; open it for me!' it will say to you," she told her comb; "but do you then, 'Just a moment, I am combing my hair,' do you say to it," she told that Comb<sup>2</sup> of hers. "Then, 'Come, open for me!' it will say to you; 'Just a moment, I am patching my moccasins,' you will say to it. That is the way you will always answer that creature," she told that Comb of hers.

When she had carefully instructed it, the woman started running. She ran along, following the path of a brook.

After she had run a long ways, "Come now, spouse, open for me!"

"In a moment; I am combing my hair," said the Comb.

Then Skull-Being stopped calling.

Soon again, "Open for me!" said Skull-Being.

"Just a moment, please; I am patching my moccasins," said the Comb.

Then again Skull-Being ceased to talk. By this time the woman had run a long ways. But at one time then Skull-Being crawled out; it saw only a comb.<sup>3</sup>

"Oho! Tomorrow I shall pursue my wife,<sup>4</sup>" said Skull-Being.

By this time the woman had run a long ways, for she must have gone on without stopping, at a great pace. The next morning she arose and ran with all her might. After a while, looking ahead, she saw someone hewing wood. Then she ran all the harder.

"If I reach that man, I am saved," thought Princess.

She was already near that man, when Skull-Being came shouting. "Wait for me!" it said; "Whither in all the world can you run from me?" cried Skull-Being as it approached.

She could already hear the skull<sup>5</sup> thudding against the ground as it came, when running she reached that man.

<sup>1</sup> An archaic word, used only in this story.

<sup>2</sup> Here and below the comb is spoken of as animate.

<sup>3</sup> Here in the normal, inanimate form.

<sup>4</sup> The usual word.

<sup>5</sup> From here on the skull is spoken of in the normal, inanimate form.

'hā', nane'?, inā'win, 'ki'Λsina?! awā'tuk nipī'tine'sihuk!

wā'wahle? inā'niw isē'ʔtawin as tsē'kikahah wē'pan.

'hā', nane'?, sawā'nimina?! ki'Λsina?! awā'tuk nipī'tine'sihuk!

ini'win saʔye'h sikΛ'nah as pis-piΛtā'makah inih wē'nikan; iniwi'n-pih wātā'hpiniḱat uʔnā'hsΛn; umūti'hsih pē'hnahukin aninuh uʔnā'hsΛn. iniwi'n-pih inih wē'p mā'mik inuh inā'niw, as pī'kwΛ-kanā'htah inih wē'nikan. niku't nisik ā'wiwin uhkā't inuh inā'niw. iniwin-pih wayā'pēt nikū'tikΛtāw; wā'htsita'w iniwi'n as kī'hkiʔiΛt. ayā'pehta'w ihpih payiΛtā'wipā'htuk, ini'win as atā'mikut misi'k inih wē'nikan. iniwi'n-pih misi'k payā'pakā'htah as yā'hpits pē'ʔsa-kanā'htah; iniwi'n-pih misi'k wayā'pēt. saʔe'h keʔtsi'h ayā'wik inih wē'k, — ā'sipeh ā'wiwin, — 'pāhkēnā'h!' ēwā'hin nikū'tikΛtāw.

iniwi'n-pih payā'hkiskΛt inuh ā'sipeh. kayēs-pī'htike'pahtuk, kipā'hkuskawin inuh ā'sipeh. kayēs-kipā'hkuskΛt, iniwi'n-pih pis-nū'htakī'hneh inih wē'nikan. mātš-unā'kan, meʔtik-unā'kan, iniwi'n as anā'mihneh. pā'hkinΛ'min inih utōnā'kan nikū'tikΛtāw; Λnāmōh-sē'hsΛk nī's iniwi'n as apī'tuaʔ.

'pahpā'wiʔta'kun!' inā'win.

as pahpā'wiʔta'tuaʔ akuh Λnā'muk, mamā'h-Λnā'muk ā'wiwΛkin.

ayā'tskwΛt, 'pahpā'wiʔta'kun!' inā'win.

iniwi'n-pih apā'ʔsik māmā'hkikenituaʔ.

'nahā'w, ahkē'w as kē'skikeh awē'h-pakē'tamu'kun inih wē'nikΛn!' inā'win uti'hsehsΛn.

iniʔ-pih tsi-pā'hkinah inih utāsku'Λhtem. inim-tā'pahtamin inih wē'nikan. kayēs-tā'pahtah inih wē'nikan, si sā'pipitā'win. iniʔ-pih misi'k inuh nikut tsi-tā'pahtah nih wē'nikan. nΛwā'h wī'hkihtawΛkin as awātū'kuaʔ ayi'suh as i'nim-tā'pahtā'hkuaʔ. wē'kiw keh piΛtā'-wihtawΛ'kin, ahkē'w as kē'skikeh as awēh-pakī'tahkuaʔ. nahā'w, nikōtā's ayā'wik, pī'wΛkin Λkuh Λnā'muk, as pī'htikanā'tsin nikū'tikΛtāw uti'hsehsΛn.

'pahpā'wiʔtΛ'kun!' inā'win.

as tsi-pahpā'wiʔtΛtuaʔ Λnā'muk, Λnāmō'hsΛk ā'wiwΛkin. iniwin-pih misik pā'takuhā'tsin inih meʔtik-unā'kan.

'nahā'w, iniʔ käh!' ēwā'hin.

iniwi'n-pih pinā'hkwΛn mā'mik nikū'tikΛtāw as sawā'hamōwā'tsin uhsē'mehsΛn.

'taʔ aw-ā'yahkupī'kah, nehsē'ʔ, anum kē'neʔnΛn?' inā'win.

'hā'hkiyΛ'n keh aw-ā'yahkupī'katun,' inā'win.

kayēs-sawā'hamōwā'tsin, 'nahā'w, ē'h-ayum usē'hin; yō's niw ahpā'n kiw-ā'yapēnun,' inā'win, mehku'aʔnapīΛn as mēnā'tsin anuh uhsē'mehsΛn; 'kΛn wi'nah nikō'tuh kina-tsīpā'hkinan,' inā'win.

as kΛskī'hkinikā'tāk inih wē'kiwΛm, iniwi'n ki-yōh-pī'sehkΛk mītsi-mē'hseh tsi-kēs-pē'ʔsahameh, as ki-mē'tsik inuh mitā'muh.

'nahā'w, nehsē'ʔ,' inā'win, 'nitā'wats-pahpē'sim,' inā'win.

"Oh, Elder Brother," she said to him, "hide me! A spirit is pursuing me hither!"

Unconcerned, the man kept on hewing his arrows.

"Oh, Elder Brother, take pity on me! Hide me! A spirit is pursuing me hither!"

Then, when the skull had almost got there, that brother of hers lifted her up; into his sack her brother put her. Then that man took an arrow and with it knocked that skull to splinters. That man had only one leg. Then One-Leg began to run; truly he ran fast. When he had run halfway to his goal, again did that skull overtake him. Then again he repeatedly struck it, beating it into small fragments, and then again started to run.

When his dwelling, — it was a rocky cliff, — was already near, "Open the door!" cried One-Leg.

Thereupon that rock went open. When he had run inside, the rock went shut. When it had gone shut, the skull came banging against the hard surface. A large bowl, a wooden bowl lay there, face down. One-Leg turned open that bowl; two little puppies were sitting there.

"Shake yourselves!" he said to them.

When those dogs shook themselves, they turned into large dogs.

For the last time, "Shake yourselves!" he said to them.

Then they grew larger still.

"Now then, go throw that skull over the edge of the earth!" he said to his dogs.

Thereupon he opened his door. One of them seized the skull in its teeth. When it had seized the skull in its teeth, the latter glided right through. Then the other dog seized the skull. It took a long time before they managed to carry it off, by taking turns at seizing it in their mouths. At last they got it there and threw it down over the edge of the earth. Then, after a time, the dogs came back and One-Leg let them in.

"Shake yourselves!" he said to them.

When the dogs shook themselves, they turned into little dogs.

Then he covered them again with the wooden bowl.

"There we are!" he said.

Then One-Leg took a comb and combed his younger sister's hair.

"How long, little sister, shall your hair be?"

"As long as I am let it be," she told him.

When he had finished combing it for her, "Now then, do you work at making this; always stay here in this place," he said to his sister, giving her a red sash. "Never at all will you cook," he told her.

From where that dwelling was partitioned off, there would come forth meat that had been chopped fine; this the woman would eat.

"Well, sister," he said to her, "I shall hunt a bit."



iniwin-pih payā'hkinaḥ kāhte'nika'mikuh. pipiku'ahseh kā-kitōwā'htamin. kayēs-awē'h-apēt kāhte'nikamikuh, pā'hpisiw pis-yā'hpits-tsi'hkiwe'win maskūti'ah-pisā'hkiwΛk. nī's pimī'win; iniwi'n-pih keh nayī'pi?tat; nis s kaski'hkinikā'tāk iniwi'n misi'k s awēh-pā'hkinaḥ inih ā'sipeh; iniwi'n s pihswā'pinatsin anuh pisā'hkiwΛn. iniwi'n-pih misi'k kāpā'hkuhaḥ as pis-ā'yapit inuh inā'niw.

'nahā'w, nehsē?', kiki-nanī'?tΛke'sim; mitā'muh ninā-nā'nāw s a-kiw-wē'tapimat. pōn pā'hpis pā'hkinaḥ yō'm kitāsku'ahteminaw, nehsē'? "sa?ye'h nipi'Λm. pā'hkinaḥ yōm kitāsku'ahtiminaw!" kina'w-ikuaḥ. pōn pā'hpis pā'hkinaḥ; kina-kitā'mahtun kē'yaw kē'spin pā'hkina'mōwat. kēs-teh-pā'hkina'mōwat, yō ni nī'nah ā'sinakusē'yen inī'? aw-isēnā'kusit. inī'-pih misi'k aw-anō'nih s a-pā'hkinaman ē'h-yōm kāhtā'nikamik; misi'k a-nitō'tam inih nīpā'piku'ahseh. kē'spin mē'nat, kinā'pim, inā'win uhsē'mehsΛn; 'kē'spin teh kΛn pī'htikΛnat, pī'yen nī'nah, wine'? niw a-pā'hkiskΛk yōm kitāsku'Λhteminaw.'

iniwi'n-pih mayā'tsiΛt nikū'tikΛtāw as nitū'hkiwet. payi'Λtāt minī'kān, as tsi-pī'htiket niku't inih wē'kiwΛm, unā'siwin inuh mitā'muh tsiw-awēh-mehkāwā'tsin.

'kipis-nā'nin, inā'win.

'nahā'w! ēwā'hin inuh mitā'muh.

umūtihsē'hseh as tsi-nayō'htaḥ utā'hpinaḥ. iniwi'n-pih mayāts-yΛ'tua? as tsi-māk-pāpimō'hnitua?.

ō', iniwi'n-pih kayēs-pi'Λt inuh wi'yΛk.

'ā', nehsē?', tsiyā'w nīpis-yā'h-waskēm; pā'hkinaḥ yō kitāsku'Λhtiminaw!

pā'pik nī'pi?tawin inuh mitā'muh as pī'htikanā'tsin; ta'? anī'win niw u?nā'hsΛn ayāwā'nimatsin; iniwi'n niw ā'sina'kusinit.

kayēs-pī'htikenit inuh inā'niw, 'pā'hkinaḥ, nehsē?', yum kāhtā'nikamik!

kaku'Λne?naki?tawin mitā'muh s awēh-pā'hkinaḥ kehtā'nikamik.

'ā'ni? te'h, nehsē?', nih nīpā'piku'Λhseh?

'umq'?! inā'win.

kayēs-utā'hpinaḥ, iniwi'n-pih ā'wih-apēt kāhtā'nikamikuh as kā'kitōwā'htaḥ pipiku'ahseh. wāhtsita kā'?tin tsi-pis-tsi'hkiwewin maskūti'ah-pisā'hkiwΛk. hā'? teh aw-isē'?tat as a-ne'?nΛtsin? wā'pus ā'wiwin nuh ā'wih-wayā'sima'tsin anuh mitā'muhsΛn; maskōtā'maskun ā'wiwΛnin anuh wē'pan inuh wā'pus. wā'htsita kā'?tin wi'nah inuh pisā'hkiw ppim-tsē'patakā'win anuh wā'pusun as patsē'skaha'tsin. sa?e'h misi'k anuh mitā'muhsΛn inuh mā'ts-tō'nōh inu'win wi'nah nap pā'pm-tsē'patakāt anuh mitā'muhsΛn, wāhtaw tsiw-kā'?ts-pimī'nisihi'titua? akuh pisā'hkiwΛk as unā'nikī'nimitua?. nuh mitā'muh wē'ne?nΛn si pī'sekkā'?nenunin inuh mitā'muh anuh wē'ne?nan.

as pis-māk-pimō'hnet wi'nah nikū'tikΛtāw, kΛnī'win kā'kōh ānī-wā'kah wē'kih.

Then he opened the smoke-hole in the roof. He blew a small whistle. By the time he had gone and seated himself there at the smoke-hole, there came the wild roaring and stamping of buffaloes. He shot two of them; then he arose; where it was partitioned he again opened the rock; inside there he threw the buffaloes. Then he closed it again and came and sat there.

"Now, sister, you are lonesome; I shall go get a woman to keep you company in the house. Do not in any event open our door here, sister. 'Here I am, back. Open the door!' one will say to you. Be sure not to open it; you will bring ruin upon yourself, if you open the door for him. But if you do open it, he will look exactly as I look. Then he will bid you open this smoke-hole and will ask for my whistle. If you give it to him, you are as good as dead," he told his sister; "but if you do not let him in, when I come, our door will go open of its own accord."

Then did One-Leg go courting. When he reached a town, he entered one of the houses, and the woman was beautiful whom he had gone there to find.

"I have come to get you," he said to her.

"Very well!" said the woman.

She took her little bag and carried it on her back. Then they started off and walked on their way.

Then came that creature.

"Oh, sister, I have had to come back; open our door!"

Quickly the woman arose and let him in; for she took him for her brother; he looked exactly like him.

When that man had entered, "Open, sister, the smoke-hole!"

The woman jumped in her hurry to comply, and went and opened the smoke-hole.

"Sister, where is my whistle?"

"Here it is!" she said to him.

Taking it, he went and sat by the smoke-hole, blowing the whistle. Truly there came the roaring noise of buffalo. What was he to do to kill any? A rabbit was he who had come and deceived that woman; prairie-weeds were that rabbit's arrows. Truly then was one of those buffaloes running about carrying on its head that rabbit which it had gored. And then forthwith a great bull was running about with that woman on its horns, and truly, in great shape did those buffalo chase one another about in their high spirits. The woman's hair went waving in the wind.

But as One-Leg was walking homeward, suddenly there came some kind of a noise from his house.

'kisi'ahkah,' inā'win wē'wan; 'nehsē'h kana'pats kā'kōh isē'kiw!

ta?, inuh mitā'muh kā'ʔtsih payiatātu'awin, 'kani'w, nawā'ts-pī'hina?¹ kiw-ēwā'hin.

nī'w-inuh inih ā'kut, iniwi'n-pih wē'p pā'kama'tsin.

'ta? ā'nahkami'kah? wē'ʔsē'kiw ki'nah ap tsiw-ā'wiyeŋ?' inā'win as pakāmā'tsin; 'kitā'kahkah kinaw-ikā'm aw-ā'ts-ahkē'w-takik,' inā'win.

iniwin-pih kayā'ʔts-mā'tsiat nikū'tjkatāw. ini'w-tāpā'pahtah wē'k, ukō'ʔsimawan si pipi'm-sōwā'nehkī'ʔsiwanin. wāhtsita'w iniwin as nehkō'sit. payiatā'wipā'htuk, mā'wa niw kēs-ne'ne'win ani'nuh pisā'hkiwān; ukō'ʔsimawan iniwi'n-pih kayi'ʔtā'hkunā'tsin nis wē'-winih pisā'hkiwān. iniwi'n-pih sā'hkihsimā'tsin uhsē'mehsān; iniwi'n-pih ispā'miah ā's-pimō'tsiket.

'hē'y, nehsē'ʔ, ōnē'nun! kitā'ʔnusim!' inā'win uhsē'mehsān.

iniwi'n-pih mā'nawats pis-nā'hnet mitā'muh. nī'w-inuh kayēs-ahpā'mit, iniwi'n-pih wānē'pahtuk inuh mitā'muh as yāh-pemā'tesit. wā'pus wi'nah nap, kutā'ʔnas ini'win s kiwāpī'hsih, tsi-kēs-yā'hpits-pī'hkitsi'huh.

ini'win-pih misi'k sayāwā'hamōwā'tsin uhsē'mehsān. kayēs-pā'ts-pō'ʔsā'hkakehā'tsin, 'nahā'w, nehsē'ʔ, mātsi'ah. uma'nakah isi'ānun as mō'hkakah i'nakah; ini's awēh-ke'ʔtā'hkiwe'pinun; ni'nah nap as nā'wahkik i'nakah ni'ʔ as awēh-tanā'siyen, ēwā'hin nikū'tjkatāw; 'yō's winah ahkī'hīh katā'-tanā'siyah, kan pas nimā'hnu-tanā'sinī'-nawan.

ini'ʔ mā'waw. ini'ʔ-nikuh kā'hkinaṽk.

ukimū'hkiw yō'hpih niw mitsi' niw ini'ʔ as ā'yapit as mō'hkalah. awā'tuk ā'wiw as yā'h-pemā'tsiha'tsin uhsē'mehsān, misi'k teh winah māts-mitā'muhsān umūti'hsihsih s pē'hnahatsin; awā'tuk tsiw-ā'wiw.

## 105. THE ROLLING SKULL. SECOND VERSION.

(Josephine Satterlee)

ne'ni'w mitā'muhsak uwē'tikā'hkuhtōwāk, inuh teh uhsē'mimaw ukēmō'hkiw inā'win. nikō'tās s mā'k-pā'pimō'hnetua?, kanwi'n niw pis-tanīwā'hneh wē'pitan; tsē'pay-mē's tāh ā'wiwin. iniwi'n teh s tā'pinā'hkua? s kehpi'tū'kua? me'ʔtikuh aki'kuh nī's umē'hsimaṽk. iniwi'n teh s myā'sinā'ʔtukua? s pā'hpinu'tahkua?

inu'h tāh uhsē'mimaw, 'pō'n!' ēwā'hin; kinu'awāw anuh umē'hsān.

iniwi'n-pih teh mayātsyā'tua?, kayēs-kehpi'tū'kua? inis me'ʔti'kuh. as inim-mā'k-teh-niw-pā'pimō'hnetua?, kanwi'n niw misi'k pis-tanī'tah.

'mā'wa niw kikā'taw-sā'ʔsakumine'muṽw!' ēwā'hin.

¹ Spoken in a loud but very high-pitched tone.

"Walk fast," he told his wife, "I am afraid something is happening to my sister!"

But that woman, whenever they got a bit nearer, "Just a moment! Just wait for me!" she would say.

When she had said it four times to him, he struck her down with his arrow.

"What is the matter? What sort of creature may you be?" he said to her as he hit her; "Spotted Frog you will be called as long as the earth endures," he told her.

Then One-Leg started out fast. When he came in sight of his dwelling, there was his sister, carried about with her hair blowing long in the wind. Then he was very angry. He ran up and killed all the buffalo; then he pulled his sister from the buffalo's horns. Thereupon he laid his sister on the ground, and shot an arrow into the air.

"Hey, sister, arise! Something is falling on you!" he called to his sister.

Thereupon the woman began to breathe faintly. When he had shot for the fourth time, the woman leapt up from where she lay, restored to life. As for the rabbit, it lay strung out somewhere thereabouts, its belly all burst open.

Then he again combed out his sister's hair. When he had had her put on good clothes, "Now, sister, go away from this place. Go over this way, to the east; go there and settle there for good; as for me, I shall go dwell in the south," said One-Leg; "For if we should dwell here on earth, we should not live in peace."

That is all. That is as much as I know of the story.

Princess to this very day has her place there in the east. A spirit was he who restored his younger sister to life, and put a full-grown woman into his pocket; a spirit he surely was.

## 105. THE ROLLING SKULL. SECOND VERSION.

(Josephine Satterlee)

There were three women, sisters, and the name of the oldest was Princess. Once, as they were walking about, suddenly there came the sound of rattling teeth; it was the head of a corpse. Then the two elder sisters seized it and bound it to a tree. Then they made fun of it and abused it.

But the youngest sister said, "Stop!" warning her sisters.

Then they set out again, leaving it tied to the tree. But then, as they were walking along, suddenly it came with noise.

"All of you I shall crunch to bits!" it said.



iniwi'n teh ä'ts inuh uhsē'mimaw, 'nahā'w, ēwā'hin, 'inipa' inih wāh-kinu'Δnakuk! ēwā'hin.

nahā'w, iniwi'n teh s ne'nikutua? akuh nī's umē'hsimawΔk.

nahā'w, kayē's-ne'natsin anuh umē'hsimawan, 'nahā'w, ukī-mū'hkiw, iwā'hin, 'nayō'mina?, iwā'hin.

iniwi'n teh s nayōmā'tsin inuh ukīmū'hkiw, kutā'nas teh s awānā'tsin. iniwi'n teh s kēs-wāwī'kitua? ki-mātsī'win teh kī'seh ā'hkwah inuh tsē'pay-wē's inuh, wē'nikan inuh; kī'seh ā'hkwah ki-mātsī'win. ini' teh s kiw-ā'yit inuh ukīmō'hkiw. iniwi'n mΔmā'kane'hikin.

pyi'Δtsin, 'kikēs-pō'tawe^mit, Δne'm? kīw-iku'ahin.

'āē'h, kīw-inā'w, 'nikēs-pō'tawem.

nikōtā's niw ukī'Δan iniwi'n as pi'Δnit; — inuh ukīmū'hkiw payā'kwats tsi-tā'wΔn ukī'Δan; — iniwi'n teh s ā'tsimi'tawatsin s mΔmā'kane'hikut anuh.

'nahā'w, ēwā'h, 'kats kimā'nehne?, ēwā'hin, 'me'si'h mehsē'wan s aw-usē'htawāh, inuh ukī'Δsimaw.

iniwi'n teh s mΔnā'hnetua?, misi'k teh nī's sā'nanawā'hkwatun kē'skaha'mukin.

'nahā'w, kinaw-pō'tawem, inā'win anuh ukī'yΔn, 'sa'e'h saka'nah pi'Δt, sa'e'h teh ini'h pis-inē'h, "kikēs-pō'tawemit, a'nem?" — "āē'h, anem, nikēs-pō'tawem," kina'w-ināw, iku'ahin nuh ukī'Δan; 'nahā'w, ini'-pih teh a-mami'ahtumi'yΔn, iku'ahin ukī'Δan.

hā'w, kā'tin sa'e'h saka'nah payi'Δt, iniwi'n-pih payō'tawet inuh ukīmū'hkiw. kī'Δsōwin tāh inuh ukī'Δsimaw. iniwi'n-teh-pih sa'e'h payi'Δt inuh.

'kikēs-pō'tawemit, ane'm? iku'ahin.

'āē', ane'm, nikēs-pō'tawem, inā'win.

'nahā'w, ini' keh sa'ye'h s a-yā'hpitā'hna?sunan! iku'ahin.

iniwi'n teh s tāw-kāhtswā'pinikut inis iskū'tiah.

iniwi'n teh s kā'kitit inuh mitā'muh; 'nikī'Δs! ēwā'hin.

'ha'h, hā? a'nuh ukī'Δan? ēwā'hin inuh wē'nikΔn.

'anu'm-e? keh! iwā'hin pis-kitsē'pahtuk inuh pehnī'hseh.

iniwi'n teh s ahpā'kitā'hkua? inih wē'nikan ini's iskū'tiah; anuh teh sā'nanawā'hkwatun ini'win s mitsī'muhā'hkua? ini's iskū'tiah. nΔwā'h kΔni'w kēs-wē'nutewin inih wē's.

ini'?

## 106. THE WOMEN OF THE EASTERN SKY.

(maskwawānahkwatōk)

ispā'miah umΔ's āsipā'hkihkwiw tsi-tΔ'kuah; ini' as tsi-kis-wī'kitua? mitā'tah akuh mitā'muhΔk; ukiahsō'wawan wī'kime'wΔkin.

nahā'w, ini'-pih anā'hkiΔn tsi-kēw-ahpā'kitā'hkua? umΔ's ahki'hih: ahkuahtawā'kΔn kiw-ā'wiwin. ini' as pinī'tatua?. nahā'w, ini' as

Then said that youngest sister, "There!" she said; "That was why I warned you!" she said.

Then it killed those two elder sisters.

When it had slain the elder sisters, "Now, Princess," it said, "carry me on your back," it said.

So then Princess carried it on her back and took it away somewhere with her. And there they continued to dwell. All day long he would be away, that Being who was a dead person's head, that Skull-Being; for the entire day he would go off. Princess would stay where she was. Then it tormented her.

Whenever it came home, "Have you made the fire, you dog?" it would say to her.

"Yes," she would answer it; "I have made the fire."

At one time then came her son, — for it appears that this Princess had a son, — and then she told him how she was tormented by that Being.

"So then," he said, "let us gather wood," said that son; "and prepare a great amount of fire-wood."

Then they gathered wood; and two forked sticks they cut.

"Now then, do you build the fire," he told his mother; "and when he comes and says to you, 'Have you built the fire, you dog?' then do you answer him, 'Yes, you dog, I have built the fire,'" her son told her; "And then you will call upon me for help," her son told her.

And accordingly, before he came, Princess built up the fire. Her son hid himself. Then that Being came.

"Have you built the fire, you dog?" it asked her.

"Yes, you dog, I have built the fire."

"Oho, now is when I shall burn you to a cinder!" it said to her.

Then it was about to thrust her into the fire.

Then did that woman cry out; "My son!" she said.

"Ha, where is that son of hers?" said the Skull-Being.

"Here he is for you!" cried the lad, springing from where he had hidden.

Then they threw that skull into the fire, and with those forked sticks they held it fast there in the fire. It took a long time before that head was entirely burned up.

That is all.

## 106. THE WOMEN OF THE EASTERN SKY.

(Maskwawanahkwatok)

Up above yonder, there must be a rocky place; that is where dwelt these ten women; with their mother they dwelt.

Now, they used to throw down a reed-mat to the earth here; it served as a ladder. On it they would descend. Then they started

mātsyΛ'tua?; kΛn uwānā'nima'nuwawan inā'niwΛn; tā'ʔ-nakah ayi'nit ki-nānā'wΛk. ta'ʔ, akuh inā'niwΛk sā'kāw kiw-ā'wiwΛk ki-nōtspinehā'tua? anuh mitā'muhsΛn. kutā'ʔnas as kiw-ini-wi'kitua?, iniwin-pih ki-mΛmuawā'tua utā'huwawān anuh inā'niwΛn. yō'win teh usā'kipΛnōwa? as kē'w-aʔtukua? ani'nuh mitā'hΛn. nahā'w, as māk-nipā'tua? akuh inā'niwΛk, iniwi'n-pih ki-mātsi'Λtua? akuh mitā'muhsΛk. ini? keh wā'nitu'awin akuh inā'niwΛk, kΛn wi'yΛk mitā'muhsΛk. ini? kΛh s nōtspinā'htsiketua?. nahā'w, payi'Λtātu'awin inis wāh-pi'Λtua? akuh mitā'muhsΛk, ini?-pih ki-neʔnī'htua? aku'h inā'niwΛk, mā'waw as ki-mu'atua? anuh inā'niwΛn. ini? ahpā'n kayēs-isi'ʔtΛtua?; meʔsi'h inā'niwΛn kēs-neʔne'wΛk aki'kuh mitā'muhsΛk. ta'ʔ, kΛn wi'yΛk uwī'hkihtōnan kΛn as a-nō'tspinehā'tsin: kēs-mΛmu'akuk utā'hōwawān anuh mitā'muhsΛn. ini? niw ahpā'n niw kayēs-isi'ʔtΛtua?.

nahā'w, ini?-pih nikut mitā'muh wā'ʔnaw kayēs-isiΛt; nΛnā'-wahkamik uhsē'mehsΛn apāhni'hsΛn ini? as awēh-misā'hkΛte-wāhā'tsin, saʔyāh wāsā'miʔtatua? akuh mitā'muhsΛk. nahā'w, kayēs-anīh-misā'hkΛtewā't inuh apāhni'hseh, ini? meʔti'k as tsi-tsē'patuk; upānehsi'ΛhsimΛn tā'wanin. iniwi'n teh as ki-nī'mapit inuh pinā'hsiah. misi'k wā'kuhsΛn uti'hsehsΛn ā'wiwanin inuh apāhni'hseh kayēs-mē'nih as misā'hkΛtewāt. iniwi'n as pā'pahpē'sit, meʔsi'h mΛnātō'wΛn as neʔna'tsin s a-māmītsihsī'nit umē'hsΛn, kēs-nikānā'tsin. nikōtā's niw ayā'wik, nī's awāhsē'hsΛn pinā'win.

'nahā'w, nīmī'ʔ,' inā'win, 'ē'h-akum nayi's niw pō'nin awāhsē'h-sΛk; wi'yΛk kate'w-pi'wΛk. misi'k nimā'hkesi'nan usē'htuh,' inā'win anu'h umē'hsΛn.

ta'ʔ, iniwi'n niw ā'siʔtat inuh mitā'muh. kā'ʔtin saʔyā'h nā'hkah mitā'muhsΛk kitā'wane'tōwΛkin; yā'hpits uti'h wēyΛwēkehkō'hseh pis-āhpata'hōwin. payi'Λtua?, iniwi'n niw tsē'kapah as pis-tsīhkā-kune'hiketua?. kayēs-tsīhkākune'hiketua?, iniwi'n-pih meʔti'kwΛn kayēs-kaha'tua? akuh mitā'muhsΛk, as i'wanatua?; meʔti'kwΛn hā'neh ahpē'ʔts kē'skahe'wΛk, wē'kōwaw as usi'htukua?. kayēs-kī'sihtukua?, ini?-pih misi'k sehtā'kun payō'hpunatua? s anāhkī'h-tsiketua?. ini?-pih misi'k mā'nehneta?. ini?, kayēs-pō'tawetua?, ini? s ā'yapitua?. nahā'w, iniwi'n-pih teh payi'Λtua? akuh inā'niwΛk sā'kāw.

'i'hihihihi!' ēwā'kin as kawā'tsitua?; ta'ʔ kēs-mahkāmā'wΛk ōtā'kumuwā'wΛn.

iniwi'n-pih nuh pāhni'hseh, 'umΛ's pi'htjke'kun!' inā'win.

as pihtjke'tua? inā'niwΛk, iniwi'n-pih kayēs-akuΛhā'tsin ninuh nī's awāhsē'hsΛn as kāʔts-ahsāmā'tsin anuh inā'niwΛn. wā'htsita'w iniwi'n tsi-kāʔts-mī'tsihsitua? akuh inā'niwΛk, kikē'h napōp mā'waw s minā'kua?. kayēs-anīh-mī'tsihsitua?, iniwi'n-pih sayā'kitawane'ti-tua? s awēh-pi'htjka'wā'tua? anuh mitā'muhsΛn as inim-witapimā'tua? mā'wa niw nā'nikut. iniwi'n-pih akuh mitā'muhsΛk wānā'h-



forth; they did not miss any men; wherever men were staying, they would always see them. There would be nine of these men who followed these women. When they camped somewhere on the way, they would take these men's hearts away from them. Here, into the braids of their head-dresses, was where they placed those hearts. Then, while these men were asleep, these women would start away. So then, when the men arose from sleep, the women would be gone. Then they would follow them. Then, when these women arrived at the place whence they had come, these men would be slain, and they would eat these men. That was what they always did; many men had those women slain. For no one could keep from following them: those women had taken their hearts. That was the way they always did.

Now, a certain woman went far away; into the deep wilderness she went, to give her young brother the puberty-fast; too dangerous at this time were these women. When that youth had completed his fasting, a stick of wood he set up; he had a pet eagle<sup>1</sup>. Up there that eagle used to perch. Also a fox that boy had as a pet, which he had been given in his fasting. Then he kept hunting, killing very much game, that his sister might have ample food when he had left her. At one time he brought home two young bears.

"Now, sister," he told her, "set these two young bears to boil; some people are coming. And make me some moccasins," he told his sister.

She did exactly as he told her. And really, as twilight fell, some women came, one behind the other, out of the depths of the forest. Way in the very rear a little old woman came hobbling along on a cane.<sup>2</sup> When they had come, then close to the wigwam they scraped the snow away. When they had scraped the snow away, these women cut down trees and dragged them near; some of them, ~~you see~~, were cutting trees for building the lodge. When they had completed it, they broke off cedar-boughs to make their flooring. Then they gathered firewood. Then, when they had built the fire, they rested. And then came these men, nine of them.

"Hee-hee-hee-hee!" they said, shivering in the cold; for their blanket-robcs had been taken away from them.

That youth then said to them, "Come in here!"

When the men came in, he took from the kettle the two young bears and gave these men a hearty meal. Truly then did these men eat with zest, drinking all the broth, besides. When they had finished eating, they filed out of the house and entered the lodge of these women and sat by them, each by his own. Then these women placed meat upon wooden spits and roasted it. When it

<sup>1</sup> As a result of his dream-vision during the fast.

<sup>2</sup> The tenth, and, as later appears, youngest of the sisters.



kuhā'hkua? mī'tsimē'hseh s apī'tua? kayēs-kē'sitek, inuh tāh umē'h-simaw kawin kā'kōh utā'skuhtamō'wanan utā'niniḡman. ayā'ts-ni'ḡḡḡ-ā'witua? akuh mitā'muhsak kawī'n utā'hsamanō'wawan utā'niniḡmō'wawan. ayum nikūtu'ḡsitaḡ mā'nawats isku'ḡhtamōwā'-win utā'niniḡman. ahpi'ts niw aki'kuh ayāts-nī'tua? ayā'pehtaw isku'ḡhtamōwā'wḡkin nih mētsimē'hseh.

nahā'w, 'iniwi'n-pih ā'wih-pī'htiket inuh apāhni'hseh. ahkā'h-kiḡnih ini'win as apē't wēyḡwēkehkō'hseh; ani'win ā'wih-wētapimā'-tsin inuh apāhni'hseh. wāhtsita'w iniwin as kā'ts-āyā'nī'tua? akuh mitā'muhsak.

'ihsā'! ēwā'kin, 'tā'? tāh wi'nah nap ē'h-ayum ā'sē'tat, anuh nō'hkumā'hsinawan pis-wē'tapimā'tsin?

kawī'n pō'ts upā'htanan inuh pāhni'hseh. mā'nawats niw kīs-mī'tsuahin inih utā'puan inuh wē'yḡwēkehkō'hseh, s ahsāmā'tsin nuh utā'niniḡman.

sa'āh ā'pah wāsihsī'hkua? s nipā'tua?; nahā'w, kayēs-mā'wanipā'nit anuh umē'hsan, iniwi'n ānā'tsin anuh apāhni'hsan inuh wē'yḡwēkehkō'hseh, 'nahā'w, pipī'm-pehkō'namō'win ē'h-akum nīmē'hsak anuh usā'kipanu'wawan. ini'? as a'te'kin anuh utā'hōwan ē'h-akum inā'nīwḡk. aku'ḡsih isi'ḡnun; kō'n awēh-misā'h-kuḡte'nin; sā'kāw awē'h-usē'hin watō'wḡk; anī'? tāh aw-ā'tō'watua? ini's usā'kipā'nōwa? ē'h-akum nīmē'hsak.

ta'? kayēs-piḡt inuh apehni'hseh, iniwi'n-pih anuh umē'hsimawān kayēs-pehkō'namōwā'tsin inih usā'kēpan; siwas a'te'win inuh inā'niw ḡtā'h. kayēs-māmā'k inuh apāhni'hseh, iniwi'n-pih ani'nuh kō'niḡn inis ā'tu'watsin usā'kēpanih. iniwi'n-pih ayāh-a'tuwā'tsin nuh inā'niwḡn inih ḡtā'h. ini'win niw mā'waw ā'hpina'ḡtsin ani'nuh mitā'muhsan, mā'waw as yā'h-a'tuwā'tsin anuh inā'niwḡn ḡtā'hō-wawan. kayēs-mā'waw-ā'tuwā'tsin, iniwi'n-pih pis-usē'hsih.

nahā'w, iniwi'n-pih wā'nēt inuh wēyḡwēkehkō'hseh aku'ḡsih as i'siat. nawē'naw pis-pī'htike'win. nahā'w, wāhtsita'w iniwin as ḡnā'sit, uskē'h-kī'sē'hseh, s kēs-awēh-pḡkē'tah wēyḡwēkehkō'hseh s isēnā'kusit.

'nahā'w, tsēk-wā'pah, ini'? as katā'w-mātsī'ya'h, iku'ahin apāhni'hseh anuh wē'wḡn; 'āyā'pehtaw nnaw-inim-wē'kiminaw, iku'ahin.

māk-niw-nipā't apāhni'hseh, iniwi'n as tsē'tsipe'nikut anuh wē'wḡn, umātimō'hseman.

'ini'? sa'yā'h as mātsī'yah, iku'ahin; 'wā'htsitaw ki-kī'hki'taw ayum nīmē'hsinaw.

hā'w, ini? as ūnī'tua? mitā'muhsak; mā'wa niw ni? as mahkāmā'tua? utā'nini'ḡmuwawan utā'kumuwā'wan. hā'w, iniwi'n-pih apāhni'hseh, nakah āsi'ḡnit, minā'? s awēh-pihā'tsin. ākawā'htik nēpuwi'-win nuh apāhni'hseh. pis-minā'tami'pahḡwin mātsikihkicā'wis. ini'win-pih pākḡma'tsin uhkā'tih as pūhkikḡtāhā'tsin.

'yō't kiw-inā'pumāt kō'hkumeh as ki-wē'kimiwāt? inā'win wē-nimun.

was cooked done, then the oldest of the sisters, as she ate, left nothing for her husband. The first five women did not give their men anything to eat. The sixth one left a little food for her man. The last four kept back half of that meat for them.

Then that youth went and entered their lodge. By the cooking-place sat the little old woman; by her side the lad took his seat. Indeed, then those women laughed loudly.

"Fie, nasty!" they said, "What is this fellow doing, coming here and sitting by our grandmother?"

The lad did not heed it at all. The little old woman had eaten very little of her roast; she gave the food to her man. At last, in due time, they lay down to sleep.

When the time had come for them to lie down to sleep, then, after all her older<sup>1</sup> sisters were asleep, the little old woman said to the youth, "Now go about and undo my older sisters' braids. That is where these men's hearts have been placed. Go out of doors; shape snow in your hands; go and make nine snowballs. These you will put into my older sisters' braids here."

So when the youth came back, he undid the oldest sister's braid; there lay the heart of that man. The youth took it, and placed the lump of snow into her braid. Thereupon he placed back this man's heart for him. Thus he did with all those women, restoring their hearts to all these men. When he had replaced them all, he came back and lay down.

Then the little old woman rose from the couch and went outside. After a short time she came back into the lodge. Truly, she was beautiful now, a young girl, having gone and put away her disguise of old age.

"Now then, just before dawn we shall start," the youth's wife said to him; "Halfway we shall camp," she told him.

When he was still asleep, the woman, who was now his wife, nudged him.

"Now we are going!" she told him; "Truly, our eldest sister is fleet of foot."

Then the women arose, all of them taking away their men's blanket-robcs. The lad went off and waited for them ahead, in the direction they were taking. Behind a tree the youth took his stand. Matsikihkwäwis came running in the lead. He struck her on the leg, breaking the bone.

"Is this the way you *imitate* your grandmother when she takes a husband?" he said to his sister-in-law.

<sup>1</sup> See preceding note.

*wā'htsita'w iniwi'n as kā'ts-nehkō'sit mʌtsikihkwā'wis.*

*'wā'htsitaw nisē'hkanaw! tā'? min ā'wih-yōh-mehkāwā'tsin wēta?-ne'mun?' inā'win anuh uhsē'mehsʌn.*

*ini'win ā'niwāk as pā'tuhnet mʌtsikihkwā'wis.*

*ini'win-pih pis-yā'h-wʌskē'pahtuk inu'h apāhni'hseh. sa?ā'h kēs-kīsisi'ʌhkōwʌ'nin inuh umē'hʌn. kō'skusitu'a? akuh inā'niwʌk. iniwi'n ni pā'hpis s nūtspine'htsiketu'a? kʌtā'w.*

*'kitā'wats-mī'tsihsī?; wa'?naw a-piʌtā'wʌkit?' inā'win apāhni'hseh. hā'w, ini?-pih ā'wih-mī'tsihsītua?*

*kayē's-anī'h-mī'tsihsītua?, 'nahā'w, nīmī?', kute'?nas kā'kōh isē'kiyen, a-kākā'kitōw ē'h-ayum nīpā'nehsi'ʌhsem. ayō'? a-kanā'-pumih,' inā'win umē'hʌn as mā'tsyʌt.*

*hā'w, ini'? keh s nūtspinā'htsiketu'a?. sa?ā'h misi'k kayēs-wē'kinit. iniwi'n-pih ā'nim-pi'ʌtā'tua?. iniwi'n sa?ye'h as kīsisi'ʌhkītua? s ōnā'hkuhā'hkua? mītsimē'hseh. kawī'n utā'hsamanan mʌtsikihkwā'-wis utā'nini'ʌmʌn.*

*iniwi'n ānā'tsin nuh pāhni'hseh; 'ini't kiw-inā'pumat kō'hkumeh s ki-wē'kimiwāt?' — kʌt tsiw-ahsāmā'tsin.*

*'wā'htsita kā'?tin nisē'hkanaw! tā'? ap-yō'h-mehkāwā'tsin anī'nuh mʌtsē'?-apāhni'hʌn?' inā'win uhsē'mehsʌn.*

*nahā'w, sa?ā'h misi'k tsayēk-wā'pah, 'nahā'w, ini? sa?ye'h a mʌtsī'yah,' iku'ahin wē'wʌn; 'nā'wahkīk kina-pi'ʌtā?,' iku'ahin. 'ā'niwā'k pā'sekkaw mʌtsikihkwā'wis as kēs-pōhkīkʌtā'hʌt.'*

*iniwi'n-pih mā'hkʌmʌtua? utākumōwā'wan utā'nini'ʌmōwawan 'hā?tu'kun anuh wāpuwiyā'nan! nā's kʌt akō'wʌk; winu'a? a pēhkitsi'wʌk,' inā'win nuh apāhni'hseh.*

*iniwi'n-pih misi'k kayā'?ts-nehkō'situa? akuh mitā'muhʌk nī'ʌnʌn. kayēs-mātsi'ʌnit, ini?-pih mā'waw tsiw-amā'tinatsein anin inā'niwʌn.*

*'ōnē'ku'n! kimāk-nūhsū'hkīwā?!' inā'win.*

*iniwi'n-pih wānī'pahtukua? kuh inā'niwʌk, nūtspināhtsike'tua. nayā'wahkīk, ini'win-pih payiʌtā'tua? inis s wē'kinit. wahkētā'si- iniwi'n as a'tik kinō'htem. ā'ni-piʌtā'tua? āsipā'hkuh, ōsā'mat uhkā'nan, mamā'tsi'taw-uhkā'nan ini'kuh tsi-ne'na'tua?. wā'h-yō'win ā'sinakusi't nʌhā'?s ā'sipeh. ispā'mi'ah, wā'?naw ispā'mi' iniwi'n as wī'kitua?. ā'? teh aw-isī'tʌtua? s aw-ihku'ah̄tawetua. iniwi'n-pih inuh yā'hpits uhsē'mimaw anā'hkiʌn pis-ahpā'kitā' ahku'ʌhtawakan isinā'kwʌtin.*

*'nahā'w, yō's niw s aw-āyanā'hkīyen, ini's niw kinu'a? ap p-āyanā'hkīkun, mā'wa niw ā'htahsiyāk. ini? nisi'k s a-piʌtā'yā' inā'win wē'matan.*

*ta'?, iniwi'n-pih mayā'tsiʌt apāhni'hseh, iniwi'n niw uti'h ak inā'niwʌk as inim-sakā'hkī'tʌtua? anuh apāhni'hʌn. wē'ki k-piʌtā'wʌkin ini's wʌhkētā'sipeh. nahā'w, ini?-pih payi'htīkawan-titua? ini'h kēnō'htem as i'nim-apī'tawatua? umātemō'hsemuwa'wʌ.*



Then truly in a great rage was Matsikihkwäwis.

"Truly, I hate him! Where in the world did she go and pick up this fellow-dog of hers?" she said to her youngest sister.

Then slowly enough did Matsikihkwäwis walk.

The youth then ran all the way back home. His sister had by this time finished her cooking. When those men awoke, at once they were going to start in pursuit.

"Let us eat before we start. They can't get very far, can they?" the youth said to them.

So then they went and ate.

When they had eaten, "Now, sister, if anything anywhere happens to me, this eagle of mine will keep giving its call. He will keep guard over you," he said to his sister, as he departed.

So then they went in pursuit. In time they reached the place where the women had again made camp. They finished cooking and put the meat on spits. Matsikihkwäwis gave her man no food.

Then the youth said to her, "Is that what you learn by watching your grandmother when she takes a husband?" — because she gave him nothing to eat.

When the next dawn was near, "Now we shall start," his wife told him; "At noon we shall arrive; slowly enough is Matsikihkwäwis traveling with her broken leg."

Then they took away the blanket-robcs from their husbands.

"Leave those robes! Let them wear their robes. They too feel the cold," said the youth to them.

Thereupon again those five women became very angry. When they had departed, he roused all those men from their sleep.

"Get up! We are pursuing our wives!" he said to them.

The men jumped up and started in pursuit. At noon they came to the place where the women dwelt. Up on top of a cliff there stood a long-lodge. When they reached the foot of the cliff, there was a vast number of bones, human bones, of as many people as they must have slain. Truly (steep), like this in shape, was that solitary cliff. High, high, far up above, was where they dwelt. How were they to climb up? Then that youngest one threw down a reed-mat; it was in form like a ladder.

"Now, exactly where I step, you too will have to take each step, as many as you are; only in this way will you arrive," he said to his companions.

Then the youth started, and behind him came those men, clinging to him. At last they reached the top of the cliff. Then they went, one after the other, into that long-lodge, each taking his seat by his wife.



'ini'? käh wi'nah hä'nōw ē'h-umΛs as wī'hkihe'siyik yōs as pī'hti-keyāk,' iku'ahin inuh apāhni'hseh Λnih mā'temō'hsemΛn.

sa'yā'h uhtsē'muwin inuh wē'yΛwē'keh as nitōmā'tsin anuh matsi'kihkwā'wihsΛn s sāwā'hamōwā'tsin.

'ayō? mā'mik niw tāpā'nak nitā'n, ahpā'n niw as kiw-inānī'hit as kī-pī'tuwīt inih mā'mik wayē'hki'taman.'

wātū'hsiwan aku'ahamin; iniwi'n ā'hpakēnā'tsin anuh kō'niΛn; ini'? tāh ānā'nihtah, mamā'tsi'tā'w-utāh as ā'wik. sa'yā'h misi'k niku't pehkō'namōwā'win usā'kēpan, iskū'tiah as apu'Λhsit, iskū'tiah as mahkā'hsiwapit. ini? ni mā'waw āhpinanā'tsin as mitā'tahsinit anuh utā'nan. ta'? mā'waw kayēs-pehkōnamōwā'tsin ninuh usā'kipanōwawan, iniwi'n-pih kā'taw-aku'ahah anuh utāpu'Λnan. ta'? yā'h pits ā'tiyapāwā'wanin anuh wātū'hsiwan. wā'ki? tāh a-mē'tsik? ta'? kū'niΛn ā'wiwan.

'nā'h!' ēwā'hin inuh wē'yΛwē'keh; 'wā'ki? tāh aw-ahsā'makua? ē'h-akum nūhā'hkΛk?'

umūtī'h utā'hpinaΛmin; ahkā'hkun kayēs-akōnā'tsin: 'mē'nan kΛt nitā'hsamā'wak!'

mamā'tsi'taw-uskē'hsikun ā'wiwanin.

'kΛn wi'nah ni'na? inih nitā'nahtsikānī'nawan,' inā'win inuh apāhni'hseh.

'yā', wā'htaw nisē'hkanaw! wā'sē'kiwan anuh payinā'tsin?' inā'win nuh utā'nan.

ini'win keh as yāh-sakā'hka'tuk inih umū'tih mamā'tsi'taw-uskē'h-sikun.

'tsiyā'w winā'mehkwΛΛΛn pā'tewΛn kΛt nitā'hsamawΛk,' ēwā'hin wē'yΛwē'keh.

pā'hkunah inih umū'tih, mehku'Λskatayā'wak ā'wiwanin.

'kΛn wi'nah ni'na? inih nitā'nahtsikānī'nawan mehku'Λskatayā'-wak as pas mu'Λkihtua?.'

ini'? käh as kēs-nī'hni'tat nuh wē'yΛwē'keh.

iniwi'n-pih kayā'ts-wē'?sake'sit; sikana'h niw nipu'ahin.

'ta? ā'siki'yen?' inā'win matsikihkwā'wis.

'wayā'piske'nit pisē'w mu'ak, pas nimā'hnuw-īm,' ēwā'hin wē'yΛwē'keh.

'tā? ā'ts?' inā'win nuh pāhni'hseh.

'wΛyā'piske'ninit pisē'wΛn mu'atsin, pas māhnuw-ī'win.'

'nahā'w, nina-nā'nāw,' iwā'hin pāhni'hseh.

pān ā'win mayā'tsiΛt. nimē'wah niw inā'htuahin; iniwi'n as pīnā'tsin wΛyā'piske'ninit pisē'wΛn. nayāwā'tsin inuh wē'yΛwē'keh, wāhtsitā'w iniwi'n as kā'ts-mō'k.

'wā'sē'kiwan ani'nuh payinā'tsin ē'h-ayum as kitā'mahih nehsē'h?' inā'win.

aniwi'n teh uhsē'mehsΛn pisē'wΛn wē'yΛwē'keh. aniwi'n teh kā'h nap ā'hsamēwāt anuh apāhni'hsΛn inuh wē'yΛwē'keh.

"So now at any rate you have managed to come into the house," the youth was told by his wife.

Soon the old woman of the house<sup>1</sup> called out, bidding Matsikihkwāwis come have her hair combed.

"I ~~truly~~ love this daughter of mine, who always makes me glad, bringing me that whose taste I truly like."

She lifted some red coals from the fire; on them she threw the lump of snow, for she thought it was a human heart. Soon she unbound another daughter's braid, to do her roasting in the flame, to cook on the coals. Thus she did with all ten of her daughters. Then, when she had undone all their braids, she wanted to lift out her roasts. But there! the glowing coals had been entirely put out by water. What was there for her to eat? For it was only snow.

"Look at that!" said the old woman; "What shall I feed these sons-in-law?"

She took up her bag; when she had hung up the kettle, "Suppose I give them berries to eat!"

They were human eyes.

"Not at all do we eat that kind of food," said the youth to her.

"Yah, truly, I do hate him! What kind of a creature is this she has brought?" she said to her daughter.

So then she put away her bag of human eyes.

"I suppose I shall have to give them dried squash," said the old woman.

When she untied her bag, leeches were those things.

"Not at all is that our way of eating, to eat leeches."

So then the old woman gave up.

Thereupon she became very ill; she was almost dying.

"What is the matter with you?" Matsikihkwāwis asked her.

"If I ate the White Lynx, I should get well," said the old woman.

"What does she say?" said the youth to her.

"If she ate the White Lynx, she says she would get well."

"Very well, I shall fetch it," said the youth.

Off he went; only a short time he was gone; then he came with the White Lynx. When the old woman saw it, in truth she wept bitterly.

"What sort of creature has she brought here, to the undoing of my little brother?" she said to her daughter.

For that lynx was the old woman's younger brother. To it the old woman, while it lived, had fed those youths.

<sup>1</sup> The mother of the ten sisters.

wayā'pah sa?ā'h misi'k kā'ts-wē'sake'siwin; saka'nah niw nipu'a-hin.

'ta? ā'sikiyen?' inā'win mΛtsikihkwā'wis.

'wΛyā'piskēnit kite'mi'w mu'ak, pas nimā'hnuw-īm.'

'ā', kiki-sā'sanaki?nisim! tā'? aw-uh-tā'nakih wayā'piskēnit kitā'-mi'w?

'sanā'kesi? nuh kitā'mi'w? nina-nā'nāw,' i'wā'hin nuh pāhni'hseh. pān ā'win mayā'tsiΛt; nimē'wah niw ini'win as pīnā'tsin wΛyā'piskēninit kitāmi'wΛn. wā'htsitaw misi'k iniwi'n as kā'ts-mō'k inuh wē'yΛwēkeh.

'ini'? kāh mā'waw nehsē'mehsΛk as mā'?tsinatukā'yen! tā'?-nakah ap-uh-tānā'tsin anuh payīnā'tsin as kitā'mahī'htua? nehsē'-mehsΛk?

ini'?

nahā'w, iniwi'n-pih ā'sit kayā'?ts-wē'sake'sit nuh apāhni'hseh. sa?yā'h mi'sik mΛtsikihkwā'wis nī'pi'tawin as awē'h-kutsē'muna'-tsin.

'ta? ā'siki'yen?'

'nipānehsi'ΛhsimΛn wi'yΛk nā'tuwit, pas nimā'hnuw-īm.'

'hā'w, sanā'kesi? inuh pinā'hsiah? nna-nā'nāw,' ēwā'hin inuh wē'yΛwēkeh.

ahpān ā'win mayā'tsiΛt as nānā'tsin pinā'hsi'ahsΛn. kā'?tsih inim-piΛtā'wipā'htuk nuh wē'yΛwēkeh, iniwin-pih wi'nah wātsi'Λnimi'tah inuh pinā'hsiw. iniwi'n-pih wā'kuh pis-sā'kitsipa'htuk, wā'htsitaw as kā'ts-mēkānā'tsin nih wē'yΛwēkehkun, misik anuh pinā'hsi'ΛhsΛn kawin uwī'hkiha'nan s katā'w-tā'pinatsin. ini'? kāh s yāh-kē'wāt nuh wē'yΛwēkeh.

unāmā'?simΛn tā'wΛnin inuh apāhni'hseh; ōtā'htanih iniwi'n as kiw-apē't inuh mā'ts-nāmā'?s.

sa?ye'h misi'k s kā'?ts-wē'?sake'sit nuh pāhni'hseh.

'nināmā'?seman wi'yΛk nā'tuwit, pas nimā'hnuw-īm.'

'nahā'w, nna-nānā'w inuh nāmā'?s,' ēwā'hin wē'yΛwēkeh.

hpān ā'win wi'yāpipā'htuk, pī'htikepa'htuk Λs katā'w-awē'h-tāpina'tsin anuh nāmā'?sΛn. wāhtsita' misi'k iniwi'n as kā'?ts-ne?nikut nuh wā'kuhsΛn misik inuh pinā'hsiehsΛn. ini'win ā'nisihā'-tua? ahkē'w as kē'skikeh; ini'win s awē'h-ne?na'tua? Λnuh wē'yΛwēkehkun.

ini'? kāh kat a's piΛt wē'kōwa? nuh wē'yΛwēkeh, 'nahā'w,' ēwā'hin apāhni'hseh inā'mehkiwΛn s natōmā'tsin, 'katā's kat awē'h-sakā'h-kΛpē'wΛk aku'm mitā'muhsΛk. kēspin yō's niw katā'-tΛnā'situa?, kΛn wi'yΛk inā'njw unΛw-ā'wēnΛn,' ēwā'hin pāhni'hseh.

ini'-pih winu'a? nā'mehkiwΛk tsi-pis-mātsi'Λtua? as kā'ts-nō'-we?neh. yō'm as mimā'kwΛpitua?, yō'win-nikōh sayā'kapitua? ini's a'sΛ'nih. nitsi'Λkah niw as kā'?ts-nō'-we?neh, iniwi'n s wā'pe'situa?; wāhtsita' niw as kisī'pisitua?. as mō'hkakah ina'kah ini? as kēs-awē'h-apihā'tua? inā'mehkiwΛk inuh mitā'muhsΛn.

On the next day she again became very ill; she was at the point of death.

"What is the matter with you?" Matsikihkwäwis asked her.

"If I ate the White Porcupine, I should get well."

"Alas, you speak of hard things! Whence are we to get the White Porcupine?"

"Is that porcupine so hard to get? I shall go get it," said the lad.

Off he went; in a short while he brought the White Porcupine. In truth the old woman again wept bitterly.

"So now all my younger brothers have been destroyed for me! Where did she get her hands on this creature she has brought, to the undoing of my brothers?"

That was all.

Now the youth in turn became very ill. Soon Matsikihkwäwis again arose and went over to question him.

"What is the matter with you?"

"If someone fetched me my eagle, I should get well."

"Is that eagle so hard to get? Why, I shall fetch it," said the old woman.

Off she went to fetch the eagle. When the old woman came running close to that place, the eagle sounded the alarm. Then the fox came running out and fiercely attacked the old woman, and she did not succeed in getting hold of that eagle. So back home went the old woman.

The youth had a fish; on his settee in the wigwam that <sup>huge</sup> fish used to lie.

Now again very ill grew the youth.

"If someone fetched me my fish, I should get well."

"Very well, I shall go get that fish," said the old woman.

Off she started, on the run, and ran inside the wigwam to go seize that fish. Then again in truth did the fox and the eagle sorely maltreat her. They chased her to the edge of the earth, and out there they killed the old woman.

So then, when the old woman did not return to her dwelling, the youth called to the Thunderers, saying, "Now, let these women go stay in some fixed place. If they remain dwelling even here, no men will be left." Thus spoke the youth.

Thereupon the Thunderers started forth and there was a great wind. The women shook themselves where they sat, like this, until they sank into the rock up to here. But as the great wind kept blowing, they were carried away into the air; truly they flew along with great speed. Over into the east the Thunderers went and set those women.



nahā'w, ini? mā'waw.

ani'nuh tāh mō'nipjānawī'hsihkiāh, — yō'? kiw-ā'yahkwapi'kah, —  
ani'nuh kiw-āyakutā'kin, ani'? wē'ne?nōwā'wān akuh mitā'muhsak.  
nine'? tāh niwī'hsuān māskwawā'nāhkWatōk; ini? kayē's-pis-  
ō'h-mamā'tsi'ta'wiyan. akj'? nī'tisi'ānāk.

nahā'w, kisā'ka'samū'nine'muāw as mō'hkahah nakah wāhta-  
pē'yāk mitā'muhsak. sanawā'? niw sawā'nimi'yah s ā'tsiminakuk  
kayēs-isē'kiyek yōs ahki'hīh as kēs-pimā'tesiyāk. sawānimā'hkun  
ē'h-ayum inā'niw; nā'tamō'hkun s a-mitsēmā'nihtah inih kī'kituān.

kinu'a? ap, inā'mehkiwāk, kinu'a? ap kisā'ka'samōnine'muāw  
nikut uhpū'ākan ne?nimā'w. misik ē'h-yōm sū'nien kinaw-utā'h-  
pine'muāw; kimē'nikuaw; nā'tamō'hkun misi'k as a-yā'h-tā'pinah  
sū'nyen.

ini'?

## 107. THE WOMEN OF THE EASTERN SKY. — SECOND VERSION.

(nayā'htōw)

hā'w, mitā'muh wē'kiwin; uhsē'mehsān tā'wanin, apāhnī'hseh.  
mamā'tsi'taw-uhpā'niān māmō'nahewin; ini? kiw-ahsāmā'tsin uhsē'-  
mehsān, katāw-kē'sikihā'tsin. ahkō'?sik me?niki'nin nuh apāhnī'hseh.  
ā'yuhpe'nehket mā'mā'tsi'taw-uhpā'niān, nikō'tās umā'?tikwān usi'h-  
tuwātsin uhsē'mehsān.

'yō's niw nānū'tjike'nun, kiw-inā'win as ki-mā'tsiāt inuh mitā'muh.

pāpē'pimu'tsiket inuh apāhnī'hseh, nikō'tās, kayēs-pyā'nit umē'h-  
sān, anuh wē'skinō'hsān as ne?na'tsin kinēnē'skapi'kunewān, pis-  
tsi'hkiwe'pahtawin inuh apāhnī'hseh.

pis-pi'htjket, 'hē', nimē'? , āwā'tuk ninā'?naw!

'ō', iku'ahin, 'ā'ni? tāh?

'umā'? aku'atsih as kēs-pis-a'?nak.

sā'kitō'hnet inuh mitā'muh, siwas apē'win inuh wē'skinō'hseh.  
pi'htikanā'tsin.

'ā', nehsē'h ini? keh sa'?yeh as tā'p-ne?natsin wē'skinō'hsān!

wāyā'pah, mayā'tsiāt uhpā'nehket, misi'k payi'āt, iniwi'n-pih  
misi'k wayē'htamōwā'tsin: 'ā', nehsē'? , nikut wā'pus kiw-inā'w;  
sasākī'yuh ni?-nuh kī'w-it; tatā'pehtew; kakānuapi'kehtew; kī'hki?-  
taw, inā'win.

inih-pih tsi-mā'tsiāt nātōnāhā'tsin anuh wā'pusun sasākī'yuh.  
nikōtā's kaniwi'n sā'hkihsih.

'ayō'tsiwāk kā'h tsiw-ā'wit!

Now, that is all.

Those string-like objects, — of about this length, — which hang in the tamarack-swamps, they are the hair of those women.

My name is Red-Cloud-Woman; hither from that place I came to dwell in human form. They are my sisters.

Lo, I make unto you a burnt offering of tobacco, Women who Dwell in the Eastern Sky. Graciously take pity on us, now that I have told of how you fared when here on earth you dwelt. Take pity on this man here; help him that he may remember this tale.

And you, O Thunderers, to you too I make a burnt-offering of a pipeful of tobacco. And this piece of money you are to accept. He gives it to you. Help him that he may secure more money.

Amen.

## 107. THE WOMEN OF THE EASTERN SKY. — SECOND VERSION.

(Nayāhtow)

A woman dwelt somewhere; she had a younger brother, a boy. She would dig Indian potatoes<sup>1</sup>; that was what she gave her brother to eat; she wanted to bring him to manhood. At last the boy grew up, as she gathered ground-nuts; and then at one time she made a bow for her brother.

"Stay here and attend to the house," that woman would say to him, as she went away.

The boy kept shooting at things hit or miss, until once, when his sister came home, he had killed a little bird, a chickadee, and came running with noise.

In he came; "Oh, Sister, I have killed a creature!"

"Is that so?" she said to him; "And where is it?"

"Out there by the door is where I laid it when I came home."<sup>2</sup>

The woman went outside; there lay the bird, which she brought into the lodge.

"So now my little brother has come to the point of killing birds!"

On the next day she went to gather ground-nuts, and when she came back, she taught him further, "Now, Little Brother, there is creature called Rabbit; in the brush he stays; his ears are set close together; long are his ears; and he runs very fast," she told him.

At once he set out to look for that rabbit in the brush, and soon, there sat one crouching.

"This, now, must be it!"

<sup>1</sup> Ground-nuts, *Apios tuberosa*.

<sup>2</sup> The customary procedure of a man who brings game.

*pimī'titsī'hsine'nik, pimī'win<sup>1</sup>. iniwin s kahkā'mitsī'ʔtāt. umā'ʔ-tikuΛp kayēs-kī'ʔtapī'nah, iniwin s kī'hkitunā'hpina'tsin, pis-utā'tsima'tsin. payi'ʔtāt wē'kōwaʔ, pī'htikewin.*

*'ā', nimē'ʔ, nikē's-neʔnaw nuh wā'pus!*

*sā'kisi'pahtawin inuh mitā'muh; siwas sehkē'hsinin wā'pus. ini-win ā'yutsimā'tsin uhsē'mehsΛn.*

*'ā', nehsē'h niʔ keh sa'ʔyeh as tā'p-napō'p-minā'hit! ā', nehsē'ʔ, misi'k niku't apā'hsus kiw-inā'w; papē'wikʔtā'w; mamā'hkehtew; kī'hki'ʔta'w; nahnā'siw; sasākī'yuh wina'h ap ki-tanā'siw.'*

*'ō'h!' inā'win.*

*hā', inih-pih tsi-mā'tsiΛt, ppām-nΛtōnāhā'tsin sasākī'yuh, hā'w, nikō'tās kΛniwi'n niw keʔtsi'h nayē'puwinīt. ānā'pumikut, pimē'tsikapuwinīt, utā'h as tanā'nihtamuwa'tsin, iniwi'n-nuh pāmu'atsin. mim-kāhtsi'ʔnewin; tāpā'pame'win, wā'pakutsih. iniwin s kēwā'pahtuk. kΛniwin payitīwā'pahtuk pī'htike'pahtuk.*

*'ā', nimē'ʔ, nikē's-neʔnaw nuh apā'hsus tsi-ki'w-inēh!*

*'ā', nehsē'h wāwā'nin s tā'p-neʔtΛkā't!*

*tā'ʔsikan kayēs-mΛmā'k, mātsyΛ'tuaʔ, siwas sehkē'hsinin apā'hsus, wīnanē'htsiket inuh mitā'muh. iniwi'n-pih wayā'p-neʔna'tsin pā'hsusun; iniwi'n saʔyeh s wā'skini'nīt.*

*ā', nikō'tās s pahpē'sit, iniwi'n pā'miw-inā'nihtah: 'ta'ʔ tāh tsiw-isē'kih umΛ's nahā'ʔs as i'yahʔ kΛsa'ʔ mΛmā'tsiʔtaw kutā'ʔnas uts-i'nanʔ'*

*hē'ʔ, kawī'n umā'hnuh-pahpē'sinan. nā'hkah, pis-kē'wāt, iniwin s pis-nikut pis-neʔnatsin nikut. inim-utāmā'nihtam mΛmā'tsiʔtawΛn kΛt s kehkē'nawa'tsin. payi'ʔt wē'kōwaʔ, iniwin-pih pā'mim-sehkē'hsih. ahsāmā'tsin uhsē'mehsΛn, hē', kawin umī'tsihsinan.*

*'mī'tsihsinu'n!' inā'win uhsē'mehsΛn; 'kΛn kiwānā'niminine'nan inih ānā'nihtΛmΛn.'*

*'ta'ʔ aw-is-mmātā'wah mamā'tsiʔtaw kΛt-ā'ʔ a-tātʔ'*

*'mī'tsihsinun. kina'w-isiam mΛmā'tsiʔtawΛk. nī'suku'nakah inih kinaw-mā'tsiΛm. kitā'kum nna-nawā'ts-usē'htun, misi'k kipē'htsiʔ-nimā'wān.'*

*utsī'kwaya'nan ā'wiwanin upē'htsiʔnimāwā'nan; misi'k utā'kum, utsī'kuku'mΛk ā'wiwin nih utā'kum.*

*nī'suku'nakah, 'nahā'w, iniʔ s a-mātsi'yen. ayāku'Λmisinun yōm aw-inā'nan; kinā'pim tāh wi'nah, kē'spin kΛt pehtā'wiyen. nā'wahkī'k iniʔ-pih a-nahnā'tuaʔ inā'niwΛk; mitā'tahsiwΛk. meʔti'kuh a-naw'āts-apē'wΛk, wahkētā'htik. māh-mā'w uʔnā'hsimaw inu'ʔ minā'ʔ aw-*

<sup>1</sup> Right fist clapped into left palm.

Where it sat with its flank exposed, he shot it, and it flopped over, belly up. He untied the string of his bow and, tying the animal round the throat, dragged it home. When he reached their dwelling, he entered.

"Oh, Big Sister, I have killed that rabbit!"

The woman ran out: there lay a rabbit. Then she kissed her little brother more than once.

"So now my little brother is old enough to provide me with broth! Now, Little Brother, there is yet another creature; Deer he is named; his legs are thin; his ears are big; he runs very fast he is shy; he, too, dwells in the brush."

"I see!" he answered her.

At once he set out, to seek it here and there in the brush, and soon, there it stood, close by. As it stood and looked at him, with its side turned hither, then, where he surmised its heart to be, in that place he shot it. It started to run; it saw him, and tumbled over. He ran home. With noise he came suddenly running into the lodge.

"Oh, Sister, I have killed that creature you say is named Deer!"

"Oh, pleased am I that now my little brother has reached the age of killing game!"

She took her knife, and they went; there lay the deer; the woman skinned and cut up the carcass. So now he had begun to kill deer; he was now a young man.

Then once, as he was hunting, he chanced upon the thought: "How is it that we are alone? Can it really be that there are no people ~~in any place~~?"

He had no joy of his hunting. In the evening, when he came home, he brought only one piece of game that he had killed. He stayed obsessed by the thought that he knew of no people. When he reached the dwelling, he went and lay down. When she gave her brother food, he did not eat.

"Do eat," she said to him; "I am not unaware of what is in your thought."

"Surely things cannot be so strange that there is no such thing as a human being?"

"Eat your meal. You shall go to the people. In two days you shall set out. I shall first make your blanket-robe and your tobacco-pouch."

A bag of fisher-fur was his tobacco-pouch, and his blanket-robe was of fisher-skin.

When the second day came, "Very well, now you will go forth. Heed carefully this that I tell you; you will die, if you do not heed me. At noon you will track some men; ten will be their number. Upon a tree they will sit down to rest. The oldest will sit in front;



apē't; uti'h kinaw-inim-apē'm. mitā'muhsak pimē'nisi'hā'wak. katā-nī'pi'tatua?, ini?-pih a-kē'kitit inuh u?nā'hsimaw, "nahā'w, ta? aw-ināwā'makih?" — "hā', kehsē'mehsinaw aw-ā'wiiw!" — "nahā'w!" aw-ē'wāk. ini? mitā'tah nikut-ēnē'h as aw-ā'wiiyek. ini'? api'ts ā'h-tahsi'tua? kikuh mitā'muhsak. nahā'w, ini?-pih nī'pi'tatua? katā'w. ini'? niw as aw-ā'nawihisi'tua?. hā'w, ini?-pih me'tiku'ahseh a-pō'hkuna'man s aw-ini-sā'?siwa'hatua?. ini? as a-wē'hkihtukua? s a-nē'pi'tatua?. ini?-pih, "ā', wāwā'nin, kehkimin niw kehsē'min kipis-ātā'mikunaw!" ini?-pih tsi-wāpā'waneti'tua?.

wā'hta ke'?siwin; ini-kawā'tsiwakin inā'niwak.

'ē', kkā'ta-kawā'tsē?! ēwā'kin.

hā'w, ini?-pih tsi-minā'?tamē'hket inuh apāhni'hseh. ini?-pih kā'kisyānā'mit; inih-pih tsi-pis-apātā'win.

sa'yā'h nā'yik, 'hā'w, kats kiwē'ki?!

kayī'skanī'tipā'hkah, kanī'win niw wāpā'hpitua? akuh mitā-muhsak; me'win-pih niw āh'tanā'hpitua?.

'hā', mānawa'ts niw kinō'nihkwasuwe?! hā'w, wā'pah kinaw-ātāmō'nawak.

wayā'pah mī'p, wāpā'wani'titua?, pā'pimi'pahtu'kua?, sakana'h nayā'wahkik, iniwin s ni-nā'mikua? s kī's-ni-wi'kitua?. hā'w, iniwin teh s tsi-yōh-kā'?ts-mātsyātua?. hā'w, nikō'tās kāh sa'yā'h imi's ā'kutsih, iniwi'n-pih nuh apāhni'hseh umā'?tikwan kayēs-nā'pa?-tā'hsima'tsin; iniwi'n-pih ā'hpimīt inih wē'p: minā'? me'ti'k pimā'h-kīhsi'nin; ini? tsiw-ā'pēt, kī'asit. hā'w, akikuh mitā'muhsak inuh pis-minā'?tamē'hket, sinawā'? niw ā'naw utā'hpikātā'taw, nih utānā'hpis umas ki-pā'pehneh uhpā'niah, tsiw-āhpē'hsehkāt. ini? sa'yā'h tā-pis-pā'sitahā'tsin nuh me'ti'kwan, ini?-pih uhkā'hkwanih tsi-pakāmā'tsin inuh apāhni'hseh.

'wē'kikun! inā'win.

'hā'w, nehsē'? kāt kiwē'ki?!

pā'mim-unikā'tua? kinō'htem, nimē'wah niw tasē'tawakin; ini? s kī'sihlukua?.

iniwin teh kayēs-ikōt nuh umē'hsan: 'ma-mā'waw isku'āt'ini? as a-sehkē'hsih; inu'? aw-isī'yen. kinā'pim tāh wi'nah niw; inā'niwan i'wane'wak kuh mitā'muhsak. umas s a-nipā'yāk, ini? mā'waw utā'hqawaw ni? as a-mamu'ahtua?; ini'? teh niw as kēsā'hpine'tua?. piātā'wihī'kutua? anih uki'ahsōwa'wan, kēs-nipāt inuh inā'niw, ini?-pih uki'yān, "inā'ni kipī'tuān!" ni? aw-inā'tsin. hā'w, ini?-pih,

in the rear you will take your seat. They are pursuing some women. When they are about to arise, the oldest will speak, 'Now, what relation shall he be to us?' — 'Oh, let him be our youngest brother!' — 'Very well!' they will say. So then there will be eleven of you. That is exactly the number of those women. Then they will try to arise. They will be unable. Thereupon you will break off a switch and strike them one after the other, as with a lash. Then they will be able to arise. Then, 'Good! It is lucky for us that our little brother caught up with us.' Then they will start along in single file."

It<sup>1</sup> was truly cold; the men suffered from the frost as they went along.

"Oh, we shall freeze to death!" they said.

Then the lad took the lead. He puffed hot breath into the air, and it became warm.

Then, at sunset, "Let us camp!"

When darkness had fallen, then those women began to laugh; from over yonder, but a little ways, came the sound of their laughter.

"We are camping but little short of them! Tomorrow we shall overtake them."

Early the next morning they started in single file, running without pause, until, almost at noon, they saw the place where the women had camped. So now from that place they went on at a good rate. Then, as the sun hung low in yonder sky, then that lad strung his bow; into the distance he shot an arrow: over ahead there, a tree<sup>2</sup> lay across the path; there he placed himself in hiding. The one of those women who was in the lead as they came, bestirred her legs without pause; her skirt was flung up to her breast, so fast she went. Then, as she was about to skip across that tree, the lad struck her on her shin.

"Pitch camp!" he told her.

"Sister, let us pitch camp!"

When they set about building their shelter, a long-lodge, then only a short while were they busy with it; very soon they had finished it.

But this was what he had been told by his elder sister, "One will be lying farthest at the end; to her you will go. But you are as good as dead; these women drag men along as the hunter drags game. There where you sleep, there all of them will have their hearts taken from them, and that will be the end of their misfortunes. When the women have brought them to where their

<sup>1</sup> The narrator here lapsed from the sister's prediction to the actual event; he later noticed this with some consternation. The lapse is the more natural, because it is not uncommon to take for granted the fulfilment of such predictions and pass directly on to what happened afterwards.

<sup>2</sup> I. e., the arrow, transformed by magic.

inuh wē'yawēkehkō'hseh, pimī'-unēt, — usā'kipanīh ini'? as aw-a'tuk nuh mitā'muh nih utā'h inuh inā'nīw, — ini'?-pih a-peh-kōnamōwā'tsin nuh utā'nan inih usā'kipan. hā'w, ini'? s ā'w-a'tik inih utā'h. "wāwā'nin nita'h, ke'?neh napō'p as a-minā'k!" ini'?-pih a-pa'si'sah; ni'?-pih ʌ-mahkā'hsiwa'pīt. iniwin ā'kut umē'hʌn.

pis-mā'tsiat, kayī'skanī'tipā'hkah ini'win-pih payi'ʌtua? kuh inā-nīwak. ā', nuh mātisi'hkiwis u'nā'hsimaw wēts-ahpē'htesiwan, ini'? tsiw-inim-is-kanā'wihe'titua?. hā'w, inuh apāhni'hseh, kayēs-nipā'hi-tih, iniwi'n-pih ā'siat imi's sku'a'ts. nis sā'hkihsih, hā'w, wē'yawēkehkō'hseh!

'hā'w, nuhsi'h, kʌn-ā'? kinā'winan āhpē'htesiyeen?

'kʌ'n! inā'win; 'kinā'? keh niw pits-isī'yen!

'ō, hā', nuhsi'h, nitā'wats-sā'kesim!

hā'w, utā'hpatah wē'yawēkehkō'hseh, tā'? , nim-mamiʌtq'win. nikō'tās pis-uhnā'?numōwin; hā'w, pā'ki'nisiwin. pis-pī'htiket, mā'? , kī'sē'hseh, pits-sehkē'hsih!

'wiya'k kikīs-wī'htamʌ'kwat? wī'yak as ki-yō's-ki-piʌt, kayēs-nā'witsin, ini'? niw kiw-is-ā'nawē'nihtah. — nahā'w, iku'ahin, 's a-māk-nipā'yāk, ini'?-pih a-mātsī'yah. hā'w, a-mātsī'yah, umʌ's tāh nitō'nike'nun-eh a-mē'tsan; nina-nikū'tān.

hā'w, ini'? käh as nipā'tua?

iniwin-pih misik wē'htamʌ'kut: 'umʌs wā'pah nine'? nā'?tam aw-ini-pahki'ʌtawan; skʌs ni'w ihpih kina-pāpī'hin, iniwin ā'kut.

kōnē'wiwin. hā', nāpā'tua?, kawin unāpā'nan. hā'w, nikōtā's as ā'wik, ini'? as tsi-ni'pāt. ini'?-pih tsi-mamu'ʌkut inih utā'h. kō'skusit. mō'sehtawin niw kʌn kā'kōh utā'h as ā'wik. ini'win-pih kū'nian kayēs-misā'hkutenā'tsin ā'sina'kuah utā'h; ni'?-pih tāh tsi-pehkō-namuwā'tsin inih usā'kipan; siwas a'te'win ini'h utāh. kayēs-mʌmāk, mi-kō'htamin. hā'w, ini'?-pih kūni'ʌn aninuh ini's<sup>1</sup> tsi-kehpē'tōk. hā'w, misi'k nipā't, kō'skusit, wā'nipa? tā'muhsʌk? nuh mātisi'hkiwis pī'kutsi'hna'k iniwin-pih tsi'w-a'tuk umʌs ke'?tsih; ini'?-pih tāh inih tsiw-isī'hnituk inih unā'h, tsi-māk-kī'skikinā'win tā'h nap mitā'muhsʌn.

'hē'y, kikēs-nikā'nike?! inā'win nuh apāhni'hseh.

iniwin-pih tsi-nitō'niket inis; mī'tsimē'hseh yō'win ā'hkjk, nikā'tamʌ'kut wē'wan, māmā'nawats patskī'samōwā'tsin wē'matʌn. ta'? , ini'?-pih tsi-wāpā'wani'titua?. skʌs ni'w ihpih inim-wāh-pahkā-kunehah.

'hā'w, yō'? käh ni'nah pā'minisihak!

<sup>1</sup> Right fist clapped into left palm.

mother is, then each one, when her man has gone to sleep, will say to her mother, 'I bring you a man!' Then that old woman, arising from her couch, — into the braid of her hair is where each woman will place that man's heart, — then will she undo her daughter's braid. That is where the heart will be. 'Thank you, my daughter, for that your elder brother will have broth to drink!' Then she will split it and roast it on the coals." Thus was he told by his sister.

When he had set out, after dark, those men arrived. The oldest of the brothers with the woman of like age, and so on, that was the way they took their mates. So now this lad, when all had gone to bed, went off to the far end of the place. When he lay down, there indeed, lay an old woman!

"Why, child, do you not see how old I am?"

"No!" he said to her, "It is to you I have come!"

"Oh, very well, Grandson; but first I must go outside a moment!"

So the little old woman went groaning, with her cane. Then came the sound of her coughing; and now her voice was strong. When she came into the lodge, lo, she was a young girl who came and lay down!

"Did someone tell you this? Whenever anyone comes here, as soon as he lays eyes upon me, he is wont to give up. — Now then," she told him, "while you are asleep we shall start out. When we have gone, then do you feel about here for something to eat; I shall leave something."

So then they lay down to sleep.

Then again she informed him, "Tomorrow I shall be the first to leave the common trail; a little ways from there I shall await you," she said to him.

There was snow on the ground. Now, when the others slept, he did not sleep. But at one time he must have fallen asleep. That was when she must have taken his heart. When he awoke, he felt that his heart was gone. Thereupon he moulded some snow in the shape of his heart; he untied her braid; there lay his heart. He took it and swallowed it. Then, thrusting in that lump of snow, he tied her braid. When he had again gone to sleep, and again awakened, gone were the women! The oldest of the brothers must have drawn close to him a piece of crumbly wood; he held his arm as if, alas, he were embracing a woman.

"Up, we have been abandoned!" the lad called to them.

He sought with his hand there; as long as this was the piece of meat his wife had left for him, and he cut off a morsel for each of his companions. Thereupon they marched away, one behind the other. A little ways thence her footprints branched from the trail:

"Now this is the one I am pursuing!"



skas ni'w ihpih iniwi'n ā'pit mitā'muh.

'nahā'w, ayāku'Λmisiinun,' iku'ahin; 'ē'h-inih uhsīyā'hkiw ini' aw-inim-isi'yah. umΛ's niw tsē'napā'htah s aw-anā'hkiyen ni'nah. pō'n kutā'nas anā'pinun!

yō'win niw ā'sina'kusit inuh ā'sipeh. mayātsyΛ'tua?, hā'w, kā'tin wāh-tāpā'pahtah umΛs āyē'tuh, wā'paw ā'wiwin inis ahkē'w. s mitsēmā'puma'tsin s ā'yanā'hkinit, kani'win keh ni'w siw wē'ki-wamē'hseh ā'pik, ini-pi'htiket inuh mitā'muh. iniwi'n niw wi'nah ap ni-pi'htiket, sāsehkē'hsih, nuhā'hkapit.

wānitipā'hkah kawin unāpā'nan. nikō'tās s nipā'hkasit, pmi unē'win. sinawā' niw nī'pi'ta'win, āsu'akām uki'yΛn, wē'yΛwē'kehkō'hseh, tsē'pīpinā'win.

'inā'niw kipī'tuΛn!' inā'win.

iniwin awēh-tsē'napumā'tsin inuh inā'niw.

'yā', nita'h, kitā'ninī'pΛm!

pehkō'namōwā'win usā'kipan; siwas a'te'win inih utā'h in inā'niw. nahākā'ts utā'pikan ā'pehta pa'pisa'min; wātū'hsiw aku'Λhamin, mahkā'hsīwa'pīt. pā'pahtah nuh wē'yΛwē'keh, in nehkā'sit inuh kō'n, iniwin is-ā'pīyΛpā'wāk.

'hya'h, hya'h, hya'h,' ēwā'hin, '“inā'niw kipī'tuΛn,” nitā'kō'p ayum nitā'n!

ini' mā'waw s kīs-nehkā'sit.

'hu'h,' ēwā'hin, 'kinī's keh kinaw-awā'tukim, nuhā'h!

wayā'pah iniwin niw wē'pakesit nuh wē'yΛwē'keh, wā'hto kā'ts-wē'pakesiw. kō'pik niw as a'-nipāk inā'pewin.

ini'win ānā'tsin, 'kā'kōh tsiw-ō'h-isē'kiw kiki'yah s wē'paks

'kikō'tsimunik; “kā'kōh tsiw-ō'h-isē'kiw,” kitā'kuah.'

'ē', ēwā'hin, 'umΛ's ki'a'ts aku'atsih mi-kā'skapāhkinī'kāt. p nitā'ninim, nuhā'h,' ēwā'hin.

nanā'wakutsinu'kin aki'kuh apā'hkiyΛk.

'hā'w, nina-kutsē'pam!

'hā'w, kātā-kutsē'pawin kinōhā'hkim!

upē'htsi'nimāwā'nan kayēs-nawā'tina'tsin, sā'kitō'hnewin.

iniwin ānā'tsin nuh upē'htsi'nimāwā'nan, 'hā'w, umΛ's ni-kā'skapā'hkinikā'nun!' pakē'tina'tsin.

nuh wē'yΛwē'keh wā'htapit, hā'w, iniwi'n teh pis-yō'h-kā'skapā'hkinī'kāt. tīpā'h umΛs pā'miw-ī'nit, ini'win-pih pā'kama'tsin aninuh apā'hkiyΛn.

'iyā'h!' ēwā'hin, kātā-tsi'Λhkakanāmā'tsin.

hā'w, wā'wahtā? ini's sku'ahtemih pā'mi-pyΛ'tāt, pis-pi'htikewi inā'niw.

A ways farther on, there sat the woman.

"Now then, be on your guard," she said to him; "That long ridge over there, that is where we are going. Watch closely where I set foot as I step. Do not anywhere look up."

The rock was like this in form. When they started forth, truly, as one looked down at either side, far away was the earth. He kept his eyes close upon her as she took her steps; at last, there was something like a small house, which the woman entered. So then he too went in and took his place upon a settee, to dwell there in his wife's house.

When night came, he did not sleep. Then at one time, as he pretended to sleep, she arose from the couch. Noiselessly she arose; across the wigwam she went and nudged the little old woman, her mother.

"I bring you a man!" she told her.

He went and observed them.

"Dear me, Daughter, you are doing great things!"

She undid her daughter's braid; there, indeed, lay the man's heart. Slowly and carefully she split it down the middle with her knife; she lifted some coals from the fire to do her charcoal-roasting. When the old woman looked, that snow was melting, and so the fire was being flushed out.

"Tut, tut, tut!" she said; "Didn't this daughter of mine say to me, 'I bring you a man'?"

By this time it had all melted.

"Faugh!" she said, "It's a long time you will be doing magic, Son-in-Law!"

On the next day that old woman fell ill. In truth she was very sick. It lacked only that she die in the end.

Then he said to his wife, "Something must be wrong with your mother, to make her sick."

"He is asking you; 'Something must be wrong with your mother,' he says of you."

"Yes," she answered; "If my son-in-law would scratch the reeds of the house-wall all round the outside of the house, I should get well," she said.

Now, that reed wall hung in mid-air.

"Very well, I shall try!"

"Your son-in-law says he will try."

Taking his tobacco-pouch, he stepped out of the lodge.

He said to his tobacco-pouch, "Go scratch the reeds of the wall!" and set it down.

To where the old woman sat it came, scratching the reeds of the house-wall. When it was exactly outside, she struck the wall.

"Yah!" she said, thinking to knock him off with her blow.

But when, unchecked, it had reached the door, then in came the man.

'ini'tsiwak kā'h as aw-inā'nīt kiki'yah!

ni-kuhkē't inuh wē'yawēkeh.

'kinī's kāh kits-awā'tukim! ēwā'hin.

hā'w, wānītipā'hkah, 'kən kikā'te-pō'nihiikunan.'

wayā'pah, hā', iniwin sa'yeh misi'k s mamī'atīt wē'?sakesit.  
āhkī'?ts niw s a-nipā'k inā'?tewin.

iniwin-pih mi'sik tsiw-inā'tsin nuh wē'wan, 'kā'kōh tsiw-ō'h-  
isē'kiw kiki'yah s wē'?sakesit!

'kikō'tsimu'nik; "kā'kōh tsiw-ō'h-isē'kiw," kitā'kuah.'

'ē', ēwā'hin wē'yawēkehkō'hseh; 'yō'm uhsīyā'hkiw miyā'watā'h-  
kyah nī? kitā'mīw as tsi'w-īt. anī'nuh pī'tuwīt nuhā'h, pas nitā'-  
ninim.'

'hā'w, nina-kutsē'?tam!

ma'?tikwən kayēs-māmā'tsin, sā'kitō'hnewin, kayēs-pits-isya'-  
tua? nī'm-isiat.

'hā'w, nī'? tsiw-ō'h-kuhpēt!

wehta' niw umā'? ānā'hkiwīk, wāhta nī'w ānā'hkihsī'hkua? me?-  
tiku'ahsək. ōh-nawēnāhā'tsin, kinū'pikō'hsən awā'win. iniwin tāh  
anā'miah inis inim-isitā'tsikīt. ayā'pehta'w ihpih kani'win nis  
wāh-kā'kitīt kahkī'k. pā'pik inum uhsē'mōwin kitā'mīw, mā'ts-kitā'-  
mīw; me'niki'nin:

'sē'h, nipa? kiw-inī'taman niki'yah ā'hsami'tsin mamā'tsi'tawan!

'si'h, pōnā'tsiminun! inā'win; ne?nimā'wən inim-ahpā'kitu-  
wā'win.

'ō, nikā'te-mahkā'mik ayum nih kayēs-ahsā'miyen!

'ā, sinawā'? niw kəs kimāmī'tsihsimuaw!

wēh-nawēnāhā'tsin, sehke'hsinin; umā'? kitā'mīw; nā's utā'h,  
me'win ā'nehkək nih utā'h. iniwin s pimū'atsin. pā'pik ā'saw misi'k  
kēs-pimī'win. iniwin-pih pis-ttā'?tipa'kutsih wē'kōwa? miyā' sikəs.

'hā'w, nisā'kihsēh ā'pehtaw a-nu'ahnen inih wē'k!

'tsō'h!<sup>1</sup> isē'hsinin nuh kitā'mīw.

ā'pehta nu'ahnenin.

kā'kitō'win inuh wē'yawēkehkō'hseh: 'yā'h, kitā'mahew wē'?tawan!

kē'wāt, 'hā'?, initsiwak kā'h s aw-inā'nīt kiki'yah!

ini-kuhkē'?tawin.

'kinī's kāh kits-awā'tukim, nuhā'h!

wayā'pah kani'win misi'k wē'?sakesit; kō'?sik ini? s a-nipā'k  
inā'?tewin.

iniwin-pih misi'k kō'tsimunā'tsin: 'kā'kōh tsiw-ō'h-isē'kiw ki-  
ki'yah!

<sup>1</sup> Right fist clapped into left palm.

"Now I suppose your mother will get well!"

The old woman turned round.

"It's a long time you will be doing magic!" she said.

Then, at night, "She will not leave off from you."

On the next day, again she groaned with pain. She was all but dying.

Then again he said to his wife, "Something must be the matter with your mother, to make her so ill!"

"He is asking you, 'Something must be the matter with her,' he says of you."

"Yes," said the old woman; "Right at the very center of this narrow ridge there must be a porcupine. If my son-in-law brought me it, I should get well."

"Very well, I shall try!"

Taking his bow, he stepped outside, going on the way by which they had come.

"There, that must be the path by which he goes up-hill!"

And indeed, there on the slope, there lay a deep mass of brush. To seek him out he used a little snake. It crawled along there, underneath. When it had gone halfway, suddenly a chipmunk gave cry. At once that other creature, that porcupine, called out, that great porcupine:

"Ho, was not that the call you give when my mother feeds me the flesh of a mortal man?"

"Hush, stop your talking!" he said to the chipmunk, throwing it some tobacco as he passed.

"Ho, this person is wanting to rob me of what you are giving me to eat!"<sup>1</sup>

"Oh, eat your meal in peace, both of you!"

He went and sought the creature; there it lay; there lay the porcupine; and there was its heart, beating like this, in full view. Then he shot it. Immediately again, from the other side he shot it. It fell hurtling right in the direction of the house.

"There! Let my mother-in-law's house halfway cave in!"

"Whang!" fell the porcupine.

Halfway the house caved in.

The little old woman screamed, "Yah, he is destroying his brother-in-law!"

He went back, "Now, I suppose your mother will get well!"

She turned round where she sat.

"It's a long time you will be doing magic, Son-in-Law!"

On the next day, again she fell sick: she was at the point of death.

Then again he asked his wife: "Something, surely, must be wrong with your mother!"

<sup>1</sup> The chipmunk, bribed with the tobacco, says this of the porcupine, to mislead the old woman. The next speech is her answer.



'kikō'tsimunik misi'k; "kā'kōh tsiw-ō'h-isē'kiw," kitā'kwah.'

'ē, umΛ's miyā'watā'hkyah ini'? as tsiw-ī't mā'ts-awā'hseh. ani'-nuh pī'tuwit, pas nitā'ninim.'

'hā'w, nina-kutsē'tam!'

mayā'tsiΛt, nawēnāhā'tsin, ayā'pehtaw iniwin wāh-kā'kitit mū'tsihkiw; inō'? tāh utā'tsimu'man inuh mā'ts-awā'hseh.

'hē, inipa? kiw-inī'taman ā'hsami'tsin niki'yah mamā'tsi'tawan!'

'sē, pōnā'tsimi'nun!' inā'win inā'niw.

'hō, nā'sap niw nikā'te-mahkā'mik-eh inih tsi-kēs-nim-ahpā'kitu'wiyen!'

'ā, sinawā'? niw kat kimāmī'tsihsimuΛw!'

hā'w, ume'win-teh-pih ni sā'hkihsih inuh mā'ts-awā'hseh. nā's utā'h umewin ā'nehkak; iniwi'n teh s pimu'atsin utā'h. pā'pik ā'sa misi'k<sup>1</sup> pimī'win, pā'mi-ttā'?tipa'kutsih misi'k miyā' wē'kōwa?.

'hā'w, nisā'kihsieh wē'k ini? s a-yā'hpits-nu'ahneh!'

<sup>1</sup>pakā'hkihsih, iniwin ayā'hpits-nu'askak.

'hā, kitā'mahew wē'tawan!'

pits-kē'wāt, hō, iniwi'n kāh s kēs-yā'hpits-inā'nit.

ini? s mā'tsinanā'tsin. akī'? teh mΛmā'tsi'tawan kayēs-mu'atua?.

'nahā'w, kan i'nih aw-inim-isē'kinun. "kitā'miw" kinaw-is-wē'hnik mΛmā'tsi'taw; kinā'? teh a-ki'-mōh. hā, misi'k awā'hseh kinā'? mamā'tsi'taw kinaw-ini-ne'?nik. mamā'tsi'taw kan pΛ utā'nan yō'w katāw-isē'kiyek.'

hā'w, ini'? keh s ā'yit.

'ā'nituk ayō' aw-ihpā'nanak?' inā'nihtΛmin usā'kihsā'hsΛn.

hā'w, nikōtā's sa'yāh tsi-wē'sake'sit nuhā'h. hē, kā'ts-wē'sake'sit, s a-nipā'k niw inā'tewin.

iniwi'n-pih inuh wē'yΛwē'kehkō'hseh ā'sit kō'tsimunā'tsin unūhā'h-kiman: 'kā'kōh, nitah, tsiw-ō'h-isē'kiw nuhā'h!'

'kikō'tsimu'nik; "kā'kōh tsiw-ō'h-isē'kiw," kitā'kwah.'

'ā, inā'win, 'imi's wāh-pī'yen ntā'htanu'm ini'? as it, pinā'hsiah. ani'nuh pī'tuwit kiki'yah, pas nitā'ninim.'

imi's wā'h-piΛt utā'htanu'man iniwi'n as i'nit, pinā'hsiah. aku'Λ tsih ini'? as wΛsā'?napit.

'hā'w, nna-nā'nāw!'

tānā'hpis kayēs-kī'tinah, wā'kuhsawayā'nan kayēs-utā'siyenit kayāhtsi'tnet, apā'?sehka? wā'kuh? ayum-ā'? as mā'k-apēt pinā'h-syah; kanī'win niw wiyΛk isē'kiw pis-tā'wānΛ'kutsih. pits-nī'pi'tΛt.

<sup>1</sup> Gesture as above.

"He asks you again; 'Something must be wrong with her,' he says of you."

"Yes; over at the very center of the ridge there must be a great bear. If he brought it to me, I should recover."

"Very well, I shall try!"

He went off to seek it; halfway there, a bluejay called out. It was that great bear's sentinel.

"Ho, is not that the call you always give when my mother feeds me the flesh of a mortal man?"

"Hush, cease your talking!" said the man to it.

"Ho, for no reason at all he wants to rob me of what you have thrown to me!"

"Eat your meal in peace, both of you!"

A ways off, over there, lay that great bear. In full sight its heart was beating; he shot it in its heart. Right afterward, from the other side, again he shot it. When it fell hurtling, — again, right toward the house it went.

"There! Now my mother-in-law's house shall entirely cave in!"

When it crashed against the house, the house entirely caved in.

"Oh, he is destroying his brother-in-law!"

When he came home, she was well.

So now he had slain them all. They were the creatures which had eaten men.

"Now then, this thing shall not continue to take place. 'Porcupine,' men will call you, and it is they who will eat you. And you, Bear, it is man who will continue in the future to kill you. Men could not be, if you were to go on in this way."

So then he dwelt there.

"How shall I dispose of her, I wonder?" he thought concerning his mother-in-law.

Then, soon afterward, the son-in-law fell sick. He grew very ill; he was at the point of death.

Then the old woman in turn questioned her son-in-law, "Something, Daughter, must be the cause of my son-in-law's being this way."

"She is asking you, 'Something must be the cause of his being this way,' she says of you."

"Yes," he answered her; "At the place from which I came is my pet, an eagle. If your mother brought me it, I should get well."

At the place whence he had come was an eagle; outside the lodge it had its nest.

"Very well, I shall fetch it!"

Taking off her skirt and putting on a girdle-clout of fox-skins, she flung off into a run; she went with wondrous speed in the form of a fox. There sat the eagle; suddenly some creature came tearing

unāhkā'hkwānān ini'win as ahpā'kina'tsin<sup>1</sup>. wē'yāwēkehkō'hseh  
inim-ispā'ʔsiwin, hē'y, ispā'miah, pā'panatā'nihtah!

'yā'h!' ēwā'hin, 'nitā'ʔsanim!  
inim-pā'pehtsinin.<sup>1</sup> yō'win-nikuh sākā'mehkē'hsih.  
pits-kē'wāt, kayēs-kī'ʔtinatsin utā'siyenān, 'nā's kat nipu'ah  
nuhā'h!

mmʔ, ni-sehkē'hsinin ayum wi'nah nuhā'h; iniwin s a-nipā'k  
niw inā'ʔtewin. nikō'tās pimī'm-unē'pahā'win wē'yāwēkehkō'hseh.

'hya'h!' kī'ʔtswā'pinah utānā'hpis, kayēs-ā'siyit, wā'yā'pēt.  
ayu'm wi'nah s mā'k-apēt ahpā'n niw, ahpā'n niw ntāwā'pahsikāw.  
mā', kanīwi'n niw keh misi'k payi'hpisit.

ayum inā'niw, 'hā'w, āhpī'htsiwet yō'm kat ahpā'kinew unāh-  
kā'hkwānān!

iniwi'n-pih iniʔ saʔā'h inuh pinā'hsiah āhpī'htsiwet iniwin ā'h-  
pakinā'tsin aninuh unāhkā'hkwānān. hē'y, wē'yāwēkehkō'hseh pā'-  
miah!

'yā', nitā'ʔsanem!  
kawin pō'ts ā'nu s misi'k ni-wē'hnatsin utā'ʔsaneman, kawin  
pō'ts; ini'ʔ kāh s kēs-wā'peʔsit.

'wāʔsē'kiw ē'h-ayum!' inā'win usā'kihsā'hsān.  
'nahā'w, nimē'h nipis-nikānō'pah; kimā'tsiaʔ!' mātsyā'tuaʔ.

payiātā'tuaʔ, ā', siwās i'wanin aninuh umē'hsān, pī'htiket.  
'hā', nehsē'ʔ, nisaʔ s pī'yen!  
'hā'w, mītā'muh nipis-witsi'wāw!' sākītō'hnet, pī'htikanā'tsin  
witsi'wā'tsin.

iniwi'n-pih ānā'tsin uhsē'mehsān, 'ā', nehsē'ʔ, nā'sap niw yō'  
kikēs-pis-kē'sikihin; imi'ʔ winah as i'tuaʔ kinē'kihēkunawāk. nahā'w.  
ini'ʔ teh ni'nah as a-mātsi'yen; ta'ʔ, kina'h teh tā'ʔ-nakah aw-isī'yen?

'nahā'w, ta'ʔ, ini'ʔ kāh ninah ap aw-isī'yen. ayō' teh nitā'htanun  
ini'ʔ s pakē'tinak; yō'ʔ teh as a-tanā'sit, umā's, ayā'pehtaw yōw kē'  
siku; kan teh wi'nah mātsi'ʔtaw unaw-ini-tanā'nan.  
ini'ʔ.

## 108. WĀWĀ'PIKU'AHSEMIT.

(Josephine Satterlee).

niku't apāhni'hseh iniwi'n s pāpimi'kiki'kut umāhsōmā'hsān;  
pē'h-keʔts-inā'niw ā'wiwin. iniwin ki-sā'sehkē'hsih nisi'k niw mō'sah  
inuh keʔts-inā'niw; yā'hpī'ts hā'nā'hkamikō'wiwin uhpā'hkwānih.

nikōtā's niw saʔye'h tayā'pikinit inuh apāhni'hseh; iniwin ā'kut  
anuh umāhsōmā'hsān: 'iniʔ saʔye'h s tāp-ā'wiyen kimā'ʔtik as pas  
ta'nāt, iku'ahin.

<sup>1</sup> Gesture as above.

along, with open mouth. When it came close and stood upright, the eagle flapped its wings, once! Up flew the little old woman in the wind, way up aloft; desperate was her plight.

"Dear me," she cried; "My stone!"

Down she fell. She sank as far as this into the ground.

When she came home and had taken off her magic girdle-clout, "Oh, what matter? Let my son-in-law die!"

Her son-in-law still lay there; he was at the point of death. Suddenly, up jumped the little old woman.

"Yah!" She threw off her skirt, put on her girdle-clout and ran.

But he, where he sat, kept watching all the time. Suddenly again she came whirling upward.

The man, "With all his might let him strike his wings!"

Then at once with all its might the eagle struck its wings. Hey, the little old woman, — way up aloft!

"Yah, my stone!"

It was of no avail that she now kept calling for her stone, of no avail; she was simply whirled aloft by the wind.

"That is the end of her!" he said of his mother-in-law.

"Now then, to be sure, I left my sister behind when I came here; let us be off," — and they set out.

When they arrived, there was his sister, and he entered the lodge.

"So you have come, Brother!"

"Yes, and I have brought a woman," and she went out and led her brother's wife into the lodge.

Thereupon she said to her brother, "Now, Brother, I came to this place only to bring you to manhood; over yonder is where our parents dwell. And now, as for me, I am going from here; but you, whither are you going?"

"Very well, I too shall go to that place. But this, my pet, I shall set free; even here let him dwell, here halfway to the sky; from now on mortal men shall no longer keep him as their pet."

That is all.

## 108. WĀWAPIKUAHSEMIT.

(Josephine Satterlee)

A lad was reared by his grandfather; a very old man he was. That old man did nothing but lie there; on his back he was all covered with moss.

Then once, when that lad had reached his growth, his grandfather said to him, "You are old enough now to have a bow and arrow."



iniwin teh s mē'nikut me'tiku'apian misi'k teh wē'pan. hā'w, iniwi'n teh s ki-papām-pahpē'sit inuh apehni'hseh.

hā'w, misi'k nikōtā's iniwi'n misi'k s kuskō'sinit umāhsōmā'hsan; iniwi'n teh ā'kut: 'nahā'w, ini' sa'ā'h s tāp-ā'wiyen s pas unā-nisīyen,' iku'ahin.

iniwi'n tāh s mē'nikut uwāsi'hunan misi'k teh wā'pimipi'aswan. iniwin teh sa'ye'h s wāskine'nit inuh apehni'hseh; iniwin teh s unā'nisīt.

wē'matan iniwi'n ke'tsi'h as i'nit; ā'pehtaw me'ti'k ā'wiwin. iniwin teh kī'w-isiat s ki-wēh-nāwā'tsin.

iniwi'n teh ā'kut: 'kikā'tew-ne'ni'k ē'h-inuh kimā'hsumin,' iku'ahin; 'winā' wā'h-ā'wik yō'm ni'nah s isēnā'kusēyen,' ēwā'hin.

nahā'w, iniwi'n s kē'wāt. kaniwi'n niw misi'k kō'skusit inuh ke'ts-inā'nīw.

'nahā'w, nuhsi'h,' iwā'hin, 'ini' keh sa'yeh s tāp-ā'wiyen mitā-muh s pas kanā'wihat,' iku'ahin; 'nahā'w, uma'nakah isi'nnun; tā'takatsihki'wak mitā'muhsak ini'nakah; uma'nakah teh usi'htsi-kā'tskiwak, ne'ne'piwak,' iku'ahin.

hā'w, iniwi'n-pih teh mayā'tsiat. ne'nimā'wan awānā'win. iniwin teh ini'm-isiat anuh wē'matan; iniwin teh s kakī'hkimikut.

'hā'w, ayāku'aminun,' iku'ahin; 'sanā'kat inis āsi'yen,' iku'ahin.

iniwin keh s mā'tsiat. s māk-ni-pā'pimō'hnet, kā'tin iniwi'n sa'yeh s tāpā'pahpah ini's s i'tua? akuh mitā'muhsak. inis mī'hikanih inim-isi'at, iniwi'n s sehki'hsihkua? mamā'h-utātsi'ahkuk.<sup>1</sup>

'st, sinawā'nikun!' inā'win.

ne'nimā'wan pā'kituwā'win.

'ā'yuhpu'akun!' inā'win. 'yō't pas ayi'sihsinā'yāk, minātā'nimi-kā'yāk?' inā'win; 'ta? tō'tawikua? akuh mātisi'-mitā'muhsak kănāpumikua??' inā'win.

iniwin niw ās-yāh-usi'hsihkua? aki'kuh.

hā'w, misi'k nim-māk-pā'pimō'hnet, kaniwi'n niw misi'k wi'yak isē'kiwak sā'hkihsī'hkua; pisē'wak tāh ā'wiwakin. iniwin misi'k s nī'pi'tatua?, nayi'akut.

'st! umā' ne'ni'māw!' inā'win, 'ā'yuhpu'akun! ta? tō'tawikua? akuh mātisi'-mitā'muhsak kănāpumikua??' inā'win.

iniwin keh s yā'h-usi'hsihkua?. iniwin teh sa'ye'h s pi'ātāt inis wē'kiwamih. nis isku'ahtemih iniwin misi'k ke'ts-inā'nīw as nē'-puwit. iniwin wi'nah ap as kā'kitit s tāw-wē'htah.

'st!' inā'win, 'ayu'm-ā? ne'nimāw!' inā'win misi'k ani'nuh, 'uhpu'annun! ta? tō'tawatua? kuh mitā'muhsak?' inā'win.

<sup>1</sup> Narrator or I here missed some such sentence as: nayi'akut, ini'win s nī'-pi'tatua?.

Thereupon he gave him a bow with a sinew and arrows. So now the lad used to go about hunting.

Then, at another time, again did his grandfather awake, and this time he said to him, "Well then, you are now old enough to deck yourself out," he told him.

With that he gave him face-paint and a mirror. So now this lad was become a young man, and now began to decorate himself.

Near by there stayed his brother; half of him was wooden. He used to go there to visit him.

Then his brother said to him, "This grandfather of ours means to kill you. It is due to him that my body is like this."

Then he returned home. Suddenly again did the old man wake up.

"Now then, grandson," he said, "you are now old enough to have a wife," he said to him; "So therefore, go over in this direction; over that way the women are lazy; but over here, in this direction they are skilful workers and industrious," he told him.

So he set out. He took some tobacco with him. But on his way, he went to his brother, and he gave him counsel.

"Now then, be on your guard," he told him; "It is difficult, where you are going," he told him.

So then he set out. Walking on and on, he did indeed come in sight of the place where those women stayed. As he was going along on that path, there lay some large cranes. When they saw him, they rose to their feet.

"Pst, be still!" he said to them.

He threw some tobacco to them.

"Have a smoke, each of you!" he said to them. *Would you be lying*  
"Is this ~~the~~ way ~~on~~  
~~to lie in your places, when you are~~ treated with consideration?"  
he said to them. "What need you care for those nasty women whom you are guarding?" he said to them.

Thereupon they lay down again.

When he resumed his way, there, again, lay some creatures; they were panthers. They, too, rose to their feet when they saw him.

"Hush! Here is tobacco for you!" he said to them; "Have a smoke, each of you. What care you for those nasty women whom you are guarding?" he said to them.

At this they lay down again. Soon he reached the lodge. At the door there stood, this time, an old man. He too now called out to give the alarm.

"Hush!" he said to him; "Here is tobacco!" he said to this creature too; "Have a smoke! What do you care about keeping watch over these women?"

iniwin teh pī'htiket inis wē'kiwamih. nī's mitā'muhsak siwas apē'wakin; māk-usē'htsike'wakin, nā'nikamō'wakin.

'ta'ʔ-pih tsi-katā'-piat inuh wāwā'piku'ahsimi<sup>1</sup>? ki'na? awā'tuk āwi'apah!' ināhamasō'wakin akuh mitā'muhsak.

hā'w, s māk-keh-niw-ā'yapit inuh skih-inā'nīw, 'nahā'w, katā's kat nimā'tsiam!' iwā'hin.

iniwi'n-pih mayā'tsiat, wāpipā'htuk; iniwi'n-pih nayi'puwipa'htukua? akuh mitā'muhsak.

'akē'ʔ!' ēwā'kin.

iniwi'n s sā'kitsipahtu'kua?, pimē'nisihātua?. iniwi'n s nawā'ts-pāpakamā'tua? anuh pisē'wan.

'ha'ʔ teh kat as wē'htamik?' inā'wakin.

sa'e'h misik anuh ayā'n utātsi'ahkun, iniwin misi'k anuh s inim-nawā'ts-ne?natua?.

'a'ʔ teh kat s wē'htamik?' inā'wakin.

iniwin s tā'p-wā'ʔnaw-piātā'wipā'htuk inuh inā'nīw; sa'e'h payi'ātāt inis wē'kōʔ, siwas nē'puwē'win anuh umāhsōmā'hsan ini's isku'ahtemih.

'kī'hki?takun!' iwā'hin nuh keʔts-inā'nīw.

iniwi'n teh inim-yōh-ispī'pisiṭ inuh uskī'h-inā'nīw. iniwi'n teh wāh-pī'htiket wahkē'tikamikuh.

'ta? ayum ānī'tah, matsi'ʔ-keʔts-inā'nīw?' inā'win anuh umāhsōmā'hsan; 'mitā'muhsak wehā'h nipinā'wak,' inā'win.

'hm, awā'tuk āwi'asah nō'hsihseh!' ēwā'hin.

taʔ, pī'htike'wakin akuh mitā'muhsak. iniwin keh s awēh-unā'-pitua? ini's utā'htanih inuh uskē'h-inā'nīw. iniwin niw wā'htinah tsē'kapah inuh keʔts-inā'nīw s akīhā'tsin nuh unō'hāhkani'ahkiman. ta'ʔ, iniwin kayēs-nānuhā'hkapitua? kuh mitā'muhsak; ta'ʔ, inuh teh keʔts-inā'nīw iniwi'n misi'k niw hpā'n as ki'-nipāt.

hā'w, iniwin-pih misi'k āsi'at anuh wē'matan; iniwin teh misi'k s kakī'hkimikut: 'nahā'w, mitsi' nī. kā'kōh,' iku'ahin, 'kinaw-i'kuah ayō' kimā'hsōmin; ini'ʔ aw-itā'h: "ini'ʔ ānā'pahtaman, tsiw-a-pī'muak ayum nō'hsihseh," aw-ē'wāh,' iku'ahin anuh wē'matan.

nahā'w, iniwin keh s kē'wāt. kā'ʔtin s māk-nipā't inuh keʔts-inā'nīw, kaniwi'n niw kayā'kitit. mā'ts-aʔsen utā'hpine'win inuh inā'nīw s pakāmā'tsin upāpakā'htanih anuh umāhsōmā'hsan. pis-unē'win nuh keʔts-inā'nīw.

<sup>1</sup> I could get no explanation of this name, 'he who has a wā'pikuah'. This would be a diminutive of a word wā'pik or wā'pikuah, denoting a white or bright object of some kind. That the Menomini really have no such word as this is made probable by the assimilated form ('popular etymology') of the name: Maskwawanahkwatok says it is properly wāpā'piku'ahsemit 'he who has a small flute'.

Then he entered the dwelling. There sat two women; they were busy at their tasks and were singing.

"When may he be coming, that Wāwāpikuahsemit? Of more than human power, you know, he was to be!" so sang those women.

Then, sitting there for some time, the young man at last said, "Well now, come, I had better be going!" said he.

Then he went from there, breaking into a run; at this the women started up and ran.

"Sister!" they both exclaimed.

Out of the lodge they ran, pursuing him. But first they struck down those panthers.

"Why did you not give the alarm?" they said to them.

And then those cranes, too, they killed before going farther.

"Why did you not give the alarm?" they said to them.

By this time that man had run far enough toward his goal. When he came close to their house, there stood his grandfather in the doorway.

"Run fast, girls!" said the old man.

At this the young man leaped up aloft, leaving the ground. From the roof it was that he entered the house.

"What is this dirty old man yelling about?" he said to his grandfather; "I am just bringing some women, that is all!" he told him.

"Humph, and so my grandson has more than human power, has he!" said he.

So the women came into the lodge, and duly went and seated themselves at the young man's settee. From next to the wall the old man took things to clothe his daughters-in-law. So then those women dwelt there in their husband's house; but the old man, as before, passed the whole time in sleep.

Then he again went to his brother, and the latter again gave him advice.

"Now then, something more," he told him, "this grandfather of ours will say to you; this is what he will say, 'I dreamt that I was going to shoot my grandson,' he will say," thus was he told by his brother.

Then he went home. And indeed, in his sleep did that old man cry out. The man picked up a large stone and struck his grandfather on the temple. The old man rose up from where he lay.



'tsiw-aw-isē'ʔtāyən as a-ne'ʔnək nā'skən kayē'sikihək nō'hsihseh!' ēwā'hin.

'ō', inā'win, 'tāʔ ō'h teh ānā'pahtaman?' inā'win; 'ātsimī'nun!'

'ini'ʔ keh ānā'pahtaman,' ēwā'hin, 'tsiw-aw-pimō'nan.'

'ahā'w,' ēwā'hin inuh uskē'h-inā'nīw, 'ta'ʔ, kina-pimī'm,' inā'win.

nahā'w, saʔq̄h teh, — taʔ, kēs-kakī'hkimik anuh wē'matan inih aw-isē'ʔtat, — 'nahā'w, pimī'na?' inā'win anuh umāhsōmā'hsən.

taʔ, iniwi'n keh s nē'puwit; iniwin saʔq̄h s pimō'kut; yō'win teh spā'miah ās-ispi'pisit. ta'ʔ, iniwin teh kən unā'ʔnikunan.

'hm!' ēwā'hin, 'awā'tuk ā'wīlsah nō'hsihseh!' iniwin keh s ni-yāh-usē'hsih inuh keʔts-inā'nīw s ni'pāt.

nahā'w, iniwin-pih misik ā'sit anuh wē'matan; iniwin teh s kakī'hkimikut misi'k: 'nahā'w, ā'sit kina-sā'kihku'ʔsim; akuh teh kimā'timō'hsimək kinaw-inā'wək s aw-unī'yāwāpinā'hkua?' iku'ahin, 'kənname'htsiw as a-pkā'meh inuh kēʔts-inā'nīw anuh aʔse'niən,' iku'ahin; 'taʔ, wi'nah uma'nak tsī'kahkiah āsis-kehkē'nah,' iku'ahin; 'ini'ʔ-teh-nakah aw-is-pemō'tsikeyan,' iku'ahin.

taʔ, iniwin keh s kē'wāt. hā'w, iniwi'n keh s nipā'tuaʔ; kənī'win keh niw kayā'kitit. pā'hpisiw pis-unē'pahtawin inuh keʔts-inā'nīw, nawātina'tsin anuh aʔse'niən. iniwin-pih winu'aʔ aku mitā'muhsək wāniyāwā'pina'tuaʔ.

'hm,' iwā'hin, 'tsiw-ʔ-kitā'mahak nimā'hsōh nāp nā'skən kayē'sikihit!' ēwā'hin.

'ta'ʔ teh ānā'pahtaman?' iku'ahin anuh umā'hsōmā'hsən; 'ātsimī'nun! ta'ʔ, ki-wē'htam wiyək kā'kōh ānā'pahtā'hkin.'

'ini'ʔ keh ā'situaʔ awā'tukək tsiw-ʔ-pimō'nan,' inā'win anuh umā'hsōmā'hsən.

'nahā'w, taʔ, kina-pi'mīm,' ēwā'hin.

nahā'w, iniwi'n keh wayā'pah: 'nahā'w, kātā's pimī'na?' iku'ahin.

ta'ʔ, iniwin keh s awēh-nē'puwit inuh keʔts-inā'nīw; iniwi'n ke s pimu'atsin. saʔye'h pāmu'atsin, uma'nak tsī'kahkiah ā'siʔtat; iniwin teh s misu'atsin umāhsōmā'hsən. iniwin teh s neʔna'tsin.

'hā'w, awēh-pakē'nehkun,' inā'win, 'mātsē'ʔ-kisē'hsq̄waw!' inā'win anuh wē'wən.

nahā'w, s mā-k-āyī'tuaʔ, nikōtā's niw, 'upē'wanā'skin kāt nitā'-wim!' ēwā'hin.

iniwin teh s pāpimē'ʔnet; iniwin teh s nā'mik uma'nakah s nī'k misik teh uma'nak pis-yō'h-wā'pah as kā'kō s wā'ʔwipitāk āyī'suh s ihpē'tāk. anuh teh wē'matan kē'sats ē'tsikapuwēhā'win. saʔyā'h teh payī'hpitik, iniwin s pahkā'sah.

"The idea of my doing such a thing as killing my grandson whom I was at such pains to bring up!" he said.

"Oho!" he said to him; "Just what was it you dreamt? Tell what it was!"

"Why, just this is what I dreamt," he answered, "that I was to shoot you."

"Very well," said the young man, "to be sure, you shall shoot me," he told him.

And then, soon, — for his brother had instructed him in what to do, — "Come on, shoot me!" he said to his grandfather.

So then he took his stand, and the other shot at him; but up into the air, like this, he jumped. In this way the other failed to kill him.

"Humph!" he said, "And so my grandson is of more than mortal power!"

Therewith the old man went back to his couch and slept.

Then he again went to his brother, and the latter again advised him, "Now then, you in your turn will have a nightmare; and you will tell those wives of yours to raise you up from your bed before the old man strikes you with the rock," he told him; "Now, he, you see, from down below there is where he gets his power,<sup>1</sup>" he told him; "and it is in that direction that you must send your shot."

So then he went back home. In due time they went to sleep; then suddenly he cried out. At once the old man leapt up from his couch and seized the stone. Then those women raised him aloft from the bed.

"Hm," he said, "the idea of my destroying my grandfather who was at such pains to rear me!" he said.

"What did you dream?" his grandfather asked him, "Tell about it. You know one always tells one's dreams."

"That was what the powers said to me, that I should have to shoot you," he said to his grandfather.

"Very well, then, you shall shoot me," answered he.

So, accordingly, the next day, "Well now, come, shoot me," he said to him.

So then the old man went and took his stand, and he shot at him. But when he shot him, he directed it down toward the ground, and in this way he hit his grandfather. He killed him.

"There, go put him away, your nasty father-in-law!" he said to his wives.

Then once, as they were staying in that place, "Let me be a piece of plant-down!" he said.

Thereupon he flew hither and thither; then it was that he saw something that whirled shining, speeding back and forth in the direction of the setting sun and in the direction whence comes the dawn. Now, he had stood his brother head down. And now, when that thing came speeding his way, he cut it free.

<sup>1</sup> Literally: "is the way he knows things."

'nikāhte'nikamiku'nō? !' iwā'hin.

iniwin teh ap'its s awēh-pihtā'hkineh inih wē'yaw inuh ā'pehtaw me?ti'k tsiw-ā'wit. iniwin teh inā'njw s yāh-ā'wit.

nikōtā's niw ini'win ā'kut anuh wē'wan: 'ayā'h matsi'kihkwā'wis sa?yā'h pē'hkahkatā'wāw s tā-natā'-pawā'neh,' iku'ahin anuh wē'wan.

iniwi'n keh s mā'tsiat s natōnāhā'tsin aninuh matsi'kihkwā'wisan. s māk-niw-ini-pāpemō'hnet, kani'win niw wi'yaw māyā'hkiwā'tsin. 'ta'?-teh-nak āsī'yen?' iku'ahin.

'ō', inu? nā'tōne'hak matsi'kihkwā'wis,' ēwā'hin.

'nahā'w, apē'nun. kitā'wats-apē?', iku'ahin; 'kitā'wats-ā'yuhpua?.'

ā'nu tā'?taka'tsiwin inuh wāwā'piku'ahsimit, ta?, iniwi'n keh s nawā'ts-uhpu'atua?. inu'h teh anuh tsi-miyā'hkiwātsin umq'win kiw-is-nā'sahatsin anum kē'sō?nan. hā'w, winah ap inuh wāwā'piku'ahsimit ki-yāh-ispāhā'win. iniwi'n keh s āyutamīwā'mikut; ahkō'?sik ini? s katā'w-nipāt.

'nō'hkumeh nikēs-sawā'nimikupah!' ēwā'hin.

hā'w, winah ap wāwā'piku'ahsimit, 'nimā'hsōh nikēs-sawā'-nimikupah!' ēwā'hin.

iniwi'n teh s kē-yā'h-kuskō'sit. kō'?sik iniwi'n as anē'hikut; iniwin s pis-kū'hkwā'sit; iniwin pā'pik s kēs-pō'hkunikut; misik mā'hkamikin uhtā'wakapi'an, — na?natskā'?hsk ā'wiwākin; kākito'wākin inuh uhtā'wakapi'an. iniwi'n tāh pē'h-ke?ts-ineni'ahseh s ā'wit; ta?', mahkā'mik aninuh.

hā', iniwin-pih tāh mayātsyāt'ua?. hā'w, sa?ā'h teh payiātā'tua? tsēk-sipī'ahseh tsi-pimē'hneh ini's; iniwi'n tāh s ahpā'kinatsin anuh ke?ts-ināni'ahsan imi's nipī'hik. winah tāh winah isi'win inuh matsikihkwā'wis as tsi'w-ūt. uhsē'mehsan nāni'siwākin inuh matsikihkwā'wis. kani'win keh niw inā'njw payi'at; nnāh-pakā'tsina'-kusi'win.

ta?', ini'win ānā'tsin anuh uhsē'mehsan matsikihkwā'wis: 'nipē'w nā'tih; kinaw-ahsāmō'naw ayu'm,' ēwā'hin.

ta?', ini'win s nā'tik nipē'w inuh uhsē'mimaw. iniwin wiyan s nāwā'tsin as akī'htsih nipī'hik.

kayēs-awēh-pi'htikatōk inih nipē'w, 'kani'w,' iwā'hin, 'wiyak umā's ninā'wāw,' iwā'hin.

'nitī'hseh ini'pa? as pis-pakē'nak,' iwā'hin inuh inā'njw.

ta?', nitsyā'kah niw wāpē'win inuh kī'sē'hseh; iniwin tāh s awēh-aku'apīnā'tsin anuh ke?ts-ināni'ahsan s awēh-pi'htikanā'tsin.

'sē'h, kē'nim utī'hsehsan!' iwā'hin matsikihkwā'wis.

ta?', iniwi'n keh s ki-pahpē'sit inuh matsikihkwā'wis utā'nini'aman ta?, ki-ne?takā'win. ayō' teh ayum uhsē'mimaw, a'niwan wayē'-kimatsin anuh ke?ts-ināni'ahsan. kawin ukī'kitinan; kawin uwē'h-



"Into the smoke-hole of our wigwam!" he said.

Thereupon exactly into that place sank that body of him who was half wood. So now he was again a man.

At one time then his wives said to him, "That Foolish Maiden is fasting to death, trying to obtain a dream of you," said his wives to him.

So then he set out to seek that Foolish Maiden. And as he walked along on his way, after a while he met someone.

"Where are you going?" this person asked him.

"Why, I am looking for the Foolish Maiden," said he.

"Come, sit down! Let us rest a while!" said the other to him; "Let us have a smoke before we go on."

Although that Wāwāpikuahsemit was unwilling, yet they stopped for a smoke. But that person whom he had met kept pushing back the sun. Wāwāpikuahsemit kept pushing it up again. In this wise the other kept delaying him with the din of his talk; finally he grew sleepy.

"My grandmother blessed me with spirit-power!" said that person.

Wāwāpikuahsemit in turn, "My grandfather blessed me with spirit-power!" said he.

Whereupon he would become awake again. But in the end he was beaten; he sank down from sleepiness, and at once the other broke his power; he took from him his ear-rings, — humming-birds they were; endued with voice were those ear-rings. Thereupon he became a little very old man, for, you see, the other had taken these from him.

Then they set out. Soon, when they reached the edge of a brook which must have flowed by there, that person threw the little old man into the water. As for himself, he went where the Foolish Maiden was staying. There were two of them, the Foolish Maiden and her younger sister. Suddenly there came a man; splendid he looked.

Then Foolish Maiden said to her younger sister, "Go fetch water; we shall keep this man for a meal," she said.

So then the younger sister fetched water. There she saw someone lying in the water.

When she had brought the water into the house, "Just a moment!" she said; "I saw someone out there."

"Oh, yes, I did throw my dog out there," said that man.

Nevertheless, the girl ran off; to that place she went and drew out of the water the little old man and brought him inside the wigwam.

"Faugh, your brother-in-law's dog!" said Foolish Maiden.

Then Foolish Maiden's husband would go hunting; he made good killings. But that younger sister, she married the little man. He did not speak; he was not able to speak or to do any kind of



kihtunan s pas kā'kōh inā'nuhket. iniwin teh nisi'k ki'w-itāh: 'hm!' kiw-iwā'hin; iniwin-pih kiw-inā'nike'win. iniwin teh s nāpinā'h-kinatsin s awānā'tsin kutā'nas. inānā'peh awātā'win inuh kī'sē'hseh. iniwi'n teh s kiw-inō'hāmakut pī'kutsī'hnaḥk s kiw-awēh-pakā'htah; awā'hseh teh kiw-ā'wiwin. nī'w tāh sa'yāh ne'ne'win awā'hsan. inuh tāh matsikihkwā'wis utā'niniḥman mō'sah ni pisē'wan ki-ne'ne'win.

'tsi' teh winah kitī'hseh 'awā'hsan ne'new!' iwā'hin matsikihkwā'wis; 'ki'nah tāh mō'sah pisē'wak,' iwā'hin.

iniwin ni'kut tsi-wēh-kemō'tima'tsin anuh wē'nimun. iniwin s pis-pakētōmā'tsin isku'ḥtemih; 'nipī'nāw awā'hseh,' inā'win anuh wē'wan.

āsya't matsikihkwā'wis, pīkutsī'hnaḥk ā'wiwin inih tsi-pimē'tah-pitāk.

'yō', ayō'sa? kinah kitāwā'hsem!' iwā'hin tsikihkwā'wis.

ta?, kawī'n kā'kōh katā'w usē'nan inuh inā'niw payī'ta'sit.

iniwin kaniwi'n niw, 'hm!' ayā'yitah inuh ke'ts-ināni'ahseh. iniwin teh s āyinenikuwā'tsin anuh wē'wan s a-kehpētō'k teh inih sku'ahtem. pī'htik teh winu'a? iniwi'n as i'tua?; matsikihkwā'wis teh winah aku'ḥsih sā'kisinā'sihawḥkin. iniwin tāh s uhpū'ḥt inuh ke'ts-ināni'ahseh. mḥ's as sā'sehkit mesē'niwḥk misas ni pemē'-pahta'wḥkin; iniwi'n keh s inim-pā'kitahā'tsin inuh kī'sē'hseh. hā'w, me'si'h sa'ā'h ayā'witua?, iniwin-pih payā'hkinah inih isku'ḥtem. iniwin keh s wīnanē'htsiket mō'sah niw. matsikihkwā'wis yō'win niw ās-tsē'pī'tat; sā'matin ta? mesē'niwḥk.

'ō', pinā'h wi'nah inu'h kitī'hseh!' iwā'hin; 'sā'mat mesē'newan nikuh nā'natua?.'

'ō', sanākesī'wḥkit akuh mesē'newḥk?'

wayā'pah inī'win ā'sit sa'ye'h s inā'tsin anuh wē'wan s a-kehpē-tōk inih sku'ahtem; kō'tās sā'kisinā'sihawḥkin inuh kī'sē'hseh kikē'h anuh utā'niniḥman. iniwi'n keh s uhpū'ḥt inuh inā'niw; mḥ's s sā'sehkit wē'yḥk awātukē'hḥk mīhehke'wḥk usāmī'nukin. matsikihkwā'wis misas utsi'ḥnih pī'htike'wḥnin. ani'? teh ānā'nimikut anuh ke'ts-ināni'ahsan.

'yō', akō'sa? kinah kimāsē'nimḥk!' ēwā'hin tsi-pehki'putuk inih sku'ḥtem s sā'kesī'pahtuk.

ta?, iniwin keh s mā'natuk inih mē'tsimē'hseh inuh uhsē'mimaw, awā'hsan misik mesē'newan. nuh tāh matsikihkwā'wis nī'w nisi'k pisē'wan tanā'win.

nikō'tās niw iniwin s awēh-kē'mōsā'pumatsin mḥsi'hkiwis anuh ōkō'simawan. iniwin s nā'mik teh nī'w nisi'k as tanā'tsin inuh matsikihkwā'wis pisē'wan, inuh teh uhsē'mimaw awā'hsan misi'k tāh mesē'niwan. iniwin-pih kayē'wāt wē'kōwa?, iniwin teh s ātsi-mī'tawatsin aninuh u'kiḥn:

'ni'na? kāh matsikihkwā'wis kēs-pī'takuk wī'yḥn,' iwā'hin; 'nī'w nisi'k niw akūtu'ḥsōw pisē'wan,' ēwā'hin; 'inu'h teh uhsē'mimaw usā'mat awā'hseh-mētsimē'hseh misi'k tāh mesē'niwan,' ēwā'hin.

work. All he used to say was, "Hm!" Then he would make signs with his hands. And then locking his arm with hers, he led her off somewhere. The girl took along her club. Then he would point out to her a rotten log, and she would go strike it; and it would turn into a bear. So now she killed four bears. But Foolish Maiden's husband used to kill nothing but lynxes.

"How's this?" said Foolish Maiden; "Your dog kills bears, and you nothing but lynxes," she said.

Thereupon he went and stole one from his wife's sister. He came, bringing it on his back, and laid it down by the entry-way. "I am bringing a bear!" he told his wife.

Foolish Maiden went up to him; a piece of rotten wood was that thing tied across his back.

"Ho, so this is *your* bear, is it?" said Foolish Maiden.

Then that man who had brought home the game did not feel inclined to say anything.

Then, soon afterwards, the little old man kept saying, "Hm!" He made signs to his wife to tie shut the door. They stayed inside; Foolish Maiden and her husband were turned out of doors. Then the little old man smoked. Wherever he spat, turkeys ran about, and the girl simply kept knocking them over. When there were many of them, she opened the door. Then she had nothing to do but clean her game. Foolish Maiden jumped with surprise; why, there was a great quantity of turkeys!

"Oh, do look at your dog!" she said; "It's incredible, the amount of turkeys they kill!"

"Why, you don't think turkeys are hard to get, do you?"

On the next day he, in his turn, told his wife to tie shut the door-flap; the girl as well as her husband were turned out of doors. Then that man smoked; where he spat, there were very many bugs of all kinds, especially dung-beetles. They all went into Foolish Maiden's nose. That was what the little old man had wished on her.

"Ho, so these are *your* turkeys, are they?" she said, untying the door-flap and running out.

So now that younger sister had much meat, bears and turkeys, but Foolish Maiden had only four lynxes at her place.

Now at one time the girls' oldest brother came and spied on his sisters. Then he saw that Foolish Maiden had only four lynxes where she dwelt, but the younger sister had bears and turkeys. Then he went back home and told his mother about it:

"What do you think? Someone has come to stay with Foolish Maiden," he said, "and she has nothing but four lynxes hanging out, but the younger one a great amount of bear's meat and turkeys."

'nahā'w, nā'nehku'n!' iwā'hin inuh ukī'ahsimaw.  
iniwi'n keh s mātsy'tua? kuh inā'niw'ak s nānā'tua?  
ta?, payi'atā'tua?, 'kipis-nā'nine'minaw,' inā'w'akin.

ta?, iniwi'n keh s inim-nayū'htahkua? mītsimē'hseh uwēmatē'h-tōw'ak.

\* inu'h tāh mātsi'hkiwis, 'ninaw-ini-nayō'mā nē'?taw,' iwā'hin.

yā'hpits tā'?takatsiwin inuh ke'ts-ināni'Λhseh. ta?, wi'nua? teh mātsikihkwā'wis minā'? mātsi'w'akin; ta'? winah unā'siwanin inuh utā'nini'Λman. inuh tāh winah ke'ts-ināni'Λhseh iniwi'n niw uti'h s ke'tsi'Λhkasit; wā'?naw uti'h inim-tā'w'akin. kaniiwin kā'h niw kute'?-nas ini-kehtā'?tat wēhpehna'katuh. m'Λ's pis-kitsē'?tat, nanāh-pa-kā'tsinakusē'win; skēh-inā'niw, iniwin winah kā'h nap āsina'kusit.

minā'?tamē'hkew'akin<sup>1</sup> mātsikihkwā'wis kikē'h utā'nini'Λman. kinō'htem ā'wiwin mātsi'hkiwis wē'k. ini-pi'htike'w'akin inih kinō'htem tsikihkwā'wis as awēh-unā'pitua?. nāwā'h kaniiw inip-pi'atā'w'akin inuh kī'sē'hseh. payi'htiket inuh apāhni'hseh, siwas apē'wanin wē'ts-nuhā'hk'Λn msik wē'?tawan.

'umā'? inih kē'yaw!' inā'win, 'as kēs-wēyā'sehkaman nē'yaw,' inā'win.

ke'ts-ināni'Λhseh<sup>2</sup> siwas apē'win. utā'kas kayēs-mamā'k, awēh-pakāmā'win. hā'w, iniwin tāh s ne'na'tsin aninuh wē'ts-nuhā'hk'Λn kiskiki'y'Λwehā'tsin.

'pipō'ne?new a-kiw-itā'muk yōm kē's!' iwā'hin.

iniwin ā'hpaki'tah. kqhtā'nikamikuh ini'win wāh-sā'kitsi'pitāk inih wē's; mā'ts-pipō'ne?new iniwin wāh-uhpē'?tat. ta?', ini? keh mātsikihkwā'wis as sē'kawit. iniwin tāh s ni-nō'tspinehā'tsin anuh uhsē'mehs'Λn.

'nehse'? kināpi'Λminaw!' kiw-inā'win.

ta?, mātsi'w'akin teh inuh wāwā'piku'Λhsimit inis tsi-kēs-yū'h-pi'at. iniwin teh niw uti'h mātsikihkwā'wis s nō'tspinā'htsiket.

'k'Λts kā'?ts-pe'n'Λn!' iwā'hin inuh wāwā'piku'Λhsimit.

kā'?tin iniwi'n s kā'?ts-pā'nah. iniwin keh s wanē'hsih mātsikihkwā'wis; yāh-w'askē'win s kē'wāt. ta?, winu'a? teh mātsi'w'akin s kē'wāt wāwā'piku'Λhsimit. payi'atāt wē'kō?, ta?', anuh wē'w'Λn, anuh nī's iniwin as i'nit, misi'k teh anuh wē'mat'Λn.

iniwin teh ānā'tsin anuh kī'sē'h's'Λn: 'ni'nah winah akō'? nimā'-timō'hsim'Λk,' iwā'hin; 'ayō'? teh nē'mat a-kanā'wiheh,' inā'win.

ta?', iniwi'n ānā'tsin anuh wē'mat'Λn: 'mitā'muh kipī'tu'Λn,' inā'-win.

ta? inuh kī'sē'hseh pā'pik kēs-unā'pi'tawā'win anuh inā'niw'Λn.

<sup>1</sup> The next three paragraphs added by Maskwawanahkwatok; Mrs. Satterlee's version has only the sentence: hā'w, iniwin tāh s ne'na'tsin...

<sup>2</sup> Both n's palatal.



"Well then, go fetch them!" said the mother.

So then those men set out to fetch them.

When they got there, "We have come to fetch you," they said to them.

Then the brothers carried the meat along on their backs.

But the oldest brother said, "I shall carry my sister's husband on our way."

The little old man made great resistance. Foolish Maiden and her husband set out in the lead; very handsome was that husband of hers. But the little old man lagged there in the rear; way in the rear were those people, as they went along. Then suddenly, at a place on the way there, he thrust himself into a hollow log. When he came out of it, splendid was the look of him; a young man, the very appearance that had been his before.

Foolish Maiden and her husband were walking in the lead. A long-lodge was the house of the oldest brother. Foolish Maiden and the others entered that long-lodge and took their seats. Quite a while later arrived the girl and her husband. When the lad entered, there sat his wife's sister's husband and his wife's brothers.

"Here is that body of yours!" he said to the other, "Seeing that you have been defiling my body by your use of it."

There sat a little old man! He took his club and smote him. So he killed his wife's sister's husband and cut off his head.

"Chicken-hawk they will call this your head!" he said.

Then he flung it down. Through the chimney-opening of the house the head flew out; then a big chicken-hawk flew up from there. So now was Foolish Maiden a widow. And now she followed along behind her younger sister.

"Sister, our husband!" she kept saying to her.

They went on to whence Wāwāpikuahsemit had come.

"Let there be a great snowfall!" said Wāwāpikuahsemit.

Then truly there was a great fall of snow. Then Foolish Maiden lost them; she turned back and went home. But they went on to Wāwāpikuahsemit's home. When he got to their house, there, of course, were his two wives and his brother.

Then he said to that girl, "As for me, these are my wives; but this brother of mine is the one who will keep you," he said to her.

Then he told his brother, "I am bringing you a wife."

At once that girl seated herself by that man.



ani'wan tãh wẽ'wan kayēs-inā'nimikut as aw-inis-anē'hīh, s  
kiawā'tua?, matsikihkwā'wisān aninuh as isi'at, ini'? wãh.

ini'? keh.

# 109. A MOTHER ABANDONS HER SONS.

(nayā'htōw)

ā'ta?, wāwẽ'kiwin kãh inā'niw, wẽ'wan; nĩ'siwan tãh winah unĩ-  
tsi'anehsān, apāhni'hsak. nikut tã'h nuh nō'niw mitsi' niw. ā' tãh  
nuh inā'niw pā'pahpisiw, ā'ta?, inuh mitā'muh s mē'tsimā'hket  
mē'tsimē'hseh. nayā'nikutuhkin tãh ā'hsipānan ki-pindā'win; ini'?  
tãh pimē'h as usē'htuk inuh mitā'muh.

ā', nikō'tās pā'hpisit inuh inā'niw, kawī'n upi'ānah wā'nitipā'h-  
kah.

ini'win niw ās-wā'pah; iniwi'n tãh ānā'tsin ani'nuh utāpāhni'h-  
simān, 'kā'kōh tsiw-isē'kiw kō'hnuwaw. yō'hpīh ninaw-mitā'haw.

kōnē'wiwin, pāpōnō'wik. kayēs-mĩ'tsihsit, iniwi'n-pih mayā'tsiat  
inuh mitā'muh, utā'ninapeh kayē's-māmāk, papā'mahā'hnatsin  
unāpi'āman. nikō'tās iniwi'n s kē'skikunā'hah inuh inā'niw. me'ttik  
tsē'patsini'n inis; umā'win<sup>1</sup> ā'sinakusit imi's ispā'miah. ini's ānā'pit,  
sasā'kikātā'hsinin inā'niw. ā', ini'win-pih kā'wahatsin anuh me'ti'-  
kwan.

kayēs-kawāhā'tsin, iniwi'n tãh, 'ā'hsipānan nā'?nikut. mi's is-  
pā'miah as tsē'?napāmā'tsin ā'hsipānan, ni? as usā'mi'tat, pē'h-  
tsihsih.'

hā'w, ini'?-pih tsi-kēs-imi'nakah-kāhtswā'pahatsin; ini'-pih tsi-  
kitā'hnakahā'tsin aninuh unāpi'āman. ini'-pih tsi-kē'wāt.

nā'hkah iniwi'n ānā'tsin anuh u'nā'hsimawān apāhni'hsān,  
'ā'hsipānan kēs-ne'?nik; kēs-pē'htsihsin ispā'miah.'

hā'w, wayā'pah, ini'-pih tsi-kā'ts-pi'kwahikft. kayēs-kē'sihatsin  
apā'hsusukumān, kī'sih ā'hkwah umā'hkesānan kā'ts-usē'htawin.  
ni? as kēsā'nihtah tā-pakēnā'tsin unĩtsy'anehsān. hā', iniwi'n-pih  
kayā'ts-manā'hnet s āyī'watuk me'sih mehsē'wan a-pāpō'tawenit  
unĩtsi'anehsān. nikō'tās niw as pītō'htah mehsē'wan, ini'-pih aku'ā-  
tsih tsi-kēs-ni'm-a'tuk mahkā'sinan. hā'w, ayā'tskwat payī'tōk ani'-  
nuh mehsē'wan, ini'-pih mayā'tsiat; miyā' niw kutā'?nas mamā'-  
tsi'tawan s tanā'nimatsin, ini'win ās-mā'tsiat.

ayum apāhni'hseh u'nā'hsimaw sikāts-pi'htsikewin; kawin na'-  
nās upitōnē'nan anuh mehsē'wan. iniwi'n niw ās-wā'pah. ini? s  
kēs-mātsy'ānit ukī'ahsqwa'wan, pakī'nikutua?. hā'w, ini'-pih  
mē'tsimē'hseh tsiw-ā'sah. kayēs-ā'sah mē'tsimē'hseh, ā'hsipān-pi-  
mēh iniwi'n as tsi-wā'wiya'kahah.

<sup>1</sup> Gesture: hands, palm down, thrust out to sides at height of ears.

But those wives of his were the ones who had wished it upon him that he should be defeated as he was, because they were jealous about his going to the Foolish Maiden.

That is the story.

## 109. A MOTHER ABANDONS HER SONS.

(Nayähtow)

A man and his wife dwelt somewhere; they had two children, boys. One was still an infant at the breast. The man hunted, and the woman preserved the meat. Sometimes he would bring raccoons; then the woman would make oil.

Once, when he had gone hunting, he did not return at night.

Dawn came; then she said to her boys, "Something must have befallen your father. I shall follow his tracks today."

It was winter and snow lay on the ground. When the woman had eaten, she took her ax, and set out to trail her husband. She came to the place where her husband's tracks stopped. A tree stood there; it was shaped forking, like this, at the top. When she looked there, there lay the man with his legs sticking out. Then she felled the tree.

When she had felled it, then, "The raccoons killed him. When he was looking at the raccoons up there, he overbalanced and fell into the hole."

Then she pulled at him from there; she dragged her husband out of the tree-trunk. Then she went home.

In the evening she said to that older boy, "The raccoons killed him; he fell into a hole up in a tree."

On the next day she was very busy tanning. When she had prepared the buckskin, she was very busy all day making moccasins. She had decided to abandon her children. Then she was very busy gathering wood, dragging in many loads of faggots for her children to make fire. But once when she carried in wood on her back, on the way, she set down the moccasins outside the house. When she had brought the last load of faggots, she went away; straight to some place where she thought there were people, that was the way she went.

The older boy grew impatient with waiting; she was very long about bringing the wood. In this way morning came. It was clear that their mother had gone away and abandoned them. Then he ground up some meat. When he had ground the meat, he stirred some raccoon-oil.

iniwi'n ānā'tsin uhsē'mehsΛn, — ta'?, mā'win inuh apāhnī'hseh, katā-nō'nit, — 'nahā'w, kina-mitā'hunaw kikī'yahin.'

kayēs-ke?tā'hpisit inuh apāhnī'hseh, ā'hsipan-uwī'h ini? tsi-pē'hahah inih ā'hsipΛ'n-pimēh. ini?-pih tsi-nayā'hīt uhsē'mehsΛn. na'kah kayē's-is-manā'hnenit, iniwi'n-nakah natu'ahahnatsin. si kayā'?s-nakah Λnā'mikunā'hamin, tsi-yōh-mitā'hnatsin.

nā'hkah tsiw-inim-piΛtā'tua? ta'? ini's as tsi-kēs-nipā'nit ani'nuh uki'ahsōwawan, hā'w, ini? tāh s ā'yahsamā'tsin. ahpā'n niw mā'win, kī'numātsin uki'yΛn. wiya'pah misik tsi-nayā'hīt, misik s wā'-pahā'hnatsin, nā'hkah ini'win misi'k s piΛtā'tua? as kēs-nim-nipā'nit. as ā'yanapit inuh apāhnī'hseh, tsi-kēs-pē'mīt inuh mitā'muh. as ā'yanapit inuh apāhnī'hseh, pāpō'hkākunā'hnen kā'kōh; ini?-pih ā'wih-natu'akunā'skah; kΛniwi'n, unōnā'kanan! kēs-kākē'skisu'atsin nayī's niw! aniwi'n unōnā'kanan mayēnā'tsin uhsē'mehsΛn s nō'ninit.

wiya'pah misi'k tsi-mātsyΛ'tua?, sa'yeh tsī'kahkyah nim-akō'tsih, kΛniwi'n niw inānā'peh tiyāpiwā'hneh. ini-piΛtā'tua?, kΛniwi'n, nuh uki'ehsōwa'wan!

ke'?tsih ni-tā'tua?, nuh nāhā'nisit nayāwā'tsin uki'yΛn, 'ne?ā'h!' inim-ēwā'hin nuh apāhnī'hseh.

'sā'h, sā'h, sā'h!' ēwā'hin inuh mitā'muh; 'a-pis-kē'wanimōw wiya'k,' ēwā'hin; 'kΛn wi'yΛk nine? ninītsi'ΛnehsΛk,' ēwā'hin.

payā'kwΛts anisa'? wayītsiwā'tsin inuh mitā'muh; ukō'?simawan ani'? wayē'kima'tsin.

iniwi'n ānā'tsin inuh mitā'muh, 'akē'?, inā'win, 'kΛn-ā'? kinah kinītsi'ΛnehsΛk utā'winuwā'wan?' inā'win; 'kinā'nāk.'

hā'w, iniwi'n-pih pā'mi-wāwē'pi'tat; mayē'wanā'hkatak mehsē'-wan, kayīs-nayā'hīt, hpān ā'win mayā'tsiΛt nuh.

inu'h tāh mitā'muh iniwi'n-pih kō'tsimunā'tsin, 'kinu'at kikī'yah-sōwāw?'

'ā'h,' inā'win; iniwi'n-pih wayē'htamōwā'tsin: 'nipsis-pakē'nikunaw; nō'hninaw kēs-pē'htsihsin ispā'miāh; ā'hsipΛ'nΛn ne'?nik. ini?-pih teh kayēs-pis-mā'tsiΛt inuh nikī'yahsinaw.'

iniwi'n-pih kā'tinatsin.

'nā'h-anu'm-e? unō'nā'kanan,' inā'win, 'tsi-kēs-pis-kākī'skisuatsin.'

'ō'! iku'ahin.

inuh teh mitā'muh iniwin-pih payī'manīt anuh nōnā'kanan.

hā'w, iniwi'n-pih, 'ā', pi'Λkun!' ikō'kin.

payiΛtā'tua?, māts-kinō'htem ā'wiwin wē'kōwaw. mūsāpi'Λhki tāh ā'wiwin aninuh ā'wanī'kutua?. payī'htike'tua?, payī'htiket' nuh apāhnī'hseh, siwaps apē'wanin uki'yΛn.

ini'? niw misi'k tsi-yōh-kā'?ts-mōk inuh apāhnī'hseh, 'ne?ā'h!' as inā'tsin, inis s tsiw-utā'htanīt inuh nuh ā'wanī'kutua?.

Then he said to his little brother, — for the boy was crying for his mother's breast, — "Now then, we shall follow our mother's tracks!"

When the boy had bundled himself up, he put the raccoon-oil into a raccoon's bladder. Then he took his little brother on his back. In the direction in which she had gone to gather wood, he sought her tracks. Her tracks led off in an entirely different direction, and he trailed her from there.

In the evening, when they reached the place where it seemed their mother had passed the night, there he fed his little brother. He was crying all the time, because he missed his mother. The next morning he took him again on his back, and again started to track her, and in the evening they came to where she had slept on the way. When the boy looked round, it seemed that that woman had taken a steam-bath. When he looked round, there something had made holes in the snow as it sank in; then he went and tramped the snow aside to see; all at once, her breasts! She had cut them both off. He gave them to his little brother to suck. On the next day, when they set out again, when the sun already hung low over the earth, suddenly within hearing was the noise of an ax. When they reached the place, there was their mother!

As they came close, and the little one saw his mother, "Mama!" the boy kept calling.

"Fie, fie, fie!" said the woman; "It seems someone is coming here and talking slander," she said; "I have no children," she said.

That other person, in fact, was her husband's sister; she had now married this woman's brother.

Then that woman said to her, "Sister-in-Law," she said to her, "Aren't those your children?" she asked her; "He knows you."

Then she hurried her work; gathering the faggots into a bundle, she took them on her back, and was off.

Then that woman asked them, "Is she your mother?"

"Yes," he told her. Then he explained it to her, "She left us when she came here; our father fell into a hole in a tree; the raccoons killed him. Then our mother went away and came here."

Then he drew forth those things.

"Here, look, are her breasts," he told her, "which she must have cut off as she came here."

"So that is the way of it!" she answered him.

Then that woman put the breasts into the fold of her garment.

Then, "Very well, come!" she said to them.

When they reached that place, a great long-lodge was their dwelling. An unmarried woman was she who brought them there. When they went in, when that boy went in, there sat his mother.

At once this caused the boy to cry aloud, calling "Mama!" to her, from where the woman who brought them had her settee.



iniwin ä'ts inuh ke?ts-inä'nijw inuh wä'sinimä'tsin inuh mitä'muh, 'pisskō'?ts kinä'wā? unōnā'kanan s a-makī'hsinenik umΛ's? iniwi'n-pih inuh mitä'muh kā'tina'tsin; anuh ō'hnan ānā'?nama'-pinit, iniwin ä'hpakituwa'tsin.

'kēkā'h anu'm-ā? unōnā'kanan? kēkā'h kitā'wiha? kēs-pis-kāki'ski-si'win!'

hā'w, inuh ke?ts-inä'nijw iniwi'n ä'ts, 'ā'htahsē'yah wā'pah kina-kusē'?

nā'hkah aniwī'n pāpā'tskini'kutua?; usā'kihsuwā'wan ā'wiwanin.

kayēs-nipū'hikutua?, iniwi'n-pih wayē'htamΛ'kutua? nuh usā'kih-sen, 'nahā'w, umΛ's kēs-kusē'yah, spā'miah ni? s tā-wēh-kehpe'ni-kiyāk. ayu' tāh nō'hne? ini?-pih uhpē'?tawan ini?-pih aw-ahsā-mā'tsin kē'yΛwawan. ayāku'Λmisinu'n tāh, inā'win; 'umΛs s seh-kē'hsine'yah nina-wā'nehkem; iskō'tāw nina'w-a?tun. kēs-kusi'hitih, mā'wa niw katāw-ā'?tiyepā'watun skō'tāw. kē'spin tāh pimā'tesi'yāk, yō'? as a-nitōnā'haman, kē'spin skōtā'wik. kinā'pimuΛw winah.'

wayā'pah iniwi'n-pih kō'sihētih katā'w. hā'w, inuh ke?ts-inä'nijw ini? tsiw-anō'siwet nuh apāhni'hsΛn, ispā'miah s a?sitā'hwahpi'-nihtua? me'ti'kuh. hā'w, ini?-pih tsi-wāpā'wanitih.

ni? tāh tsi'w-itāh kā?ts-inä'nijw: 'nahā'w, kitā'hsaminine'muΛw mamā'tsi'taw; kki-ntāwā'nihtΛmuwimuΛw!'

hā', ini?-pih tsi-kusi'hitih.

kayēs-mā'?tawanititua?, pā'pik ayōw kākā'kiw pis-pi'takutsinu'-kin, pits-unā'pinit, katā'w-kitsiyā'pahō'kutua?, winah ap yō'm s kēs-ināhki'?tatua?, tahtā'pasitua? akikuh apāhni'hsΛk. wē'yΛk uhpē'?tawak tsi-pis-tsi'hwewin.

hā'w, ini?-pih niku't tsi-kī'kitit: 'sē'h, kākā'kēw, kine'pa?-nuh! kitō'kima'minaw kat kipihō'naw!'

nawē'naw iniwi'n-pih payi'Λt kinē'w, pits-unā'pit.

'hā'w, apāhni'hsΛk!'

ta'?, ayu'm kākā'kēw māk-utsi'Λnemesiwin.

iniwi'n-pih kinē'w kayi'kitit: 'isē'h, kākā'kēw, kine'pa?-nuh! wā'ki? tāh pas mayi'hwahhtΛmΛn akum pāhni'hsΛk? — hā'w, pinā'nehkun!'

ini?-pih kayēs-pehkō'nihtua? s āyi'wanī'htua? ahki'hih.

'kē'spin kā'kōh ayu'm ne'?tuk, kina-māmē'tsihsim, kākā'kēw!'

iniwi'n-pih ä'siΛt usā'kihsΛn s kēs-wā'nehkenit. wΛnākā'hkun kēs-pitā'kuhikā'win inuh mitä'muh. mā'nawats mitsi' niw skō'tāw; misi'k kē'ska?sikā'hseh iniwi'n as a'tik. iniwi'n-pih kutā'?s ā'wih-pō'tawet.

iniwi'n-pih Λnuh uhsē'mehsΛn, 'ā', nehse'?, inā'win, 'kā'kōh ppām-ntāwā'pahtah sē'kusikan.'

ini?-pih pā'pm-mā'tsiΛt inuh apāhni'hsēh, papā'm-nΛtāwā'-pahtah. hā'w, umΛ's tāh usē'htawin pi'mikamik, s ki-pe'mih; a?seni'Λn

Then said that old man who was now the woman's father-in-law, "Why, you do not see her breasts standing out at all, do you?"

Then that woman drew them forth; where her father sat facing, she threw them before him.

"Are these a maiden's breasts? Do you take her to be a maiden? She cut them off on her way hither, they say!"

Then said that old man, "As many as we are, tomorrow we shall move camp."

At night that woman took care of them; she was, in a way, their aunt.

When she had put them to bed, their aunt told them, "Now then, when we move camp, you will be tied up in a tree-top. My father here will give you then as food to the flying fowl. Be on your guard," she told them; "Here where we lie, I shall dig a hole; I shall place some fire into it. When all have moved camp, all the fire will be flushed out with water. So, if you come out alive, this is where you will look for it, if it is still burning. But really you are as good as dead."

The next day, they were all ready to move camp. Then the old man gave orders for the boys to be tied to a tree, high up. Then they started to go, in single file.

And this was what the old man said, "Behold, I feed to you some human beings; you always desire this of me!"

Then they all moved camp.

When they had all gone away, one behind the other, at once these crows came sailing along, and alighted there, and wanted to peck out their eyes, and the poor boys twisted their heads like this, to dodge. The sky resounded with the coming of every kind of fowl.

Then one spoke, "Fie, Crow, of course it is you! Let us wait for our chief!"

Soon came the eagle and alighted.

"Why, some boys!"

And there was Crow, all eager.

Then the eagle spoke, "Fie, Crow, of course it is you! What good eating could you have of these boys? — Come, take them down!"

Then they were untied and one after another brought to the ground.

"When this person kills anything, then you, Crow, will get something to eat!"

At once then, he went to where his aunt had dug. She had covered the place with bark. There was still a little fire; and a little short knife lay there. Then he went and built a fire somewhere.

Then he said to his little brother, "Now, Little Brother, look about for some scraps."

Then the boy went about looking for them. Then he built a sweat-lodge, the kind where one takes steam-baths; he pulled

*kitsēwā'pahewin, kisi'Λpehkisu'atsin. kayēs-mehku'apehkisi'tua?, iniwi'n-pih payi'htikwā'paha'tsin ini's. iniwi'n-pih tāh ini'h nā'p inis ā'pahkit nih kayēs-ppim-mā'watunah inuh apāhni'hseh; hā'nuw winah iniwin payi'htiket. nih teh ā'hsipΛ'n-pimē'h iniwi'n s sāsī-kahapu'atsiket. ni'w-inuh sayē'kinah inis, iniwi'n-pih wā'puwiyā'nan mā'waw ayā'wikin.*

*hā'w, iniwi'n-pih ānā'tsin uhsē'mehsΛn, 'hā'w, katā's pā'hkini'na?; mi'Λkunah wā'puwiyā'nan ani'nuh.'*

*pī'htik ini's yō'win ā'na?tikin wā'puwiyā'nan ki'Λ?ts.*

*hā'w, iniwi'n-pih s pē'nahka'mikah ā'wih-usē'htuk wē'kowaw. kayēs-kēsihtuk, iniwi'n-pih payi'htikutā'hitua?.*

*nahā'w, iniwi'n-pih wayāp-pahpē'sit, umā'ʔtikwΛn kayēs-usēhā'tsin. iniwi'n tāh s kā'ʔts-neʔna'tsin apā'hsusun misik awā'hsΛn. tā'ʔ, nā'sikΛs māmē'tsihsōwΛk.*

*aki'm kayēs-kusi'tua? iniwi'n s pu'awiʔtatua?.*

*nikō'tās — kawin upā'hpisinan — āyā'nitsi'nihsih, umΛ's tipā'h inih wē'kowaw, iniwi'n kākā'kēw pā'mim-ā'yʔisawā'ʔtΛt.*

*'sē', kākā'kiw, nawā'ts-pyΛ'nun!' inā'win.*

*payi'Λt, inuh awā'hseh wē'ninun kayēs-wā'tasuatsin, 'nahā'w, inā'win, 'inuh keʔts-inā'niw tipā'h inis wē'kōwa? ini? as a-pakits-wā'pinat ayum wē'nin, 'ini'win ās-anōnā'tsin; 'nahā'w, pakitswā'pinat ayum wē'nin, "kayēs-pakēnā'kua? pāhni'hsΛk!" ni? awē'yān.'*

*mayā'tsiΛt kākā'kēw, tipā'h inis<sup>1</sup> nuh keʔts-inā'niw āyā'nitsinihsin. a', kinō'htem ā'wiwin wē'kōwaw. ispā'miah ānā'pit inuh keʔts-inā'niw, ini? as tsi-nāwā'tsin kā'kōh pmim-wā'ʔsitsinah.*

*'hē'y, kākā'kēw kā'kōh mī-wā'ʔsitsinam!' ni? ānā'tsin inuh.*

*pā'kitswā'pinah, pī'takutā'win inih, nānā'wikamik.*

*iniwi'n ā'ts, 'imi's kayēs-pakēnā'kua? pāhni'hsΛk!'*

*pakā'skihnenin inis.*

*'hā'w, wā'hseh wē'nin!' ini'win ā'ts inuh kayēs-pakēnā'tsin unitsyΛ'nehΛn; 'pimā'tesyΛsapanik ninitsyΛ'nehΛk!'*

*hā'w, iniwi'n ānā'nihtah inuh kayēs-sawā'nimatsin unā'hkwΛ-nā'hsΛn, 'hā', tsi-pimā'tesi'wΛk kāh ninā'hkwΛnā'hsΛk! hā', nina'wisiam!'*

*ta'ʔ, pu'awiʔtawΛk.*

*nuh apāhni'hseh iniwi'n-pih ā'nuna'tsin nuh uhsē'mehsΛn: 'wayē'skiwah pō'nah; kisā'kihsin yō'hpīh katā'-pīw.'*

*pimim-pō'namin nuh apāhni'hseh.*

*tsi-pis-mā'tsiΛt inuh mitā'muh, pis-tāpā'pahtah, hā'w, wē'kōwaw, tāhnā'hkuhē'kanan, mī'tsimē'hseh, awā'hseh-mē'tsimē'hseh! payi'Λ-tāt, ku'atsih ni? s nānē'puwit.*

<sup>1</sup> Gesture of pointing upward.



loose some stones, and heated them. When they were heated to a glow, he threw them in there. Then he made whatever lodge-covering he could out of the things the boy had collected; and then he went inside. Then he sprinkled about that raccoon-oil. When he had poured it four times, then all those things turned into blanket-robcs.

Then he said to his little brother, "Come, now open it for me; pull aside the blankets!"

Inside there, like this lay blanket-robcs, all round the place.

Then, where the earth was undefiled, he went and built their lodge. When he had completed it, they moved in to dwell.

Then he began to hunt, after making his bow. Then he was very busy killing deer and bears. So then, without trouble, they had plenty to eat.

That was when they who had moved away suffered hunger.

Then once, — he was not hunting, — as he lay there on his back, resting, Crow came sailing, this way and that, right over the house.

"Here, Crow, just come here!" he called to it.

When it came, he cut a round piece of bear's fat, and said to it, "Now then, right above the house of that old man and his people, you will throw down this piece of fat," was what he ordered him to do; "Now, when you throw down this fat, 'From the boys you abandoned!' is what you will say."

Crow went away; right below there the old man was lying on his back. A long-lodge was their house. When the old man looked up, he saw Crow holding something bright in his claw.

"Hey, Crow is carrying something bright in his claws!" he called to him.

When he threw it down, that thing fell down in the center of the house.

Then he said, "From the boys whom you abandoned over in yonder place!"

The thing fell down there with a thud.

"Oh, some bear's-fat!" she said then, who had abandoned her children; "And so my children are alive!"

Then thought she who had taken pity on her nephews, "Well, it seems my nephews are alive! Well then, I shall go there!"

For they were hungry.

Then that boy bade his little brother, "Get something good to cook; our aunt is coming today."

The boy set food to cook.

When the woman came, when she came in sight of the place, why, there was their house, with shelf-places full of meat, bear's-meat! When she got there, she stood round outside.



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